





Bx 9.4

# THE PROTESTANTS APOLOGIE FOR THE ROMAN CHVRCH.

Deuided into three feuerall Tractes .

W H E R O F ,

- THE FIRST { Concerneth the Antiquity & Cōtinuāce of the Rō-  
mā Church & Religio, euer since the Apostles times.
- THE SECOND { 1. That the Protestantes Religion was not so much  
as in being, at, or before *Luthers* first appearing.
- THE THIRD { 2. That the Marks of the true Church are appertey-  
ning to the Roman, and wholly wanting to the fe-  
uerall Churches, begun by *Luther* and *Caluin*.
- THE THIRD { That Catholickes are no lesse loyall, and dutyfull to  
their Soueraigne, than Protestantes.

*All which is vndertaken, and proued by Testimonies of the learned  
Protestantes themselves .*

V V I T H

A Conclusion to the Reuerend Iudges, and other the graue  
and learned Sages of the Law.



By Iohn Brerley Priest.

*Deut. 32. Vers. 32.*

For their God is not as our God, euen our enemies being Iudges.

And I will set the *Egiptians* against the *Egiptians* : so euery one shall fight  
against his brother. *Esay 19. Vers. 2.*

Permissu Superiorum . Anno M. DC. VIII.

THE  
AUTHORS ADVERTISMENT  
TO HIM THAT SHALL ANSWERE  
this Treatise.

**W**HEREAS M.D. Morton in the Epistle Dedicatory of his late Preamble to P. R. hath undertaken to make answer to the misconceyued Catholike Apologie (so he termeth this Booke:) the Author thereof maketh bould to premonish him herby of three things.

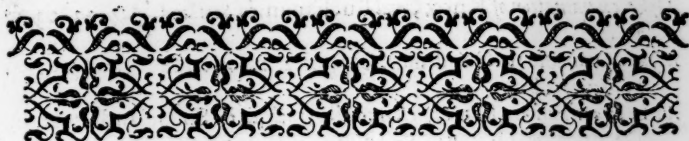
FIRST, that in such his answer he would (at the least for so much thereof as yet to do) be pleased to take notice of this Edition, and not insist upon advantage of the other sifter, which was imperfect: and being (as was at first signified) published without the Authors knowledge, was in such and other respect, suppressed by the Authors speciall means, some few copies therof which were at first ouer hastily diuulged) onely excepted.

SECONDLY, whereas the Author therof hauing (for so much as concerned the Fathers) forborne to alledge their naked testimonies, as made by our Aduersaries unworthily subiect to doubt & misconstruction, hath therefore (to reduce Controversies to a not doubtfull but plaine issue) specially undertaken to make knowne the Fathers iudgments in the severall points of Religion, from the plaine and punctuall confession of learned Protestantes themselves: it is likewise premonished that M.D. Morton would not in evasion from this plaine convincing course, reduce the triall backe againe to the usuall objected, tedious, doubtfull, misapplied, and by vs often answered sayings of the Fathers; because that following him herein, we should but so daunce in a round, leaving still the matter no lesse questionable then at first.

THIRDLY, upon the Authors perswasall and consideration had of M.D. Mortons CATHOLIKE APOLOGIES, wherein he hath alledged some Schoolemen and other Catholike writers, not confessing the Fathers, to make with Protestancy and against Catholikes, neither themselves directly denying the Conclusions of the Catholick faith, but (houlding those) dissenting onely sometimes from the more common receyued opinion in the manner of some such Conclusion, which said only manner, being in it selfe no matter of faith, nor yet determined by the Church, hath byn in all ages reputed of such indifferency to belieue thereof in eyther sort, as is more specially explicated in this Treatise, Traët. 2. c. 3. sect. 5. subd. 2. In which course also the Author hath made more the requitall, in his alledging (not upon the by) the Protestantes like dissenters only in the manner of the Conclusion (for that he hath forborne, as idle and trifeling:) but producing (directly upon the maine) the Protestantes not obscure, but plaine sayings, making with Catholikes and against their owne brethren, in almost all the very chiefe controverted Conclusions of faith, whereof the many examples are (upon other occasion) recited in this Treatise, Traët. 3. sect. 7. in the margin vnder m.

IT IS NOW LASTLY premonished, that M.D. Morton would not in his said answer, duert his Readers eye from the Fathers confessed iudgements in the Conclusions of faith (the point now made issuable) to the other opinion of such foresaid Schoolemen or Catholike writers in those pointes of indifferency, not yet by the Church determined; but that forbearing this as grossely unworthy, he would keepe him to that plaine convincing course which is now provided; performing his answer thereto (and also, as most chiefly concerning, to the many alledged predictions of the Prophets, confessedly fulfilled in the succeeding answerable accomplishment thereof by our Catholike Church) plainly and punctually, without obscuring the matter or overburdening and straitning his Reader, with tediousnes of discourse, and overcharge of vvordes. So shall he encourage the Author to a modest Reply.

A.



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A C A T A -



A

C A T A L O G V E O F  
CERTAINE FATHERS:

and the yeares in which they liued.

<i>An.Dom.</i>	<i>Fathers</i>	<i>An.Dom.</i>	<i>Fathers</i>	<i>An.Dom.</i>	<i>Fathers</i>
880	Adouiennenses	423	Celestinus PP. 1.	170	Irenæus
670	Agatho. PP.	240	Cornelius PP.	360	Isidorus
120	Alexander PP. 1.	370	Damasus PP.	130	Iustinus martyr
1040	Algerus.	720	Damasceus .	370	Iulius PP. 1.
730	Alcuinus	90	Dionysius Areopag.	530	Iustinian
380	Ambrosius.	250	Dionysius Alexand.	800	Ionas Aurelianusfis
870	Anastas. Bibliothec.	120	Egesippus	1100	Iuo Carnotensis
1080	Anselmus	520	Eusebius Emiff.	320	Lactantius
300	Arnobius	320	Euagrius	1050	Lanfrancus
430	Aug. Hipponensis	320	Eusebius Cæsariensis	440	Leo PP. 1.
600	Aug. Ang. Epi/cop.	500	Ennodius	540	Liberatus
379	Athanasius	490	Gelasius. PP.	1300	Lyra
1450	Antoninus	720	Germ. Cōstantinop.	50	Martialis
130	Athenagoras	590	Greg. Magnus PP.	1440	Marcus Ephesinus
1010	Buchardus	340	Gregor. Nazianzen	250	Methodius
370	Basilus Epif.	340	Gregorius Nisenus	580	Michael Singelus
700	Beda Venerabilis	570	Gregorius Turonen.	1060	Marianus Scotus
1120	Bernardus	1060	Guitmundus	1250	Matthæus Paris.
1460	Bessarion	540	Gildas	230	Minutius Felix
605	Bonifacius 3. PP.	1120	Glicas	1300	Nicephorus Callist.
840	Bertram Presbyter	790	Haymo	1230	Nicolaus Methonēf.
560	Calliodorus	430	Hierome	860	Nicolaus PP. 1.
390	Chrysostomus	370	Hilarius Pictauiensis	230	Origenes
430	Ciryl. Alexand.	240	Hippolytus	350	Opratus
320	Ciryl. Hierosol.	1216	Honorius PP. 3.	1170	Otho Frisingensis
240	Cyprian	1320	Ioan. Zonaras	1170	Odo Parisiensis
80	Clemens PP. 1.	860	Ioannes Diaconus	390	Pacianus
130	Clemens Alexand.	100	Ignatius	140	Policrates
1220	Cæsius Heisterb.	400	Innocentius PP. 1.	380	Prudentius

# FATHERS AND COUNCILS.

440	Petrus Chryfologus	1050	Petrus Damianus	880	Theophilact
580	Pelagius fecundus	390	Ruffinus	1380	Thomas Waldenfis
880	Pafchafius	850	Rabanus Maurus	1260	Thomas Aquinas
770	Paulus Diaconus	1120	Rupertus Tuitienf.	1490	Tritemius
350	Philaſtrius	380	Siricius PP.	390	Theophilus Alexād.
450	Proſper Rhegienfis	1100	Sigebert. Gemblacē.	170	Theophilus Antioch.
460	Proclus Conſtantin.	430	Socrates Hiſt.	180	Tatianus
420	Paulinus Nolanus	450	Sozomen. Hiſt.	420	Vincentius Lyrin.
860	Photius Conſtantin.	1482	Sabellicus	1220	Vrſpergenſis Abb.
390	Poſſidonius	450	Sedulius	1482	Volateran
30	Philo	980	Suidas	160	Victor PP.
1140	Petrus Lombardus	320	Silueſter PP.	480	Victor Vticenſis
440	Primafius	220	Tertullian	420	Zozimus PP.
1150	Petrus Cluniacenſis	370	Theodoret		

# COUNCILS

An.Dom.

An.Dom.

An.Dom.

304	<b>A</b> nciranum	518	Cefar-Auguſt.	430	Rhegienſe
442	Agathenſe	430	Epheſinum	330	Romanum
330	Antiochenum	313	Elibertinum	1024	Salęgunſtadienſe
440	Arauficanum	326	Gangrenſe	347	Sardicum
330	Arelatenſe	317	Gerundenſe.	350	Syrmienſe
614	Antiſiodorenfē	580	Hiſpalenſe. 1.	487	Taraconenſe
506	Aurelianenſe 1.	580	Hiſpalenſe 2.	451	Turonenſe 1.
540	Aurelianenſe 2. 3. 4.	416	Hipponenſe	570	Turonenſe 2.
440	Arelatenſe 3.	510	Illdenſe	813	Turonenſe 3.
742	Aquiſgranenſe	364	Laodicenum	798	Turonenſe 4.
540	Auernenſe	570	Lugdunenſe	895	Triburienſe
1437	Baſilienſe	1:15	Lateranenſe	400	Toletanum 1.
620	Bracharenſe 1. & 2.	580	Matifconenſe 1.	529	Toletanum 2.
650	Bracharenſe 3.	402	Mileuitanum	595	Toletanum 3.
580	Cabilonenſe	813	Moguntinum	631	Toletanum 4.
451	Chalcedonenſe	840	Meldenſe	680	Toletanum 12.
326	Carthaginenſe 1.	588	Marifconenſe 2.	500	Telenſe
386	Carthag. 2.	310	Neocaſarienſe	442	Vafenſe
397	Carthag. 3.	325	Nicenum 1.	401	Valentinianum
413	Carthag. 4.	789	Nicenum 2.	1040	Vercellenſe
514	Carthag. 5.	874	Rhemenſe	1308	Viennenſe
670	Conſtantinop. 6.	795	Rhotomagenſe	822	Wormatiēſe.

A T A.



# A TABLE OF CERTAINE PROTESTANT WRYTERS, AND THEIR

## PARTICVLER VVRITINGS:

Whose *folio*, or page (for more ready, and certaine direction)  
are speciallic allecadged in the subsequest Discourse:

A N D

*Of their seuerall Editions or yeare of Print, according to which they be so alleadged, vnlesse it be otherwise noted in the Margent.*

A



BBOT (doctor of Diuinity) against D. Hills reasons printed at Oxford 1604.

*Abraham Schultetus* (his) *Medulla Theologiæ Patrum*, *Ambergæ*, 1603.

An *Abridgment* of the Booke which the Ministers of Lincolne Diocesse deliuered to his Maiesty, printed 1605.

*Academiæ Nemausensis breuis & modesta Respõsio ad Professorum Tur-noniorum Societatis Iesu assertiones*, Londini Anno 1584.

*Æta Colloquij Aldeburgensis*, Lipsiæ 1570.

*Æta Theologorum Wittembergensium & Patriarchæ Constantinop. D. Hieremiæ &c. Wittembergæ*, 1584.

*Adamus Francisci* ( his ) *margarita*

*Theologica &c. Wittembergæ*, 1602.

*Alison* his confutation of Brownisme printed 1590.

*Amandus Polanus* Professor in Basile ( his ) *Syllogethesium Theologicarum &c. Basileæ*, c15. 15. xcvi.

*Amandus Polanus* ( his ) *Partitiones Theologicæ*, Basileæ c15. 15. ci.

*Andreas Crastorius* ( his ) duo libelli de opificio Missæ &c. contra Bellarminum, Basileæ c15. 15. xciv.

*Andreas Alebanerus* (his) conciliationes locorum qui Scripturæ specie tenus pugnare videntur, Norimbergæ, Anno 1535.

*Andreas Ericcius Modreuius* his works printed at Basile, 1559.

*Antony Sadeli* de rebus grauissimis Disputationes Theologicæ &c. *Cantabrigiæ*, 1584.

*Antony de Adamo* ( his ) *Anatomy of the Masse*, printed Anno 1556.

\*\* 2

An

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*Antichristus*, siue prognostica finis mundi, *Basileæ*, per *Petrum Pernam*.

*Apologia* ad acta conuentus quindecim Theologorum *Torgæ* nuper habit. *Genevæ* 1575.

*Arelius* (his) *Loci communes*, *Genevæ* 1589.

*Aschamus* (his) *Apologia* pro Cœna Domini, contra *Misam* &c. printed *Londini* 1578.

## B

**B***achmannus* (his) *centuria* exercitationum Theologic. *Wittembergæ* Anno 1577.

*Bale* (his) *Pageant* of Popes printed 1574.

*Bale* *Scriptorum Illustrium Maioris Britannia Catalogus* &c. *Basileæ*, apud *Ioannem Oporuum*.

*Bancroft* his *Suruey* of the pretended holie disciplyne, printed 1593.

*Baro* de fide cuiusque ortu, *Londini*, 1580.

*Baro* (his) *treatise* of Gods providence &c. *Englified* by *I. L.* printed by *Iohn Wolfe*.

*Baro* (his) *four* Sermons and two Questions disputed ad Clerum in *S. Maries Church* in *Cambridge*, *Englified* by *I. L.* printed by *Iohn Wolfe*.

*Bertrand de Loque* (Minister of *Dolphenine*) his *Discourse* of the Church, *Englified* by *T. W.* 1582.

*Barlow* (his) *defence* of the articles of the Protestant Religion &c. printed 1601.

*Bartholomæus Keckermannus* (his) *Systema* SS. Theologiæ, *Hanonix*, 1602.

*Beacon* the second part of his Booke

set forth Anno 1560.

*Bell* his *Regiment* of the Church, printed 1606.

*Bell* his *Motiuus* printed 1593.

*Benedict Morgenstern* (pastor *Graventinus* in *Prussia*) tract. de Ecclesia &c. *Francfurti*, *MD. LVIII.*

*Beza* his *Epistole* Theologicae printed *Genevæ*, 1573.

*Beza* ad *Acta Colloquij Montisbelgardensis* responsio Anno 1589.

*Beza* in his *Sermons* vpon the *Canticles* *Englified* 1587.

*Beza* de *polygamia*, *Genevæ* 1587.

*Bilson* (now *Bishop* of *Winchester*) his true difference betweene Christian subiection and vnchristian rebellion, Anno 1586.

*Bilson* (his) *perpetuall Gouvernement* of *Christes Church*, Anno 1593.

*Bilson* (his) *suruey* of *Christes* sufferings for mans redemption, printed 1604.

*Bilson* of the full *Redemption* of mankind by the death and blood of *Christ*, Anno 1599.

*Bridges* his *defence* of the *Gouvernement* &c. Anno 1587.

*Brocard* vpon the *Reuelations*, *Englified* and printed Anno 1572.

*Bucanus* (his) *Loci cõmunes*, printed *MD. LVIII.*

*Buceri* in *sacra* quatuor *Euangelia* *Enarrationes*, printed 1553.

*Buceri* *Scripta Anglicana*, &c. *Basileæ*, 1577.

*Bullinger* his *Fundamentum firmum* in *8. Tiguri* 1563.

*Bullinger* his *Sermons* deuyded into decades, and translated into *Englilh* Anno 1587.

*Bullinger* his hundreth *Sermons* vpon the *Apocalyps*, *Englified* & printed 1573.

*Bul-*

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**Bulkeley** ( Doctor of Diuinity ) his Apologie for Religion of Anno 1602.  
**Bunny** ( his ) Treatise tending to Pacification of An. 1584.

## C

**Caluini** Institut. impress. Argëtor. 1539.  
**Caluini** Epistolæ & Respōsa, Han- noniæ 1597.  
**Caluini** Tractatus Theologici omnes &c. printed Geneuæ. 1597.  
**Camden** ( his ) *Britāniæ* &c. printed *Francofurti*, 1590.  
**Camierus** ( his ) *Epist. Iesuiticæ*, Geneuæ 1599.  
**Carlele** his Booke that Christ descended not into hell, printed 1582.  
**Carion** ( his ) *Chronicon expositum & auctum à Melancthone & Peucero*, printed *Berne*, 1602.  
**Cassander** de officio pij Viri in hoc religionis diffidio, Anno 1562.  
**Cassialio** ( his ) *defensio suarum translationum &c. Basileæ per Ioannem Oporinum*.  
**Cælius Secundus Curio** de amplitudine regni Dei, Anno 1554.  
**Cartwright** his first part of the second reply against M.D. *Whigift*, printed 1575. And his residue of the second reply printed 1577.  
**Centuria** Epistolarum Theologicarum &c. à Melancthone, Bucero, Pelicano & alijs, ab Anno 1519. vsque 1540. printed 1597.  
**Century** - wryters their centuries printed at Basile per Ioannem Oporinum the 6. Centurie being printed there 1562. the 7. printed there 1567. and th' other fīue former Centuries being printed there certayne seuerall yeares before.

**Chemnitius** ( his ) *examen Concilij Tridentini*, Anno 1578.  
**Chemnitius** ( his ) *Enchiridiō &c.* An. 1590.  
**Chitrai** *Chronicon Anni 1593. 1594. &c.* printed *Lipsiæ* Anno. 1595.  
**Colloquium** *Altemburgense* Anno 1570.  
**Conspiracie** for pretended reformation printed 1592.  
**Conel** his answer to certayne reasons deliuered &c. by *Iohn Burges*, printed 1606.  
**Conel** ( his ) defence of *M. Hooker*, printed 1603.  
**Conel** ( his ) examination of some thinges vsed in the Church of England &c. printed 1604.  
**Cowper** ( late Bishop of Winchester ) ( his ) *Chronicle*, printed Anno 1565.  
**Crispinus** ( his ) discourse of the Estate of the Church, Englished and printed 1602.

## D

**Danaus** his *Isagoges Christianæ*, parte 4. Geneuæ 1586.  
**Danaus** de Antichristo, Geneuæ 1567.  
**Danaus** ( his ) *Responsio ad disput. Bellarmini* part. 1. Geneuæ 1596.  
**Daniel Camierus**, see *Camierus*.  
**Dangerous positions**. published in this land vnder pretence of Reformation, and for the Presbyteriall discipline 1595.  
**David Pareus** de Symbolis Sacramentalibus &c. *Ambergæ*.  
**De Reformatione Muscovitarum & Tartarorum**. religione &c. *Spiræ libera ciuitate veterum Nemetum* 1582.  
**Dearing** ( his ) *Readings vpon the Epistle to the Hebrewes*.  
**Dent** ( his ) *exposition vpon the Revelations*, Anno 1603.

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Downe

# THE TABLE.

*Downham* (his) Treatise concerning  
Antichrist. 1603.  
*Dresserus* (his) pars secunda millenarij  
sexti, *Lipsiæ* 1597.  
*Dresserus* (his) millenar. 5. printed  
*Lipsiæ*, 1595.  
*Dresserus* (his) Millenar 6, vsque ad  
An. 1591. printed 1598.  
*Doctor Doue* (his) confutation of A-  
theisme, 1605.

## E

**E** *Dwin Sandes Knight* (his) Relation  
of the state of Religion in the  
west partes of the world, printed  
1605.

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**F** *Enner* (his) Sacra Theologia,  
1589  
*Fenton* (preacher at Grayes Inne)  
his booke against *M. Alabaster*,  
1599.  
*Forth* (his) Apocalypsis Iesu Christi  
&c. exposit. 1597.  
*Fox* (his) meditationes in Apocalypsin,  
printed, 1596.  
*Fox* (his) Actes and Monumentes prin-  
ted 1563.  
*Franciscus Gomarus* (his) speculum ve-  
ræ Ecclesiæ, *Hannoniæ* 1603.  
*Frigenillanus Sannius* (his) Palma Chri-  
stiana ad Serenissimam Reginam  
Angliæ, *Londini* 1593.  
*Friccius* see *Andreas Friccius*  
*Fulke* against *Heskines*, *Sanders*, *Rastall*,  
&c. 1579.  
*Fulke* his answer of a true Christian to  
a counterfaine Catholick, 1577.  
*Fulke* (his) Confutation of Purgatory  
1577.  
*Fulke* against the Rhemish Testament,

printed 1589.

*Fulke* (his) reioynder to *Bristow* and  
answere to *Sanders*, 1581.  
*Fulke* (his) defence of the English  
Translations of the Byble &c.  
1583.  
*Fulke* (his) Treatise against *Stapleton*  
and *Martiall*, printed, 1580.  
*Fulke* his retentive against *Bristow* Mo-  
tiues, and Discourse against *Sanders*  
Bookes, 1580.  
*Fulke* de successionē Ecclesiastica &c  
contra *Stapletonum*, *Londini* 1584.  
*Fulke*, see the Treatise against the defence  
of the Censure.  
*Functius* his Chronologia &c. *VVitten-  
bergæ*.

## G

**G** *Abriell Powell* de Antichristo,  
*Londini* 1605.  
*Gabriel Powell* (his) Consideration  
of the Papistes reasons &c. printed at  
*Oxford*, 1604.  
*Gardiner* (Doctor of diuinity) in his Dia-  
logue betweene *Irenæus* & *Antima-  
chus* &c. printed 1605.  
*Gasper Oliuinus* (his) expositio Symboli  
Apostolici, *Francofurti* Anno 1584.  
*Georgius Milius* (his) Augustanæ  
Confessionis explicatio, *tenæ* 1596.  
*Gerardus Giesekenius* de veritate corporis  
Christi in Cœna, aduersus *Pezelium*,  
printed *Francofurti* 1598.  
*Gerlacius* (his) Hyperaspistes Anti-Da-  
næi, aduersus *Lambertum Danæum*,  
*Tubingæ*, in quarto.  
*Gesnerus* (his) disputationes xviii.  
pro sanctissimo libro Concordiæ,  
Anno 1597.  
*Gibbens* (his) Questions & disputationes  
vpon Genesis 1601.  
*Gifford* vpon the Reuelations 1596.

*Gif-*

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**Gifford** ( his ) demonstration that our  
Brownistes be full Donatistes &c. 1590.  
**Godwin** ( his ) Catalogue of the Bishops  
of England. 1601.  
**Gomarus**: see franciscus Gomarus.  
**Grauerus** ( his ) Absurda Absurdorum  
Absurdisima &c. in quarto printed  
Magdeburgi, 1606.

## H

**Hassenrefferus** ( his ) loci Theologi-  
ci 1600.  
**Harmen** of confessions, Engli-  
shed & printed 1586.  
**Hamelmannus** de traditionibus Aposto-  
licis &c. Basileæ 1568.  
**Harnie** his Theological Discourse of  
the Lambe of God, and his enemies,  
printed by Iohn Wyndet 1590.  
**Hayward** ( his ) answer to R. Dolman  
1603.  
**Heningius** de Gratia Vniuersali 1591.  
**Heningius** vpon the 84. Psalm Eng-  
lished 1581.  
**Henoch Clapham** his soueraigne remedy  
against Schisme &c. 1600.  
**Hermannus Pacificus** ( his ) Theses qui-  
bus veri corporis Christi vera & rea-  
lis communicatio in Dominica Cœna  
explicatur. Neostadij in Palinatu c10.  
15. lxxx1. in quarto.  
**Hierome Zanchius** in Epistolas Pauli ad  
Philip. Coloss. & Thessal. &c. prin-  
ted, Neostadij, 1595.  
**Hill** his defence of the article, Christ de-  
scended into hell. 1592.  
**Hiperius** ( his ) method. Theolog.  
1574.  
**Hooker** of Ecclesiasticall Policie, printed  
at London by Iohn wyndet.  
**Hospinianus** ( his ) Historia Sacramen-  
taria &c. Tiguri, 1598.  
**Hospinianus** ( his ) histor. Sacramenta-

ria pars altera, printed Tiguri  
1602.  
**Huberus** ( his ) Theses Christum Iesum  
esse mortuum pro peccatis totius  
mundi, Tubingæ, 1602.  
**Hunnius** SS. Theolog. Doctor and pro-  
fessor in Academia Wittembergenfi  
Calvinus Iudaizans &c. Wittember-  
gæ, 1595.  
**Hunnius** his Anti-pareus, Wittemberge  
1603.  
**Hunfredus** ( his ) Iesuitismi pars secunda  
contra Edm. Camp. 1584.  
**Hutton** ( his ) second part of the An-  
swere to the Reasons of refusal for  
subscription, printed Anno 1606.  
**Hutterus** de sacrificio Missatiko &c.  
VV ittembergæ 1604.

## I

**Iacobus Andraas** ( his ) confutatio dis-  
put. Ioannis Iacobi Grinæi de Cœ-  
na Dom. 1584  
**Iacobus Andraas** ( his ) epitom. Col-  
loquij Montisbelgardenfis, 1588.  
**Iacobus Acontius** stratagematum Satanæ  
libri octo, Basileæ 1565.  
**Iacobus Hailbrunnus** ( his ) Suenckfel-  
dio- Calvinismus, 1597.  
**Iacob** ( his ) defence of the Church and  
Ministrie of England, Middleburge,  
1599.  
**Iacob** his reasons taken out of Gods  
word &c. Anno 1604.  
**Ioannes Pappus**, see Pappus.  
**Ioannes Regius** his liber Apologeticus  
pro Ecclesiæ Augustanæ Confess.  
&c. contra Bellarm. &c. Mulhusij  
Thuring.  
**Ioannes Buxedorfius** Hebræorum in Aca-  
demia Basiliensi Professor ( his ) Syna-  
goga Iudaica in 8. printed Hanouie  
1604.

# THE TABLE.

- Ioannes Winckelmannus*, see *Winckelmannus*.
- Ioachim Camerarius* de fratrum orthodoxorum Ecclesijs &c. printed Heidelbergæ, in 8 1605.
- Iohn Napper* vpon the Revelations, at London 1594.
- Iohn Knox* his answer against the aduersaries of Gods predestinatio, printed at London 1591.
- Illyricus* (his) Catalogus testium veritatis, Basilee 1556.
- Iuell* (late Bishop of Salisbury) his defence of the Apologie &c, 1567.
- Iuell* his reply vnto M. Hardinges answer 1566.
- Irenius* his exposition vpon the Apocalyps Englished, at Cambridge 1596.
- Iustus Molitor* (his) Disputationes Theolog. de militante Ecclesia &c. contra Rob. Bellar. Lubecæ 1605.
- L**
- L** *Aconici Anti Sturmij* spongia aduersus Lamberti Danæi Anti-osian-drum, Tubingæ 1580.
- Lascinius*, see *De Rysforum*, *Muscouitarum* &c.
- Latimers* Sermons, printed Anno 1548.
- Lithus*, see *Simon Lithus*.
- Lobechius* Doctor and professor in the Vniuersity of Rostoeh (his) disputationes Theologicæ in Academia Rostoehiensis, M.D.I.C.
- Lubbertus* de principiis Christian. dog-matum &c. cto. 12. xci.
- Luc. Osiander* his epitome hist &c. centuria 1. 2. & 3. Tubingæ 1592.
- Luc. Osiander* his epitome hist. &c. centur. 4. Anno 1595.
- Luc. Osiander* epit. &c. cent. 6. An. 1598.
- Luc. Osiander* epitom. &c. centur. 7. An. 1599.
- Luc. Osiander* Epitome &c cent. 8. Anno 1602.
- Luc. Osiander* epitome &c. centur. 16. Tubingæ 1602. & 1603.
- Luc. Osiander* epitom. &c. centur. 9. 10. 11. 12. 13. 14. 15. Tubingæ 1604.
- Lutheri* Loci communes, Magdeburgi Anno 1594.
- Luther* his commentarie vpon the Epistle to the Galathians, Englished Anno 1575.
- Luthers* workes printed at Wittemberge the 1. tom. Anno 1582. the 2. tom. Anno 1562. the 3. Anno 1583. the 4. Anno 1574. the 5. Anno 1554. the 6. Anno 1580. the 7. Anno 1558.
- M**
- M** *Anlij Loci Communes*, Basilea, 1562.
- Marloret* (his) Noui Testamenti Catholica expositio Ecclesiastica, editio quinta 1593.
- Marbecke* his common places printed 1581.
- Matthias Hoe* (his) tractatus duo &c. printed Francofurti ad Moenum 1603.
- Melancthon* (his) loci Communes 1536.
- Melancthon* Epistolarum liber primus 1570.
- Melancthon* (his) Apologia confessionis Augustan. 1541.
- Melancthon* (his) Consilia Theologica &c. 1600.
- Mortu* (his) Apologia Catholica printed 1605.
- Musculus* (his) Loci communes, Basileæ 1573.
- P**

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the Vniuersity of Geneua, at Eden-  
burgh, 1591.

P

- Pantaleon** ( his ) Chronographia, printed Basileæ 1568.
- Pappus** ( his ) Epitom. Historiæ Ecclesiasticæ, Wittenbergæ. 1604.
- Pareus**, see **David Pareus**
- Parkins** ( his ) goulden chaine, printed by John Legat.
- Parkins** ( his ) problema de Romanæ fidei ementito Catholicismo 1604.
- Parkins** ( his ) exposition vpon the Creed, Anno 1596.
- Parkins** ( his ) reformed Catholicke 1597.
- Parkins** ( his ) foure Treatises &c. 1588.
- Pelargus** ( his ) schola fidei &c. in qua exponuntur Symbola Apost. Nicen. &c. Francofurti 1601.
- Pelargus** ( his ) admonitio de Arianis, Lipsiæ 1605.
- Perry** ( his ) Treatise intituled, M. Some laid open in his colours,
- Peter Martyr** ( his ) common places &c. Englished and gathered by Antony Martyn, printed 1583.
- Peter Martyr** de celibatu & votis, printed Basileæ 1559.
- Philip Mornay** ( his ) Treatise of the Masse, Englished, and printed 1600.
- Philippus Nicolai** SS. Theolog. Doctor ( his ) commentariorum de regno Christi, Vaticanij propheticis & Apostolicis accommodatorum, libri duo &c. Francofurti ad Moenum 1607.
- Piscator** ( his ) Analysis Epistolarum Pauli, Londini 1591.
- Piscator** ( his ) volumen Thesium Theologic. c15. 15. xcvi.
- Powell**, see **Gabriell Powel**.
- Propositions** and principles disputed in

R

- R**egius, see **Ioannes Regius**.
- Reynoldes** ( his ) conference with Hart, &c. 1584.
- Rider** his friendly Caueat to Irelandes Catholickes, Dublin, 1602.
- Rogerus Aschamus**, see **Aschamus**.
- Rogers** Catholicke doctrine of the Church of England 1607.
- Rungius** ( his ) disputationes septemdecem ex Epistola Pauli ad Corinth. &c. propositæ in Academia Wittenbergenfi &c. 1599.

S

- S**adell, see **Antony Sadell**.
- Saravia** ( his ) defensio Tractationis de diuersis Ministrorum gradibus contra respons. Bezæ 1594.
- Saravia**, of the diuers degrees of Ministers 1592.
- Sarcerius** ( his ) loci communes tom. 1. Franc. apud Christophorum Egenolphum.
- Schaffmanus** de peccatorum causis, Francofurti 1597.
- Schelsco** his booke of the second coming of Christ, Englished by M. Rogers and printed 1589.
- Schlusfelburge** ( his ) Theologia Caluinistarum 1594.
- Schlusfelburge** ( his ) Catalog. hæreticorum liber 1. & vlt. 1596.
- Sitzlinus** ( his ) disput. Theologic. printed Argentorati.
- Sigwartus** ( his ) 23. disputationes Theologicæ &c. Tubingæ 1603.
- Sleydan** ( his ) Historiæ, Englished 1560.
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- Smyth.

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- Smith* of prayer in generall for all man-  
kynd, against those that teach, that  
all men are not to be prayed for,  
1595.
- Some* (his) defence against *M. Penry*  
and refutation of many absurdities  
&c. in *M. Penries* Treatise printed  
1588.
- Spangenburg* (his) *Margarita Theolo-*  
*gica* &c. *Wittemberge* 1541.
- Sparke* (his) answer to *M. Iohn. d'Al-*  
*bines* 1591.
- Sutcliffe* de *Presbyterio* &c. 1591.
- Sutcliffe* his answer to a certayne ly-  
bell supplicatory &c. 1592.
- Sutcliffe* de vera *Catholica Christi Ec-*  
*clesia*, Anno *MD. D. XCII.*
- Symon Pauli Method. Locorum do-*  
*ctrinae* &c. 1573.
- Symonds* (his) English Treatise on the  
Reuelations, intituled *Pisgah Euan-*  
*gelica*, printed 1606.
- Symon de Voon* (his) discourse vpon  
the Catalogue of Doctors, Englished  
1598.
- Symon Lyebus* (his) responsio alte-  
ra ad alteram *Iacobi Gretzeri Apo-*  
*logiam* &c. *Heidelbergæ MD. D. C.*  
*III.*
- Szegedinus* (his) *Tabulae Analyticae*  
*Londini*, 1593.
- Szegedini Loci communes*, *Basileæ MD.*  
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## T

- T**HE Disputatio had in the Tower  
with *Edm. Campian*. 1583.
- The conspiracy for pretended Re-  
formation, 1592.
- The Christian letter of certayne English  
Protestantes &c. to that Reuerend  
man *R. Hoo*. 1599.

- The Treatise against the defence of the  
Censure, printed by *Thomas Thomas*,  
Wrytten by *M. Fulke*.
- The (Puritanes) suruey of the Booke of  
Common prayer, printed in 3.  
1606.
- Timotheus Kirchmerus* (his) *Thesau-*  
*rus explicationum omnium articulo-*  
*rum* &c. ex *Reuerendi* &c. *D. Mar-*  
*tini Lutheri* operibus collect. 1566.

## V

- V**Adian (his) *Aphorismorum libri*  
*sex* de consideratione *Euchar-*  
*istiae*, *Tiguri Anno* 1585.
- Vrbanus Rhegius* (his) *loci Communes*  
1545.
- Vrsinus* (his) *Doctrinae Christianae*  
compend. siue *Commentarij Cate-*  
*chistici*, *Lond.* 1586.
- Vrsinus* (his) booke intituled, *Commo-*  
*nesfactio cuiusdam Theologi de S.*  
*Cæna*, & eiusdem *communesactionis*  
*consideratio*. *MD. D. LXXXIII.*

## W

- W**Elsh (his) Reply against *Gil-*  
*bert Brown* printed at *Eden-*  
*burgh*, 1602.
- Whitaker* contra *Duræum*, *Londini*  
1583.
- Whitaker* de *Sacra Scriptura* contra  
*Bellarminum*, *Herbonæ MD. D.*  
*XC.*
- Whitaker* de *Ecclesia* contra *Bellarmi-*  
*num*, 1599.
- Whitaker* (his) responsio ad rationes  
*Edm. Campiani* &c. printed *Lythæ*,  
1604.

*Whitaker*

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- Whitaker** aduersus Stapletonum, Cantabrigiæ, 1594. publicus professor Academiæ Marſpurgenſis, *Frankfurti* 1601.
- Whitgift** (his) defence of the answer to the admonition against the Reply off F.G. 1574. **Wotton** (his) answer to the late Popish articles, printed 1605.
- Wicelius** (his) methodus Concordiæ Ecclesiasticæ, printed 1537. **Wotton** (his) defence of M. Perkins 1606.
- Wigandus** (his) syntagma ex nouo Testamento, Basileæ 1585. **Wyburne** (his) answer to Howlets Epistle, printed 1581.
- Willet** (his) Synopsis Papismi 1592.
- Willet** (his) Tetraſtylon Papismi &c. 1599. **Z**
- Wilkes** (Doctor of diuinity) his obedience or Ecclesiasticall vnion, printed 1605. **Z** *Vinglij & Oecolampadij* Epistolarum libri quatuor, *Basileæ* 1510. 12. XCII.
- Winckelmannus** SS. Theolog. Doctor & *Zuinglius* (his) workes printed *Tiguri*, 1581.

\* \* \* 2

TO



## TO THE READER.

**I**T may please thee ( Gentle Reader ) to be thus much aduertised , for the auoyding of error, or other mistaking , that may happily occurre vnto thee, in the reading of this ensuing Treatise: that whereas amongst the Notes in many places of the text and margent ( especially in the English ) the Authors owne words are not alwayes printed in a different or distinct letter, from the words of other Authors, by him there alleaged: It is humbly therefore desired, that thou wouldst in reading therof, be pleased, with attention and leysurable view, to distinguish the of thy self, which thou mayst easily do, by the connection & sense of the alwayes precedent and subsequent words & matter.

It is also in like humble manner further requested, that where, in perusing this Booke thou findest any figure, †. §. \*. or other marke misplaced, or not corresponding one the other from the text to the margent ( which oftentimes hath happened, partly through the absence of the Author himselfe, and vnperfectnes of the vncorrected Originall written Coppy: and partly also through the difficulty of printing in these tymes, and vsing of strangers help heerin :) thou wouldest vouchsafe to looke in the end of this booke, where thou shalt find set downe a most exact table of all such errors, escapes, mistakings, additions, or omissions, as haue happened in this kind throughout the Booke, with their corrections & places of inserting, most diligently gathered by the Author himself, after the whole worke was ended. To which I remit thee ( Gentle Reader ) at this tyme for thy further satisfaction.

## THE

THE  
P R E F A C E  
TO THE CHRISTIAN  
R E A D E R,  
Catholicke or Protestant.

**T**H E vntymely & preposterous hast of some who vpon their casuall viewing an imperfect, vncorrected, and not fynished copie of this Treatise, did against my known mynd, detayne, and so publish the same in print, which I in the end inteded to haue suppressed for the reasons truly deliuered by the publisher in his Preface therunto annexed; hath now at last (conarie to my other disposition) prouoked me to reuiew the whole, & supplying the manie defectes and errors therof, to submit the same to the discreet & iudicious Christian Reader. Hauing so withall, towards the discharge in some part of that which was by me (I acknowledge) heretofore vndertaken, and (as I heare) hath sythence byn by many expected, digested into this Treatise (though in another course of method then was at first meāt, certaine of those forepromised many reasons or rather demonstrations which I conceyued to be stronge and preuailling in defence of the Catholicke Religion, reseruing yet neuerthelesse some other of them to their more proper place in another peculiar Tract intended of that kind.

2. In the meane tyme to addresse my words, for so much as concerneth the Treatise now in hand, to those our aduersaries, in the height of whose conceipt all Catholicks stand deiected, base & contemptible,

a 1. Corin. 8.1.

b 1. Corin. 15. 10.

\* Sutcliffe de Missa farre from seeking to extenuate the credit of their due estimation, papistica Lōdini 1603 that discerning how vnequall in their opinion we are to contend with in praefat. ad lētorē them, who are so high in authority, so prompt of wit, and exquisite post med. sayt: quia in learning: I haue in patronage of our cause (as forbearing purposely my owne cōdemned iudgment further the supported with theirs) euen for such acknowledged and produced them, alleaging to transscripta, vel ab operis officinæ cal- that end so aboundantly their testimonies throughout the whole passage cognographæ signata of this ensuing discourse, as that therof I make them, as it were, the aut transposita ef- sent, clamârunt, multa contineri in Iuelli responsione mendacia & falsitates: atque ita se omni scriptionis labore defunctos in selfe) I haue bene (and no lesse publicly then at Paulus Crosse) putârunt, pariter etiam doctissimum frequently traduced as one found guilty and convict of wilfull falsification and vntue alledging throughout this treatise of the produced illud & plurimarum vigiliarum opus, quod Clarissimus vir D. Philippus Mornyus Gallicè aduersus Missam edidit, tractârunt &c. Et scriptis suis virum integerrimum falsi accusare non sunt veriti & hoc modo se satisfecisse ipsius argumentis putârunt quasi verò controuersia esset an omniâ testimonia ipse rectè citasset, aut scriptum ipsius ex singulis apicibus penderet. Hoc denique nunc omnes in scriptis nostris seruant, vt quinnibus se putent fidem abrogasse, si vel minimum aliquem in loci alicuius citatione aut descriptione errorem reprehendere possint; quid autem putidius aut ineptius, quàm isto modo agere? &c. huiusmodi ergo clamationibus & nugis omittis, si tibi, aut causæ suæ æstimationi consulere voluerint, ad singula testimonia & argumenta nostra ordine & sigillatim respondebunt. Sin minus, nouerint se nugas agere, &c.

3. And wheras (if error of report haue not vainly multiplied by frequently traduced as one found guilty and convict of wilfull falsification and vntue alledging throughout this treatise of the produced testimonies of our learned aduersaries, not forbearing to put the but in mind of M. Sutcliffes \* answere to the like objection cōsidently by

by our wryters vrged against M. Iewell, and Philip Mornay: may it please our learned aduersaries in further answer therunto to be aduertised, that among so many hundreds or rather diuers thousandes of testimonies as be heere cited, it may be, (or rather otherwise cannot be, but) that some negligence, escape or ouersight may be deprehended in my selfe, or in the printer, or in both: but that I should stand so conuict, as (yf report be true) was (to speake sparingly) no lesse then ouer bouldly affirmed, or that I haue knowingly falsified or misalleged so much as but the sense of any one author, is that which (with protestation, as in the presence of God) I altogether deny, euen with such constant asseueration of my owne (as I take it) more then ordinary vndertaken care to the contrary, that I dare say with Iob,<sup>c</sup> If myne aduersaries should write a Booke against me, I would beare it vpon my shoulder, & bind it vnto me as a crowne: And to the end that this shew of my confidēce may appeare more then veròall, let me giue this further aduertisement to the better eniouragment of the indifferent Reader in his triall therof, that whereas the writings of our learned aduersaries are, by reason of their reprinting, often tymes of seuerall editions, I haue in a table therof prefixed to this booke specially set downe the certaine edition which I vsually follow vnlesse it be otherwise signified in the margent, and do likewise for the most part specially alledge, not only the certayne number of the lease where according to such edition the testimonie cyted is to be found; but also the syde or page, on which it is to be so found, and whether neare the beginning the midst or end therof: noting also, where the order of the print affordeth it, euen the very number of the line, that so the Reader may with his pleasure rather then paine, at the very first, as it were, point thereto with his finger: So confident abounding and extraordinary hath my care bene to haue the truth of my labours manifested. This readie course of preparation being then thus made on my part, and that which I desire (& as I feare only may desire rather then expect) the answerer of this Treatise to make requitall of, with further request vnto him to set downe integrally without omission (according to their owne prescribed \* rule in the like case) the very words of this contracted treatise

c Iob. 31. 35.

\* M.D. Abbot in his second part of the defence of the reformed Catholick printed 1607. in his preface to the Christian Reader, paulò post initium, sayeth to the reader: that thou mayst the better see & iudge of all, I haue inserted the whole text of Doctour Bilhops Booke, altogether condemning that fallhood and guile, which he hath vsed towards M. Perkins, & they all vse in pretence and shew of answering our Bookes, in that they neuer sette downe the copie of so that to which they

lay answer: to which course wee Catholickes are esteemèd as wanting both meanes & money to reprint withall in our answers their so tedious discourses. And M. Abbot saith

yet further herofin the same place next after words: Which policy serueth to blind the Reader, & to gaine liberty to concale and dissemble whatthey list, &c. We neuer forbore to publish our aduersaries books to the world, when we haue adioyned an answer to them, &c. This course being then thus constantly, (though yet vntruly) affirmed, I desire the continuance therof in the answer to be made to this short Treatise.

so far as he shall pretend answer thereto. All that I craue of thee gentle Reader in lue of my so great indured paines, is that thou wilt neither depend vpon my citations, nor yet vpon bare or bould reports of others, condemne them for vntrue, but how scencer thou art in thy owne opinion priuaty affected, become heerein for the time indifferant, vouchsafing me but thy equall and impertiall examination, which done giue vp thy iudgment.

4. And for so much as my presaging thoughtes (as foreacquainted with the practice of our aduersaries) do probably sortell me, that the answerer of this Treatise (as ynnu being to acknowledge the Fathers so frequent alledged sayings throughout all controuersies, to be made plaine & euident on our behalfe, & that by no lesse prooffe, the the open confession of the learned protestantes themselves) will therefore not deale so plainly with me in this case, as doth Lubbertus or M. Sutcliffe in the example of the Magdeburgenses

d M. Sutcliffe in his saying: <sup>d</sup> What the Magdeburgeses do yeeld, let the yeeld subuersion of the for them selues, we do not in all pointes take our Three conuerions selues bound to allow their sayings, nor do (we) find pag. 40. ante med. any such inconuenience in these termes as the Fathers. And Lubbertus de vnderstood them, as the Magdeburgenses pretend. And Ecclesia, printed 1607. l. 5. c. 6. pag. againe: <sup>e</sup> The Magdeburgenses do not well vnderstand 333. initio, sayth of Cyprian, &c. or as doth M. Whitaker in the like example of the Centuristes, confessing the Fathers and Caluin, confessing: that <sup>f</sup> Caluin to haue taught Free-will: Est enim Centuriatores id dicunt: tamen inde non potest inferri nos omnes ita dicere.

e M. Sutcliffe vbi confessions of such their learned wryters, directing, or rather diuerting in these straites, their Readers iudgment fro the words alledged supra, pag. 40. post to some other, by circumstance or further inference, then is by me eyed med: See this hereafter ther propounded, vrged, or insisted vpon: let me in preuention therof tract. 1. sect. 3. initio. this once for all, premonish thee ( Good Reader ) to keepe thy attentione.

mine eye to the very wordes by me alledged, and to so much only, as I inferre therof. As for example where I alledge the learned aduersary confessing the saying of some Father to be direct and plaine with vs, do thou expect to find the same accordingly: where also I produce the aduersary more retyred and wary, as but confessing the Fathers saying to be doubtfull, incommodious, & dangerous, &c. do not thou there expect for further: and yet with all remember, how farre thus much only, though neuer sawarily vttered, is preuayling, being as it were vpon the racke of truth, & for want of better answer, no lesse then inforced from the learned aduersarie him selfe. In these therefore and such other like examples suffer not thy selfe to be seduced, or with-drawne from the wordes alledged, to any other or further inference, then is by me vnderaken: and this but obserued, thou shalt so of thy selfe (without any replie on my part needfull) sufficiently discern all accusations framed against me in this kind, to dissolue as in smoake, or emptines of wordes.

And whereas our aduersaries will perhaps further pretend all my allegation of their owne writers to be but wrested, inforced and impertinent, in that it is euen to my selfe euident that those verie writers of theirs whome I so alledge, expounding, and therupon reiecting the Fathers, as making with vs, do yet all of them neuerthelesse, agree in their mutuall condemning of that religion which I by such their alledged testimonies seeke to establish: & that therefore I do but abusiuely alledge such their sayings against their other certaine and knowne meaning: May it please thee good Reader to be informed, concerning the idle vanity of this grosse pretence. True it is, I do confesse, that the Learned aduersaries by me alleaged do all of them condemne in generall that very religion in behalfe wherof I do alledge their many particular testimonies: as also I further graunt that they meant not ing lesse then by such their testimonies, to giue credit to the Catholicke cause. And hence it is, that (as most insisting herupon) I do returne this cleerely to my advantage and against themselves: for when, or by whom is the truth better demonstrated, then at such time, and by such men, as being learned

2 M. Doctor Co-  
uell in his brieue  
answere to certay-  
ne reasons by way  
of an Apology, de-  
liuered to the L.  
Bishop of Lin-  
colne, by Iohn  
Burges, &c. pag.  
132. ante med. sayth:  
I would not wil-  
lingly be thought  
to patronize the  
least error of the  
Church of Rome:  
neyther I hope  
hath any thing  
euer passed my pen  
with so sleight con-  
sideration, since I  
was able to deale  
in this cause, &c.

And therefore in my opinion, the late Author of the Protestantes Apologie, hath delt somewhat vnkindly with me and others, to alleaged vs as witnesses for their syde, &c. to support themselves with the wrested mistaken testimonies of such as haue byn, and are willing to fight against them &c.

\* *Irenæus l. 4. c. 14.*  
*vers. finem, scilicet to*  
*this purpose. Illa est*  
*enim vera & sine cō*  
*tradictione proba-*  
*tio, quæ etiā ab ad-*  
*uersariis ip[s]is sin-*  
*gula testificationis*  
*profert &c.* For as  
*Tert. in apologetico*  
*scyth: nemo ad suū*  
*dedecus mentitur,*  
*quin potius ad ho-*  
*norē: magis fides*  
*prona est in aduer-*  
*sus semetip[s]os cōfi-*  
*tētes, quā pro se*  
*metip[s]is negantes.*  
*Wher to asseereth Tully*  
*in orat. P. Qu.*  
*saying: testimoniū*  
*tuum quod in alie-*  
*na re leue est, hoc*  
*contra te graue*  
*&c.* And see further  
*beere after tract. 3.*  
*sect. initio at x. y.*  
 3 *Exodus 8. 19. &*  
*Luc. 11. 20.*  
 4 And the lord set  
 euery mans sword  
 vpon his neighbour,  
 & vpon all the  
 host. *Iud. 7. 22.*  
 5 Confessedly:  
 To this end see be-  
 ere after tract. 3. sect. 6.  
 initio in the margēt  
 at x. y. M. Whita-  
 ker and others com-  
 mending the argu-  
 ment (thus) taken  
 from confession of  
 the aduersary.

& professed \* aduersaries therto, and endeavouring with all wit & learning to obscure the same, are yet euen in such their endeauours, vniuillinglie, as it were, inforced, though not to belieue, yet to confesse the same in it partes. And seeing that of so great a troupe of Learned aduersaries, as haue laboured in this kind against vs, so many (or rather all) haue at vnawares ech to other, ingenuously acknowledged in their dispersed writings, the euident truth of some one or other particular, euery of them thinking nothing lesse, then by such only one or other particular so confessed, to preiudice their owne cause in generall; which sayd particlers being yet in regard of so many seuerall writers, ech of them frequently confessed, & all of them in this ensuing Treatise laid together, do comprehend in them totum complexum, the whole cause in it parts; what els can hereby be discerned other then the very<sup>3</sup> Finger of God, who in his diuine prouidēce affoordeth euen from our very aduersaries, this kind of conuincing testimony against themselues, resembling herein his lyke glorious victorie giuen against \* the Madianites, when he caused them to sheath their swordes in ech others syde. As therefore I cannot doubt of the learning of our aduersary writers, sufficient & able to discerne the true meaning of those sayings of the Fathers, by them confessedly vnderstood and expounded on our behalfe, and therupon by them reiected; so may not their followers esteeme them as partiall witnesses for vs, but such as are at the least indifferēt, especially in such matters, and such their testimonies therof, as make directly with vs and against themselues. So as by how much they do more resolutely conspire in generall against the religion which I now defend: so much the more probable withall, or rather<sup>5</sup> confessedly conuincing, are their so many abounding seuerall and dispersed testimonies, the which being by them diuersly vriered, and as heere digested from a confused Chaos into one contracted volume, do suffice at once to offer to the view of the Readers vnderstanding (in forme as it were of a pyramidall point) a distinct, full, true and cleare notion of all our vntwely misbegotton controuersies. And thus much by way of preuention.

5 Thus preoccupation thus once for all made, whereby to premonish the indifferent Reader, now there cometh to my minde vpon consideration had of my Catholike breithens, the grace and greatly to be respected aduise, of a late aduersary writer (honorable for place and vndoubtedly of great worth for his many other excellent partes) wherein

wherein he wished that controuersies should be proceeded in with all candor and charity, that can be vled, *complayning* that, <sup>h</sup> now adayes those that wryte of such matters, do for the most part by their bitter and vncharitable inuectiues, transported with passion and furie, cyther beget new controuersies, or do, as much as in them lyeth, to make the former immortall. *VV*hich though by the sequele of his other wordes, he seemeth to applie (as being confessedly improper to vs) vnto the wryters of his owne part, who (sayth he) hauing truth for their center, want temperance, modestie, and vrbanity for their circumference: Yet is the same in a more then ordinary course, no lesse then very obseruantly to be remembred, continued, and still carefully retayned with vs, & that for sundry reasons, vs very importantly concerning (to omit our dejected and disgraced estate) an excercise to vs of patience and true humblenes: To omit likewise the rule of <sup>k</sup> charity (which teacheth vs to couer multitudes of offences: *VVe* are yet also further to remember (if not so much for our selues whose retired solitarines or other absence comonly freeth vs from danger at the least, yet for our dearest brethren at home dayly subiect thereto) the lawes made by the magistrate against but the diuulgers or lenders of such our Catholike bookes, as by reason of any indecent, vnadvised or offensive wordes in any one part thereof conteyned, are thereupon subiect to be censured for seditious, inthralling so therby the sayd diuulger, or but lender thereof, to the law in this case specially provided, and no lesse then capitally penall. The examples wherof haue (as I am credibly informed) bene in former tymes certainly such, as exact from vs an obseruation in this behalfe no lesse then religious. And as I cannot hold that wryter discreetly and sincerely <sup>i</sup> religious, who only to discharge the repletion of his stomake cannot forbear to exasperate the Magistrate, & intangle, or rather no lesse the capitally to endanger such his foresaid sauourable Reader, with the vnnecessary riot of distastfull and offensive wordes: so yet would I not that this prescribed moderation (by my selfe I must confesse, to the best of my poore vnderstanding no lesse then carefully obserued) should be so mistaken as to be thought proceeding rather from feare then reuerence: seeing also wee are so acknowledge, that by the band of our Christian duty, wherein wee stand religiously obliged to the magistrate, wee ought to auoyd all occasion giuen of his iust displeasure.

g Syr Edw. Cooke the ffith part of his Reports, in the Epistle to the reader paulo post med.

h Ibid. paulo post.

i Ibidem.

k Prouerb. 10. 22.  
& 1. Pet. 4. 8.

l If any man think him selfe to be religious, not brydling his tongue, this mans religion is in vayne. 1. am. 1. 26.

m Rom. 13. 5.

n 2. Tim. 3. 9.

o Cōradus Schlus-  
selburg. in Theolog.  
Caluinistarum, l. 2.  
fol. 17. a. initio saib:  
Bucerus Lutherū  
appellat primum  
Apostolum pu-  
rioris ad nos Euā-  
gelij: & vide Episto-  
lam Buceri, Anno  
36. ad Episcopū He-  
reford. scriptam (ex-  
tāt in Bucers scripta  
Anglicana) pag. 675  
ante med.

p See this more at  
largetract. 2. c. 2.  
sect. 10. subdiuision  
15. fine at l. m n. o. p

\* Confessedly lan-  
guish. To this end  
Syr Edwyn Sandes  
in his Relatiō of the  
Religion vsed in the  
West partes of the  
world sect. 48. fol. 5.  
3. on the (a) side  
post med. saib: As  
for the Lutheran  
he was long since  
at the highest, and  
if he eych an inch  
forwards one way  
for an ell he loo-  
seth another.

sure, no lesse carefullly then our owne perill, as being taught to rest  
durifull, m not only for feare, but also for conscience.  
Neyther may the conceyued difficulty of our accomplishment, ary-  
sing from the strict letter of the law, so discourage our Catholicke  
writers in their best endeauours, to obserue the carefull circūspetion  
before signified, as that they should despaire such their willingnes (de-  
fectiue only but by ignorance or vnwarines) to receiue a fauourable  
construction in the mylder iudgment of the Magistrate, especially in  
these later times of his Maiesties most happie raigne, wherein (not  
accusing the former) wee cannot without note of more then barba-  
rous ingratitude but acknowledge that tender referuednes, and euer  
gratious disposition, whereby, synce his Highnes first entry into so  
great an opposition against vs, of the State and time, wee haue yet  
neuerthelesse, bene (in respect of former times) mildlie forborne, or  
but sparinglie dealt wihall.

6. In the due acknowledgment wherof, & our present disgraced  
estate, I cannot good Catholick Reader (for to thee now must I ad-  
dresse in words) but in the vehement apprehension therof, making my  
selfe as it were transparent, open to thee the whole counsells of my  
hart. It hath euer byn the ordinary aduātage or some other deceipt-  
full blādishmēt of inuouatiō, to be in the curiositi, or rather weaknes  
of mans iudgment, at it first appearing much admired, imbraced, &  
delighted in: wheras (againē on the contrary) it hath byn the euer  
permanent nature & condition of suppressed truth, to disperse &  
chase away at last all cloudes of Inuouation, & shyning forth with  
great splendor and glory, to be in the end acknowledged, & with no  
lesse then triumphant victory receiued & highly honoured. Thus  
for some first beginning & sway of tyme, succeeded the Arianes:  
thus the Donatistes: thus the Nestorians, & others, when  
as after some further experiēce, preparing the way vnto preuailing  
truth, they did (as the Apostle foretelleth) n prosper no further,  
their folly being made manifest to all. So lykerwise in the  
example of Luther the first pretended o Apostle of the reform-  
med religion, with what applause was his doctrine at the first re-  
ceyued? with how great concourse and admiration was it for the  
tyme intertayned, & him selfe no lesse then immoderately extolled, for  
an excellent man sent of God to lighten the world,  
the angell and trumpet of God &c? And how is he now  
againē discovered, and his doctrine beginning (as it were) to waxe  
ould and confessedly \* Languish, of many forsaken and abandoned

as being daily more and more & diuided and subdiuided, into manifold sectes (hereafter mentioned) all of them threatening mutuall destruction ecb to other: The experimentall obseruation wherof, did in these late times cause the people to desist from their former precipitant course, and to stand as it were at a gaze, hauing with all brought forth a kind of generall & silent attento, preparing the minds of many with more then vsuall indifferency, to examine & weigh the cause of Religion, not as it standeth priuiledged or supported with the aduantage, predominancy, or sway of times, but as supplie in yt selfe subsisting vpon the groundes and reasons of truth: which thing obserued by the Churches ancient professed enemy, who thereby discerned his owne approaching ruine; as foreknowing that his <sup>1</sup> Dagon could neuer stand in presence of the Arke, what policies & stratagems of scandall (his other helps sayling him) hath hee practised, or rather what hath he not practised, whereby diuerting this course, to confirme & harden the peoples hearts, in their former prejudice of opinion? Among which his so many vnderaken endeauours, there was neuer any of it owne nature more odious, or to vs more lamentable, or to him for the tyme more successfull, then when exceeding euen him selfe both in policy & malice, he did by his infernall Emisaries sent from the lowest deep, seise vpon the frailty of some few, whose exorbitancy of mind (exceeding all meanes and proportion of their deiected and wasted estates) made them no lesse sensible of want, then apt to discontentment, incensing so or rather enraging them as men retrograde vnto nature, to complot and practize such an intended example, beyond all example, of more then Scithia barbarousnes, as wanting apt wordes to expresse my true conceipt therof, I am forced to inshroud and close it vp, in the silent deepes of amazement & horror. From hence hath proceeded the surcharge rather then increase of our so many and long continued inconsoleable groanes, accompanied now with such further addition of ensuing scandall, as alienating the peoples myndes from all former indifferencie, hath strongly induced them to preiudge our whole cause, and religion in generall, and to <sup>1</sup> Blaspheme the thinges wherof (God knoweth) they be ignorant. But as God in the rule and equity of his iudgements, did not extirpate a whole nation for the sinnes of some few, but did to the contrary in the mildnes of his mercie, yeld to spare sinfull Sodome, if there were but ten iust men found therein: And so forbear Hierusalem for the Right

See this tract 2.  
cap. 3. sect. 5. subd.  
3. in the margēt at C.

1. Sam. 3. 1. 4.

2. Pet. 2. 12. &  
Iude vers. 10.

Genes. 18. 32.

teousnes but of one: so are we not without hope, aswel that our gratio-  
 tious Soueraigne in imitatio of him whose image he beareth heere on  
 earth, will according to the sweetnes of his owne disposition, conceyue  
 graciously of vs who mourne in our soules at the barbarous outrage of  
 the forsaide offenders: As also that our aduersaries scandalized therat,  
 will vpo a second & more retyred cōsideratio, discern, as out of cha-  
 ritable & true Iudgmēt, that we are no more to be bounden chargea-  
 ble therewith, then were their own professours heretofore chargeable  
 with the trayterous designements of the Duke of Northumber-  
 land and Wiat, &c. or with the confessed, and by themselves reic-  
 ded seditious Doctrines \* of Goodman, Knox, Buchanan,  
 Caluin, Beza, Zuinglius, and Luther.

\* See these next  
 hereafter seā. 11. 12.  
 13. 14. 15. &c.

x M. Morton in his  
 Romish positions  
 &c. pag. 51.

\* In the Booke  
 hereafter Traē. 3.  
 seā. 2.

g See Illyricus in ca-  
 tal. testium verita-  
 tis pag. 735. post  
 med. & 755. post  
 med.

h Illyricus ib. pag.

7. And I cannot heere but take notice of that unkind insulta-  
 tion wherewith M. D. Morton, a man otherwise not intemperate  
 nor vnlearned, seeketh to depresse and betrample our delected estate,  
 not forbearing to affirme that (saib hee) we may now aswell  
 expect a white Ethiopian, as a loyall subiect of this Re-  
 ligion. Being therefore thus prouoked or rather ryged, it will not  
 I hope seeme offenseue to the discreet & sober Protestant, against  
 whose confessed loyalty I heerby intend nothing, if I but a litle examin  
 not what I can or am prouoked to object, but what is by our learned  
 aduersaries themselves confessed & reported on the contrary part,  
 wherein (curteous Reader) if much contrary to my owne disposition  
 and thy lyking, I do somewhat inlarge my selfe, in more fully ope-  
 ning those thinges, which in \* the booke it selfe hereto annexed,  
 I at first but sparingly pointed vnto, rather then at large declared, &  
 am not without all hope of pardon, especially considering, that the  
 forsaide occasion which compelleth me (so vnwilling therof) is in it  
 selfe so prouoking, vncharitable, and exceeding. First then to begyn  
 with examination of the tymes before Luther, and supposing for  
 the tyme, that the Waldenses, Wicklefitts, and Hussites (the  
 only examples of former times wherupon our aduersaries most insist)  
 had bene all of them members and professours of the Protestants  
 Church, let vs yet but modestly examine, if a loyall subiect among  
 any of these, were not as rare as is M. Mortons foresaid white  
 Ethiopian. Concerning the Waldenses, is it not euidēt, that  
 they condemned Princes and Iudges, teaching further, as  
 Osiander and M. Fox testifie, that, h Neyther priest nor  
 Cyuill Magistrate being guilty of mortall synne, did  
 enioy

TO THE READER.

enjoy their dignity, or were to be obeyed? *in so much as* Osiander giueth answerable testimonie of their confessed Rebellion. In like manner concerning Wickcliffe and his followers, is it not likewise evidently testified by M. Fox and Osiander, one of Wickcliffes articles to haue byn, that <sup>k</sup> there is no Cyuill Magistrate whiles he is in mortall Synne. And another to haue bene, that <sup>l</sup> the people may at their pleasure correct Princes, when they do offend: *in so much as* <sup>m</sup> Melancthon himself affirmeth, that M. Wickcliffe doth contend Sophisticallly and playnely seditiously, concerning the Ciuill magistrat. And yet further: <sup>n</sup> Wickcliffe (*sayth he*) raged, affirming that wickedmen haue not dominion. And againe: <sup>o</sup> Wyckcliffe hath raysed vp wonderfull tragedies, contending that those who haue not the holy ghost, do loose their dominion, and he collecteth many sophisticall reasons to confirme this opinion &c. Wee will recite certayne of Wickcliffes argumets &c. Donot our owne Chronicles, euen such of them as are lately published & dedicated to the late Archbishop of Canterbury abundantly testifie the most violent & trayterous & designements of Syr Iohn Oldcastle & the other Wickliffists in England, & the same so manifest, as by report of the sayd Chronicle, whole numbers of them were <sup>p</sup> discouered, apprehended, iudicially heard and tryed, and therupon publicquely <sup>q</sup> executed, euen in the very place of S. Gyles Field, where they intended their plotted treason?

8. Inlike manner concerning Iohn Husle and his followers, is it not euident & confessed by the Protestant wryter Osiander, &

others

rio exercitum in Waldenses mittit. &c. Waldeses autē constituerāt hostibus resistere fortiter, & potius mortem obire, quā Pontificiam Missam recipere: factis aliquot conflictibus, Waldenses ultra mille hostes trucidant. <sup>k</sup> Osiander in Epit. &c. Centur. 9. 10. 11. &c. pag. 454. fin. art. 15. And Concil. Constantiens. sess. 8. Art. 15. <sup>l</sup> Osiander ubi supra p. 455. art. 17. <sup>m</sup> Melancthon in epist ad Frederic. Miconiū: extant in libro epist. Zuinglij & Oecolampadij pa. 622. ante med. And in *Hospinian* in Hist. Sacram. p. altera fol. 115. a. initio. <sup>n</sup> Melancthon in disput. de iure magistratuum. <sup>o</sup> Melancthon in Comment. ad politica Aristotelis. <sup>p</sup> M. Stowes Annales of England printed 1592. <sup>q</sup> Stow Ibid. pag. 550. post med. & pag. 551. <sup>r</sup> Ibid. pag. 551. fine. <sup>s</sup> Stow Ibid. pag. 551. fine.

II Self. 7.

760. circa med. & 740. ante med. and Osiander in his Epitom. &c. cent. 9. 10. 11. & pag. 440. post med. And see M. Fox his deceitfull slipping ouer of this, being so apparent as he durst not deny it, hereafter tract. 2. c. 2. sect. 3. subdiu. 4. in the margin at 14.

i Osiander in epit. &c. Centur. 16. pag. 715. circa, & post medium, where it is sayd: Waldensium Legati, Principi suo duci Sabaudie in tractatione pacis plura promiserant, quam in mandatis à Waldensibus acceperāt, &c. Waldenses aucta Legatorū suorum rescindunt, &c. Hoc accepto responso, Sabaudus mox mense Ianua-

**¶** Aet. mon. 230. b. others, that he for himselfe & his followers defended VVychliffes for. Art. 1. & 2. See the said seditious Doctrine against Princes, Priests, and Bishops, it they committed mortall synne? A doctrine so of Husse and the seditious that, saith Osiander of Husse defending the same, it cannot be allowed; but herin (saith he) as wee haue before shewed, did Iohn Husse suffer humane infirmity: &c. And is not the answerable practice thereof in the Hussites euident & confessed by M. Fox, who reporteth, how that they to reueng the death of Iohn Husse, gathered together a number of men of warre, subuerted Monasteries and Temples, drining away the Priests and Monkes: and that the Hussites in Prage put the Queene to flight: whereupon goodly buildinges were razed, and the Countsell-houle defaced & burned. And that at the Emperours re- turne, they did (sayth M. Fox) rebell out of hand, and sent letters into all the Realme, that no man should suffer the Emperor to enter: That also they subuerted & burned fyue Monasteries in the Territory of Belsina, and took by force Comotasia a famous Citty, burning all the Priests therin: and tooke the Citty of Cuthna by force and set it on fyre, and burned the towne of Broda: most proudly and trayterously \* despising the humble inuerey for peace of their owne Soueraigne; with infinite much more of this kind

**¶** Osiander in Epitom. &c. Centur. 9. 10. &c. pag. 469. pauld post med. re- peaterh the Doctrin- ne herin of Husse & Wyckhiffe saying: Nullus est Domi- nus ciuilis, nullus est Prelatus, nullus est Episcopus dum est in mortali pec- cato. Hæc proposi- tio approbari non potest, sed passus est Ioannes Husse in hac parte ali- quid humani, vt supra demonstra- uimus.

**x** Aet. Monu. pag. 251. a. post med. M. Fox. there offmeth his Armie to haue bene fourty thousand men. And pag. 258. b. pauld ante med. he maketh mention of another ryme, and of an other Armie of Catholikes, aboue fourty thousand ouer- throwne by the Hussites. ibid. pag. 259. a. circa med. Also Carion in his Chronica ad Frederico secundo vsque ad Carolum Quintum printed 1567. l. 5. pag. 382. sayth con- cerning Husse himselfe: His concionibus Hussi commotus populus, flagitare cepit emedatorem Ecclesiarum, quam cum rex ignauus, nec uellet, nec posset prestare, suscepta illa fuit a priuatis, sed ut sit, non eo quo conueniebat modo & ordine. Ad arma enim tandem deuentum est. Etsi aut euentum Hussius prestare non potuit, tamē pie & recte fecit &c. y Aet. Mon. pag. 251. b. ante med. z Aet. Mon. p. 252. a. pauld ante med. a Aet. Mon. pag. 253. b. circa med. b Aet. Mon. p. 254. a. circa med & pag. 255. b. circa med. \* See this in Aet. Mon. pag. 257. b. pauld post med. Where it is reported that the Emperour going to the nobles of Boheme, communed with them touching his right & tytle, and recovering of his Fathers Kingdome, promising if there were any cause which did alienate the Bohemians minds from him, that he would take away all occasions thereof. In so much as M. Fox in his marginall note annexed therof sayth: The Emperour which burned Husse and Hierome before

before, is now sayne to intreat for his Kingdome. And do the Bohemians yeeld to this intreaty of their Soueraigne? No: but sayth M. Fox here next after, They made answer (among other matter) that he had suffred their Contrymen to be burned, the Kingdome interdict, and the Nobles condemned for hereticks, and that he should thinke the force and power of the Bohemians not to be so small, but that they would provide for their owne honour. Wherunto the Emperour answered very gently and offered &c. But the Bohemians which were now become valiant victors in armes, would not now be overcome with wordes. And so nothing concluded, the Emperour returned. And immediatly next after M. Fox inferreth hereupon, saying: Then Pope Martin perceyuing the ghospell to increase dayly more and more, sent, &c. not ashamed thus to tearme the succesfull rebellions of the Bohemians, the Ghospells increafe.

kind confessed likewise and reiected by the Protestant wryter <sup>c</sup> Oslander. In which course of the Hussites confessed rebellio, their Generall Zisca (a man vnuadisedly <sup>d</sup> commended by M. Fox) was so barbarously, or rather inhumanely enraged with insolency had of his many spoiles and violencies, done against his native Contrey, that (as M. Fox reporteth) being mortally sicke, <sup>e</sup> he commāded (a thing horrible to rehearse) the skinne to be pulled from his dead carcase, and the flesh to be cast to the foules & beastes, & a drumme to be made of his skinne, which they (the Hussites,) should vse in their battaills &c. And thus much briefly of the Waldenses, Wickclifists & Hussites, the only pretended Protestant congregations before Luthers tyme. And whether that in regard both of their knowne doctrine and answerable practice, wee might not affirme much more probabbie against them, then doth M. Morton against vs, that we may as well expect a whyte Ethiopian, as a loyall subiect from that religion.

9. But to proceed as now in like further sober examination of the tymes since Luther: did not Luther himselfe teach, saying: Among Christians no man can, or ought to be magistrate, but ech one is to other equally subiect. &c. Among Christian men none is Superior, saue one and only Christ. And againe: <sup>h</sup> Therefore is Christ our Lord, that he may make vs such as himselfe is. And as he can-

<sup>c</sup> Oslander in epistolom. &c. cent. 9. 10. 11. & pag. 472. circa med. See the words at larg alledged hereafter, tract. 2. c. 2. sect. 5. in the margin at q.

<sup>d</sup> Act. Mon. pag. 250. a. Also, p. 261. a. initio, he further saith, that Famous Zisca defended in the field the quarel of Christes true Religion.

<sup>e</sup> M. Fox: Ibid. pag. 256. b. post med.

<sup>f</sup> Luther de saculari potestate, in tom. 9. German. g. Luther vbi supra: see Luthers wordes alledged more at large by M. Harding in M.

not Jewells defence: of

the Apologie printed 1571. pag. 429. And M. Jewells strange euasion pag. 430. ante medium consisting vpon comparing of vnlike phrases, as where S. Paul sayth: There is neyther Iew nor Grecian bound nor free in Christ. Galat. 3. 28. & Colos. 3. 11.

Whereby is only meant, that, with Christ *there is no respect of persons*, Colof. 3. 23. whether they be mayster or seruant, so expounded in the marginall notes of the English Bible of 1576. in Colof. 3. 25. And so Calvin in Galat. 3. vers. 28. sayth: *Señus est nihil hic valere personas*. Apply but now this sēse to *Luthers* words, & you shall discern them most vncapable therof, & therby the weakenes of *M. Iewells* answer. h See *Luthers* sermons Englished & printed 1578. p. 97. line. & to. 7. *Wittemb.* fol. 327. b.

i Luther in his not suffer himsele to be tyed and bound by lawes, &c. said sermons in so ought not the Conscience of a Christian to suffer English pag. 261. them. And as it were to explaine his other sayings, where he prescribeth obedience, that he doth the same in regard of outward policy and not of conscience, he yet further saith: i We admonish heere concerning the Ciuill magistrate when he commandeth or requireth any thing; yea if he compell therto, we must obey, for there cometh therby no losse of faith or Christian liberty, for so much as they do not contend that those things are necessary to saluatiō which they ordayne or require, but only to mantayne outward rule, publique tranquillity, and gouernment; and so the conscience remayneth free &c. howbeit if any should contend that those Cōmandements of the Ciuill magistrate be necessary to saluation (as doubtesse all their lawfull Commandements be, in respect that they bind vs euen in conscience, and to breake them were synne:) then as it is said of the traditions of the Papistes, the contrary rather were to be done. And according to this doctrine and the knowne further answerable exāple therof in \* Luther himselfe, did the Luther the-

\* In Lutheri loc. cōmum. class. 4. c. 30. fol. 55. ante med. it is sayd: Vehemens Epistola ad Spalatium scripta, non cetera sic. Nefera quod ais, non passurum Principē scribi in Moguntinum, nec quod publicam pacem perturbare possit: potius te & Principē ipsum perdam, & omnem creaturā. Si enim creatori eius Papæ restiti, cur cedam eius creaturæ? in so much as in the marginall note there it is said: Lutherus etiam à principe suo non vult impediri. And immediately after, Luther further sayth: Pulchrè verò non turbendam pacem publicam arbitraris. & turbendam pacem æternam Dei (&c.) non sic Spalatine, non sic Princeps. And in the margin therupon it is said: Contra prætextum pacis non turbanda. And againe in the same lease: Videor mihi videre Germaniam in sanguine natam &c. Christus meus viuut & regnat, ego viuo & regnabo. And Luther tom. 2. *len. Germ.* fol. 132. b. (it is also tom. 2. *Vittemberg.* fol. 320. b. but in regard of the absurdity therof somewhat altered) in his booke intituled; Aduersus falsò nominatum Ordinem Episcoporum, Written Anno 1523. (teste Osiandro centur. 16. pag 87. circa med.) publisheth his bloody Bull, saying: Nunc attendite vos Episcopi, imo larua diaboli: Doctor Lutherus vult vobis Bullam & Reformationem legere, quæ vobis non bene sonabit; Doctoris Lutheri Bulla & Reformatio: Quicunque opem ferunt

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runt, corpus, bona, & famam in hoc impendunt, ut Episcopatus deuastentur & Episcoporum regimen extinguatur, hi sunt dilecti filij Dei & veri Christiani, obseruantes præcepta Dei, & repugnantes Ordinationibus diaboli: aut si hoc non possunt, Regimen saltem illud condemnent ac vitent. Cōtrā verò quicumque manu tenent Episcoporum Regimen, eisque obediunt voluntaria obedientia, hi sunt diaboli ministri proprij, & repugnant Dei ordinationi ac legi: *Hitherto the Pope of VVittenberge, vpon which Warlike trūpet thus sounded against Bishops, the German Boers took armes to suppress the Bishops & other clergy, according to the prescript of Luthers forsaide Bull; wherof Osiander in centur. 16. pag. 100. post med. sayth out of Sleydan Rustici iuramento confederati, seditionem excitā runt contra quosdam Proceres Ecclesiasticos: causam prætendebant, quasi Euangelij Doctrinā tueri, &c. And after wards, Osiander pag. 102. circa med. sayth of them: Ad Lutheri iudicium rustici pro uocauerunt: the Boers appealed to Luthers iudgment: At what tyme Luther seeing them but naked people, and vnable to preuaile, to auoyd the scandall of their rebellion, preacheth to them obedience: & When as they being assembled in troupes and not apt to be pacified, transgressed the direction of Luthers Bull, in that they not only made warre against the Bishops, but also against the nobility (Osiander centur. 16. pag. 103. fine) Luther herupon as forseeing their ruine, turneth against them; and publishing another Bull, appointeth them to be all slaine, as wild beastes &c. Osiander pag. 104. ante med. which being accordingly performed, & the miserable men being astonished and vnable to defend, or saue themselves by flight, Ibid. pag. 108. initio. Luther, as it were, to celebrate their funerall, immediatly therupo marrieth Catherine Boër the Nunne. It. pag. 109. circa med. not regarding (saith Melancthon) the euills present before his eyes. See this hereafter tract. 2. c. 2. sect. 10. subdiuision 11. in the margent there at y.*

therans of Germany for the maintenance of their religion, vsse

yp in Armes against their Soueraigne Lord the Emperour, as is hereafter more at large confessed and reported by the Protestant writers  
<sup>k</sup> Drefferus and <sup>l</sup> Luke Osiander. In defence wherof the Deuynes also of Magdeburge did (as their owne Sleydan reporteth) thus teach: <sup>m</sup> If it fortune that the magistra te passe the boundes of his authority, and command any thing that is wicked, he should not only not be obeyed, but

See this testimony of Drifferus alledged hereafter tract. 3. sect. 2. in the margent at 4.  
<sup>l</sup> See Osiander in epitom. centur. 16. pa. 599. paulo ante if med. And see in Sleydan l. 22. fol.

354. b. & 355. a. b. report of the rage & rebellions wherwith the Magdeburgenses be charged: and see fol. 356. a. b. & 357. a. b. & 385. a. their infirme answer thereto.  
<sup>m</sup> Sleydan hist. l. 22. fol. 345. circa med. and in Osiander Cent. 16. pag. 520. initio. And in Sleydan hist. l. 18. fol. 270. a. post med. it is said how that, All men for the most part cryed out vpon Duke Maurice: What was his fault? Himselfe being a Protestant expresseth, saying: That in mantayning (the Protestant) religion he wilbe constant. fol. 270. b. post med. But seing (his) religion is assured to him (by the Emperour) he seeth no cause why he should not obey the Emperour, in all other things. For Christ commandeth

to giue both to God if he attempt any force, he should be resisted: And seing  
as 1 to the Emperor, the case standeth thus, there can be no rebellion of right  
etc. Ib. circa med. objected to vs. And againe saith Sleydan :<sup>n</sup> The Ministers  
of the Church set forth a writing, wherein they recyte  
Maurice his fault, the confession of their doctrine, and declare how it is  
which made him so hatefull to his lawfull for the inferiour magistrate to defend himself  
ether Protestant against the superior, cōpelling him to forsake the truth.  
brethren. And yet againe:<sup>o</sup> Considering that Cesar intendeth destru-

n Ib. fol. 145; b. init. ction both to religion and liberty, he giueth occasion  
wherby wee may resist him with good conscience: for  
o Ib. l. 18. fol. 263. a. in this case it is lawfull to resist, as is to be proued both  
ante med. And l. 8. by sacred and prophane Stories. In so much as Sleydan  
fol. 100. b. antemed. doubteth not to pronounce of the Lutheran Rebels slayne in these  
Luther saith : In warres, that p they dyed honestly and godly, and for the  
these dangerous glorie of Gods holy name. Hitherto of Luther & the Lute-  
times, not only the rans: wherto might he added the like further testimony of other  
law it selfe, but also \* writers.  
the force of con-

science & necessity 10. To come now to the Zuinglians and Caluinists, : is  
may driue vs to not the doctrine of Zuinglius knowne to be, that q when Prin-  
take weapons, and ces do contrary to the rule of Christ, they may be de-  
make a league in posed  
our owne defence,

though the Emperor himself for any in his name should mooue warre against vs.  
p Ib. l. 22. fol. 357. b. circa med. \* Menno Symonius a learned Anabaptist, and proce-  
ding out of Luthers schoole, in libro de Cruce Christi, vpa known experience had of the  
Lutherans proceedings, writeth thus: Quam peregrinas & sanguinolentas seditiones  
Lutherani etiam ad introducendam & comprobendam doctrinam suam, annis ali-  
quot proximis concitarint, id illis ipsi expendendum relinquimus, &c. And see the  
other seditious testimonies alledged from Luthers owne writings, specially by M. Harding  
in his detection of M. Iewels lyes, &c. printed 1568 l. 2. fol. 85. And Hospinian in hist.  
Sacramentar. part altera fol. 200. a. ante med. saith: Lutherus belli Germanici causa non  
leuis. And see also the like answerable doctrine of Melancthon Luthers Scholler in his  
Consil. Euang. part. 1. pag. 314. circa & post med. where in plaine words, he enableth  
the inferior magistrate to (reforme or) alter religion, and to ouerthrow idolatry,  
against the (contrary) Edictes of the Superiour &c. And see further there pag. 299. &  
302. post med. & 303. & 315. q Zuinglius tom. 1. in explanat. articuli 42. fol. 84. a. The  
said 42. article hath this tytle. Quando perfide & extra regulam Christi egerint (Prin-  
cipes) possunt cu Deo deponi: In prooffe wherof he there saith pag. 84. b. initio: Quod  
deponi ab officio possunt, Saulis exemplum manifestò docet, quem abiecit Deus,  
tamen si eum primum in regem designasset: quin dum flagitiosi reges loco non mo-  
uentur, totus populus à Deo punitur. Hier. 15. &c. In summa, si Iudei Regem su-  
um nō ita impunē consceleratū esse permisissent, à Deo nō tam grauiter pū-  
niti:

niti: oportet oculum offendentem effodere, sic de manu & pede, &c. Cum verò consensu & suffragiis totius, aut certè potioris partis multitudinis Tyrānus tollitur, Deo fit auspice: sic filij Israel si exautorassent *Manassen*, non adeo grauiter cum eo fuissent puniti.

posed? And againe, <sup>r</sup> that due loyaltie is to be promised to Cesar (but with condition) yf soe that he permit to vs our religion inuolable, otherwyse sayth he, <sup>r</sup> the Roman Emperour, or what other Soueraigne locuer should oppresse the sincere Religion, & wee negligentlie suffer the same, wee shalbe charged with contempte no lesse then the oppressors thereof them selues &c. with much more <sup>r</sup> hereafter alledged in that behalfe: In so much as M. Bilson pretending answer thereto, sayth yet as enforced: \* I vndertake not to defende ech seuerall mans opynion. And againe: <sup>r</sup> As I muse at his wordes, so I lyke not his iudgment, and certayne others, who acknowledge of Zwinglius, that <sup>u</sup> he repurged the Church of Chryst from the excesse and filth of Popish superstition, doe yet withall further say, that he performed the same <sup>x</sup> by a tumultuarie and fanaticall spirit, &c. violentlie assuming armes, and the sworde, prohibited by Christ, &c. Carion him selfe not doubtinge further to charge his followers the Tigurines (as) y seditious, against Rodulph King of the Romanes, omitting the example of \* Carolo-stadius as sufficientlie knowne & confessed.

II And

y Vide ibidem. at r.

And it is apparent & confessed by M. Bancrofte in his Suruey of the pretended holy discipline, pag. 13. initio, that the Cityes of Heluetia did enter into a confederacie and shake of their (Catholicke) gouernors. \* Osiander in epitome, &c. cent. 16. pag. 85. post med. sayth: Carolo-stadius Archipresbyter Witteberge turbas in ea Ecclesia mouet, statuas enim Sanctorum exterminandas docuit, easque per concitatam plebem è Templis eiecit: ius Ciuile Romanum è Rebus Publicis Christianis eliminandum, & secundum leges Moisaicas in causis ciuilibus pronuncianum esse contendit, &c. And pag. 86. post med. he sayth: Istos fanaticos homines Carolo-stadium & Enthusiastas excitauit diabolus. And Dreslerus in Millenar. 6. printed 1598. pag. 60. post med. sayth: Witteberge Carolo-stadius multa tumultuosè molitus est, eiecit templis imagines, &c. non ex iure Rom. sed ex lege Moysi pronuncianum esse contendit: Reuelationes arcanas, & motus Spiritus Sancti à Deo expectari iussit: vastauit scholas, literarum cultum abiecit. Hence it is that Melancthon in epist. ad Frederic. Miconium alledged by Hopsinian in histor. Sacram. part. 2. fol. 114. b. circa med. sayth of him: Carolo-stadius primus excitauit hunc tumultum, homo ferus, sine ingenio, sine doctrina, sine

sensu cōmuni, &c. Tantum abest vt in eo significatio aliqua Spiritus Sancti animadu-  
uersa sit, immo extant manifesta signa impietatis: in tota doctrina solebat isda<sup>2</sup>  
2. 5. 20. 12. 2. 11. &c. M. Bridges Lord Bishop of Oxford, wrote a speciall booke intitled:  
A defence of the Gouernment established in the Church of England &c. answering  
also to the argumentes of Caluin, Beza & Danaeus, with other our reuerend learned  
brethren, &c. for the regiment of women: And see his booke there pag. 708. ante med.  
& versus finem: And pag. 711. prope initium he sayth: Not onely Danaeus, but euen  
Caluin also, did a litle to much Patrizare, and were caried away in this matter, that of  
latter tymes had byn set forth, to defeat the naturall right and tytle of the Soue-  
raigne (women) Princes of England: And see further there pag. 738. 784. 786. & 701. fine.

- II. And to proceed next with Caluyn, forbearing his confessed  
seditious doctrine against the Regiment of womē in Ciuill cau-  
ses. Is not his further doctrine lyke wyse knowne to be, that <sup>a</sup> earthly  
Princes doe bereaue them selues of authoritie, whē they  
Erect them selues against god; yea that they are vnwor-  
thie to be accompted in the number of men, and ther-  
fore wee must rather spit vpon their faces, then obey  
them, &c. <sup>a</sup> To forbear M. D. Mortons enforced excuse hereof,  
consisting vpon violent comparing of phrases, as vnworthie his iudg-  
ment, vnworthie his learning and vnworthie of reply thereto: whe-  
reas himselfe and M. Bilson would in answer hereto euade, that  
Caluin hereby meaneth, not any <sup>b</sup> forfait of their crowne,  
but onelie their want of power to commande in those thinges that be  
pag. 265. initio. and against god; Caluines owne saying is so exceeding, as cannot endure  
M. Morton vsu- the restraynte of this glosse, for his wordes, (abdicant se potestate  
pra pag. 119. initio. terreni Principes dum insurgunt contra Deum) being  
that Princes doe bereaue them selues of authoritie when  
they erect them selues against god, doe euidentlie conuince &  
signify, the meaninge to be of the Princes depriuinge, and losse of such  
their authoritie, as they formerlie had, and not concerning the onelie  
want of authoritie against god, which they neuer had. And so lyke-  
wyse doe his other foresaid wordes, that they are vnworthie to  
be accompted in the number of men, & wee must rather  
spit vpon their faces, then <sup>\*</sup> obey them; A thinge in yt selfe  
so euident, that M. D. Wilkes though for Caluines credit suppress-  
sing his name, obiecteth yet to the Puritanes these very foresaid wor-  
des of Caluin, as being seditious, saying: <sup>c</sup> they were your tea-  
chers, who accompt those Princes, who are not refyned  
by their spirit, vnworthie to be accompted amongst the  
number
- <sup>a</sup> M. Morton in his full satisfaction, concerning a double Ro-  
mish Iniquitie. &c. printed 1606. pa. 118.
- <sup>b</sup> M. Bilson his true difference &c. part. 3. pag. 265. initio. and
- <sup>\*</sup> His wordes be heere indefinite, & of dis-  
obedience to them, not  
in some onelie vnla-  
full particular, but in  
generall.
- <sup>c</sup> M. Wilkes in his  
Obedience or Ec-  
clesiasticall vnion  
pag. 60. ante med.

number of men, & therefore rather to be spitted vpon, then obeyed; they were your teachers who defende rebellion against Princes of a different religion, &c.

12. But to alledge Caluines confessed practice, as the best interpreter of his doctrine. Is any thing therein more euident, then the knowne and confessed example of Geneua it selfe? the very seate of Caluin in which sayth M. Sutcliffe <sup>d</sup> they of Geneua did depose their (Catholicke) liege Lorde & Prince from his tēporall right, albeit he was by right of succession the temporall Lord and owner of that Cytty & territorie. And is not the verie same as fullie confessed by <sup>e</sup> M. Bancrofte now Lord Archbishoppe of Canterburie, who sayth yet further thereof: <sup>f</sup> Synce which tyme (as I suppose) it hath bene a principle with some of the chiefe ministers of Geneua, &c. that yf Kinges & Princes refused to reforme religion, the inferior Magistrates or people by direction of the ministrie, might lawfully, & ought yf need requyred, even by force and armes to reforme it them selues. In respect of which so confessed rebellion against the temporall prince of Geneua and the depoynting of him, M. Bancrofte professeth in plaine tearmes to <sup>g</sup> dislike the diuinitie which was (sayth he in defence thereof) pretended by the ministers of Geneua: And hence it was that Iohn Knox <sup>\*</sup> a man trayned vp at Geneua (and whome Caluin tearmeth <sup>h</sup> an excellent man & his most reuerend brother, and therefore best acquainted with Caluines doctrine) did as M. Sutcliffe and M. Bancrofte doe confesse <sup>i</sup> reporte the doctrine of Caluyn & certayne other ministers then residing at Geneua, teaching that it is lawfull for subiectes to reforme religion, when Princes will not; yea rather then sayle, even by force of armes. And hence also yt is, that although the most trayterous doctrine & designments in this behalfe of Knox & Goodman be, as appeareth presentlie hereafter,

so Geneua Quocies to Geneua Monarchiam in popularem statum commutarent. And see this no lesse fullie yet confessed in the Booke intituled Dangerous positions, &c. pag. 8. fine. <sup>f</sup> In the booke intituled dangerous positions &c. pag. 9. post med. <sup>g</sup> M. Bancrofte in his Suruey of the pretended holie discipline pag. 14. circa med. <sup>\*</sup> Soe sayth M. Bancrofte in his dangerous positions &c. pag. 10. initio. <sup>h</sup> Caluin in epist. & respons. epist. 305. fine & pag. 565. fine. in the conclusion of that epistle, being written to Knox sayth: vale eximie vir, & ex

<sup>d</sup> M. Sutcliffe in his answer to a certayne Lybell supplicatorie pa. 194. initio. And M. Bancrofte in his Suruey of the holy pretended discipline. pa. 11. fine sayth: the citizens (of Geneua) receyuing some good encouragement dyuers wayes, I doubt not (so sparing he is to name Farellus or Caluin) tooke vpō them the endeaour of altering religiō, & omitted not the occasion offered of changing also the estate of their Common wealth.

<sup>e</sup> M. Bancrofte in his Suruey of the pretended holy discipline pag. 12. fine alledgeth Bodinus de repub. pag. 353. saying of the temporall Prince of Geneua Quocies to Geneua Monarchiam in popularem statum commutarent.

<sup>f</sup> In the booke intituled dangerous positions &c. pag. 8. fine. <sup>g</sup> M. Bancrofte in his Suruey of the pretended holie discipline pag. 14. circa med. <sup>\*</sup> Soe sayth M. Bancrofte in his dangerous positions &c. pag. 10. initio. <sup>h</sup> Caluin in epist. & respons. epist. 305. fine & pag. 565. fine. in the conclusion of that epistle, being written to Knox sayth: vale eximie vir, & ex

animo colende frater. And Beza in *epist. theolog. epist.* 74. pag. 333. *Wryteth that epistle,*  
 10. Knoxo Euangelij Dei apud Scotos Instauratori, fratri & Symmista obseruando.  
*i See this in the historie of the Church of Scotland printed by Vautrouiellier pag. 213. and*  
*alleged by M. Sutcliffe in his answer to a lybell supplicatorie pag. 192. ante med. & pag.*  
*71. circa med. And see this also reported by M. Bancrofte in his dangerous positions, &c.*  
*pag. 10. ante med.*

† See next hereafter † so euidēt, or rather horrible, as not to be defended: yet Calvin ac-  
 submissio through- knowledgeth them both for his <sup>k</sup> reuerend brethren sayinge with-  
 out. all of Knox his audaciousnes in this behalfe, that <sup>l</sup> he valiantly

k Calvin vt supra beittoweth his labour vpon Chryst and his Church: and  
 at b: and see Calvin professeth to <sup>m</sup> ioy at such his proceedinges: A matter so euidēt  
 in *epist.* 306. Christophoro Goodmanno, where he te- that M. Bancrofte made speciall Tractes therof, one intituled, <sup>n</sup> Of  
 armeth him, an ex- the proceeding of the Scottish Ministers, according to  
 cellent man & re- the Geneuian rules of Reformation: an other intituled,  
 uerend brother & most faythfull ad- o The doctrine of certayne English ministers, which  
 iutor to Knox. they learned at Geneva, and published to haue procured  
 the lyke course of reformatio in England to that which  
 was in Scotland: which latter he begynneth in these wordes.

l Calvin in *epist.* vbi p As you haue heard in the first Booke, how M. Knox  
 supra pag. 566. circa being at Geneva in Queene Maries tyme laboured and  
 med. sayth: strenuè afterwards proceeded to reforme religion (in Scotlād)  
 operā suam Christo by force and armes; so did sundrie English men, &c.  
 sto & Ecclesiæ im- And thus much of Calvin: wherto might be added the lyke further  
 pendit. testimonie in this kynd of \* Iohānes Schutz a learned Lutheran

m Calvin. vbi supra and of great esteeme.

epist. 305. 10. Knoxo  
 pag. 565. circa med.  
 sayth: Euangelium

13 Hitherto

apud vos tam felices lætosque progressus facere, vehementer, vt par est, lætor: certa-  
 mina vobis moueri non nouum est, sed eo clarius refulget Dei virtus, &c. quando  
 ad resistendum nunquam fuissetis pares, nisi è cælo vobis opem tulisset, qui superior  
 est toto mundo. n In the booke intituled dangerous Positions, &c. printed 1595. l. 1.  
 cap. 3. in the tytle of that chapter. o Ibid. l. 2. c. in the tytle of that chapter. p Ibid. pag. 34.  
 \* Ioan. Schutz. in libro 50. causarum, causa 47. sayth of his brethren the Calvinistes: In  
 brachio seculari confidunt, & plerumque homines seditiosi ac turbulenti & pacis  
 perturbatores sunt, causamque suam armata manu tueri volunt. And againe in his  
 other Booke, viz. in *Serpente antiquo* ca. 33. pag. 354. b. he further sayth of them: Intentio,  
 voluntas, & desiderium eorum est, omne genus infortunij meditari, seditionem at-  
 que dissipationem concitare, demum occidere & perdere. And againe Ibid. pag. 355.  
 he sayth: Sacramentarij sunt duplices latrones, non enim sufficit illis quod falsis  
 dogmatibus animas hominum occiderunt, verum vbicunque pacem externam tur-  
 bare possunt & efficere vt corpora etiam occidantur, nihil faciunt reliqui ad suam man-  
 diligentiam.

13. Huberio I haue entreated of the seditious doctrine and designementes of the VValdenses, Albigenes, VVi: kliffistes, Hufsites, Lutheranes, Zuinglius, Carolstadius and Caluin,

at nunc horrentia Martis

Arma, virumq; cano.

For now next ensueth the fresh and ouer memorable example of Theodore Beza, and his lamentable practises by him selfe and his agentes, Knox and Buccanan perpetrated in Fraunce, England, Scotland and els where. As concerning his answerable doctrine in this kynde, although yt be made euident by that which is heere proued and confessed of Caluin, whome he acknowledgeth for q his reuerend mayster, to alledge yet breeslie some few perticulers thereof: doth not he allow & highlie comend the warres in France for religion against the lawes and lawfull King of that contray saying; That the nobilitie of France (vnder the noble Prince of Condie) layd the foundation of restoring true Christian religion in France, by consecrating most happelie their blood to god in the battaile of Dreux? Did he not wryte a seditious booke of this Argument entituled de iure Magistratum in subditos so knowne and euident, that M. Sutcliffe sayth thereof: 'their doctrine doth wholly tend vnto trouble & rebellion: Beza in his booke of the power of Magistrates, doth arme the subiectes against the Prince in these causes. \* A Booke (sayth he yet further) which ouerthroweth in effect all the authoritie of Chrystian Kinges and Magistrates. And againe he alledgeth Beza his iudgment concerning excommunicate Princes saying: ' Beza roundlie teacheth, what reason haue Christians to obey him that is Satans slaue: And the lyke is yet further confessed in this kynd against Beza by u M. Bancrofte: As also that temperate Protestant wryter D. Sarauia argueth sufficientlie Beza his seditious doctrine in this his ouer modest or rather excusing reprehension & answer thereto saying: \* Quid his verbum, &c. Some rest doubtfull what M. Beza intendeth by these wordes, where he thinketh yt not right, that the godlie should

q Dresserus in milenario sexto, printed Lipsia 1598. pag. 208. circa med. sayth of Beza: that he acknowledged Caluinum ducem & magistrum suum.

r Beza in his epistle dedicatorie of his new Testament to the Queene of England, in editio Anno 1564.

s M. Sutcliffe in his answer to a certayne lybell supplicatorie pag. 75. paulo post med. and see pag. 71. paulo post med.

\* Ibid. pag. 192. post med.

t M. Sutcliffe ybisupra pag. 98. initio.

u M. Bancrofte in his Suruey of the holy pretended discipline. pag. 48. prope initium. And in his booke entituled dangerous Propositions. pag. 21. & 18.

x Sarauia in defens. tract. de diuersis gradibus ministrorum, contra responsionem Clarissimi viri D. Theodori Bezae c. 2. pag. 74. paulo ante med. And see Bezas owne wordes there. And see him also in his Epist. theolog. epist. 68. pag. 318. ante med. where he sayth. Habeo alia non nulla maioris momenti, quae tamen per literas satis commodè significare non

possum; perplacet autem mihi quod de conuentu absque vlla Principum aut ciuitatum autoritate priuatim instituendo scribis. *And then thrusteth in this bodge: Quamuis nullis prorsus conscijs Principibus id fieri minime velim. And so lyke wyse in the wordes reprehended as before by Sarauia he sayth expresselie: Si pijs semper expectandum putas, dum lupi vltro cedant, vel publica autoritate expulsi, tibi minime assentior: But yet sayth he with a lyke bodge: Nihil seditiosè mouendum extra controuersiam est, sed pie & constanter amplectèdas affirmo omnes diuinitus oblatas veri cultus diuini restituendi occasiones, &c. Et ni ita factum esset, quas tandem Ecclesias hodie haberemus? Vbat hipocrisie is this, to teach reformation against the Magistrates mynde? And yet forsooth not seditiouslie, as though it could be so performed without sedition. These are in wordes smooth pretences, but in deed no other then plaine seditions and treasons: whereby him selfe in his foresaid wordes signifyeth his Church to haue enlarged her selfe.*

should stay till the wolues be expelled by publike authoritie, & that he may seeme secretlie to insinuate that those wolues may be expelled by priuate authoritie, as was done in the Low-Contreys, and other places, &c. against the myndes of the chiefe magistrates: Onelie now I will conclude with the Lord Archbishop of Canterburie, saying: y He that shall reade M. Caluyns and M. Bezaes two bookes of Epistles, and lyke wyse the Comentaries of Fraunce, with dyuers other discourses about those affairs, and should with all giue any credit, eyther to Hefhusius, Balduinus, Carpentarius, or others, men learned all of them, & some of them knowne Protestants, would certaynelie maruayle to vnderstand, into what actions and dealings they thrust themselues, of warre, of peace, of subiection, how farre yt extended, of reformation without staying for the Magistrates, &c.

14. To make this pointe as yet more euiden in the confessed answerable doctrine and practise of Knox, Goodman, Bucanan, and such other as were instructed at Geneua: And first concerning Iohn Knox whom Calvin and Beza tearme <sup>a</sup> an excellent man, their reuerend brother, and <sup>a</sup> valiant labourer in Chrystes Church: is it not euiden, and by Protestants them selues testified, how that, <sup>b</sup> Hauing bene at Geneua, he laboured, and afterwarde proceeded to reforme religion in Scotland by force and armes? that also he begun the same with secret surprysing <sup>c</sup> the castle of S. Andrew, and murdering the Cardinall in his bedchamber? And being <sup>d</sup> summoned by the Queene Regent to appeare at Stryueling, was for lacke

z See next heretofore at h.

a See next heretofore at l.

b See next heretofore at p.

c See this partlie touched in Holinfheades great Chro-

*nicle in the Historie of Scotland the last edition pag. 340. initio. & fine. And M. Bancrofte in his booke entituled dangerous Positions, &c. pag. 13. ante med. sayth therof: The cruell murdering of the Archbishop of S. Andrewes in his bedchamber 1545. because he had bene and remayned an obstinate enimie to the ghospell, is sought to be iustified larellie in print, to be a godlie acte, and encouragement is giuen for others in the lyke case to commit the lyke outrage. Knox in his historie of the Church of Scotlād pag. 187. d. Holinthead vbi supra pag. 366. b. lin. 14. 15. &c.*

lacke of appearance, denounced Rebell? whereupon the said Iohn Knox being in Perth, perswaded dyuers there assembled with the Burgessees of the townes of S. Iohns and Dundee to pull downe the images and aultars in all Churches, and to suppress the howles of friars, & other religious places, who after a sermon made by him to that effect, cast downe the Abbey of the Charterhouse, the blacke and Carmelite fryars, and so reformed all other Churches there aboutes, breaking downe the images and aultars in Fyfe, Angus, Mernis, and other partes: And after this sayth M. Bancrofte (alleging Knox his owne Chronicle, with severall cytation of the particuler leaues alledged in prooffe of his saynges.) <sup>e</sup> An other concourse was made of these Reformers at S. Andrewes, where by M. Knox perswasions in his sermon, they made the lyke hauocke, and did cast downe, spoyle and destroy both the howles of the fryars, and the Abbeyes in that towne: so delte they with the Abbey of Scone, the fryars at Stryueling, at Lithquo, and Edenborough, the Queene being fledd thence for feare: They kept the field two moneths, and tooke away to them selues the coyning Irons, and iustified the same, &c. they gaue the Queene the lye dyuers tymes, and vsed her with most despytesfull speeches, and renounced their obedience vnto her, and <sup>f</sup> depnyed her from all Regiment by formall act penned by Knox. If <sup>f</sup> Ibid. pag. 13. initio: now after the death of this Queene, I should but set downe how they Also M. Sutcliffe in his answer to a certayne lybell supplicatorie, &c. f. a. 193. pro

*M. Bancrofte in his booke Entituled dangerous Positions, &c. pag. 12.*

*pesne asketh the Puritanes: whether the reasons alledged by Knox and Wollock against their Governour and Prince, were sufficient for subiectes to depose a Prince or Regent lawfully appointed, as they and their followers did depose the Queene Regent of Scotland?*

3 His Maiesities wordes in the summe of the conferēce before his Maiesitie betweene the Bishoppes and other of his Clergie, printed 1604. pag. 81. fine.

\* M. Sutcliffe in his Answer to a certayne hybell supplicatorie. pag. 192. circa med. sayth: Iohn Knox & other his adherentes grounding them selues vpon the foresaid opinions, concerning violēt reformation, did by priuate motion without any authoritie, put in practise a strange maner of reformatiō in Scotland. and see pag. 75. fine.

b See this in M. Bancroftes Dangerous Positions &c. pag. 10. ante med. and in Knox his historie pag. 213. and M. Sutcliffe in his answer to a certayne hybell supplicatorie &c. pag. 75. post med. sayth

hereof: that this was the opynion of them at Geneua is apparant by the wordes of Knox in an Epistle sent from Deepē, who not onely allowed the doctrine, but put yt in fragrant practise in Scotland. i M. Bancrofte in his Treatise Entitled Dangerous Positions, &c. pag. 14. 15. k Knox Appel. fol. 25. l Knox to the Comunaltie. fol. 49. 50. m Knox list. pag. 343. n Knox list. pa. 371. o Knox to Englad & Scotland fol. 76. p M. Bancrofte vbi supra pag. 15. circa & post med. q Bucanan l. de Iure regni pag. 13.

were no lesse then highlie tragicall. 8 How they vsed that poore Lady my mother (sayth his Highnes) is not vnknowne, &c with griefe I may remember yt, &c. To conclude, their whole proceedings in their pretended reformation of Scotland, are tedious or rather insynite to recyte, and were in the effecting most strange \* and barbarous: and yet as M. Bancrofte alledgeth from Knox his Chronicle <sup>h</sup> yt appeareth by a very strāge letter written by Knox from Deipe Anno 1557. that his opynion and motion of that matter, was not grounded onelic vpon his owne conceipte, but vpon the graue counsayles and iudgmentes of the most godlie and learned, that then lyued in Europe: he meaneth (sayth M. Bancrofte) the Geneuians, Caluyn and the rest: VVhich his opynion being alledged from his owne wrytinges, and from the very lease thereof (specially cyted for euery assertion) falleth out to be as <sup>i</sup> M. Bancrofte yet further recyeth the same, that <sup>k</sup> Noble men ought to reforme religion yf the Kyng will not: that <sup>l</sup> reformation of religion belongeth to the communaltie: that <sup>m</sup> god hath appointed the Nobilitie to brydle the inordinate appetites of Princes: that <sup>n</sup> Princes for iust causes may be deposed: that <sup>o</sup> Yf Princes be Tyrantes against god and his truth, their subiectes are freed from their oath of obedience: with exceeding much more of this kynd; wherein also his college Bucanan (as M. Bancroft lykewyse <sup>p</sup> alledgeth him) ioyneth, teaching that <sup>q</sup> the people haue right to bestow the Crowne at their pleasure: that <sup>r</sup> yt were good that rewarde were appointed by the people for such as should kill Tyrantes, as commonly there is for those that haue killed wolues: that <sup>s</sup> the people may arraigne their Prince, with exceeding much <sup>t</sup> other matter of lyke nature. And thus much brieflie (omitting much \* more) but of some parte of the proceedings of pretended reformation in Scotland by Knox and Bucanan

canan, whome in respect therof the Lord Bishop of Rochester teacheth the two fyery spirittes of that Church and Nation. And yet doth Caluyn, as is before noted, acknowledge Iohn Knox for an excellent man, his reuerend brother, and valiant labourer in Christes Church: As also Beza acknowledgeth in lyke maner Bucanan \* for an excellent man, a most worthie man, Whose memorie he euer honoured, their foresaid dangerous doctrine being in lyke maner confessedlie \* deriued euen from Geneuayt selfe.

15. Now as concerning the lyke intended proceedings attempted for lyke supposed reformation of Englad, the same are so knowne, euident, and confessed. as my Lo. of Canterburie wryteth a whole chapter of, hat speciall tyle \* and argument, wherein he mentioneth and confesseth, how that y fundrie Englishmen did wryte hither sundry letters and bookes wholy of this argument, viz. That the then Counsellours, noble men,

infel-  
certaine lybell sup-  
plicatorie pag. 95.

anted. \* See Osiander in his Epitome &c. centur. 16. pag. 664. circa & post med. & pa. 665. initio. And my Lord of Canterbury in his Suruey of the pretended holy discipline pag. 84. b. st med. layth. Yt had byn better for this Iland that neyther English men nor Scotch men had bene euer harboured or acquainted at Geneua, in respect of such disciplinarian new lessons and Confiistoriall praictises as they haue brought from thence. Yfeuer you meete with the Historie of the Church of Scotland penned by M. Knox, and printed by Vautrouillier, reade these pages. 145. 213. 214. 216. 218. 303. 307. 308. 310. 343. 372. 373. 500. 502. 503. 504. 507. lyke wyse peruse the English Cronicles of Scotland (as they stand corrected &c.) in the places also noted pag. 433. 446. 448. but especially procure for your perfecte instruction the Actes of Parliament held in Scotland. 1584. as they are printed and abroad. and then tell me, whether you be not of my mynd, for the fruit of M. Knox his being at Geneua. There (viz. in histor. of the Church of Scotland) pag. 211. 213. 214. 216. shall you fynd that the whole course which hath bene held in that Countrey concerning the pointes I speake of, was comploted at Geneua, amongst the Ministers there, and Caluyn is named: there viz. Act. of Parliament 1584. shall you fynd the forme of discipline being set vp without publike consent, ouerthrowne by Act of Parliament, and afterwards restored againe; you may see how in the English Chronicles of Scotland pag. 446. 448. u The Lord Bishop of Rochester in his sermon at pauls Crosse the 10. of Nouember and printed. 1606. the last page. \* See heretofore, sect. 12. at. b. \* Beza in epist. theolog. epist. 78. Georgio Bucanano viro praestantissimo pag. 343. \* See this heretofore sect. 12. at. i. n. o. p. & sect. 14. at. b. x M. Bacroft in his dangerous Positiōs. pa. 34. ca. 1. intytuled. The doctrine of certaine English Ministers, which they learned at Geneua & published of purpose, to haue procured the lyke course of reformation in England to that which was

in Scotland. *And in his Suruey of the pretended holie discipline. pag. 48. circa med. besayth:* I omitt their desperate pointes of deposing Princes, and putting them to death in dyuers cases of resistance against reformation: the generall summe was this; that yf the Soueraigne magistrate refused to admitt yt, the Ministers, the inferior magistrates, the people, &c. might sett yt on foore them selues. Of these and such lyke argu nentes, dyuers bookes were allowed by the Ministers of Geneua to be there then printed in English, and to be published for England and Scotland, as con- teynning such doctrine in them: wherof the world might take notice, that as they had practised some part of it them selues; soe they would be readie vpon all occasions to iustify it. y M. Bancrofte *in his dangerous Testitions, &c. pag. 34. And lib. pag. 62. arte mel. he further s; th,* Goodman, Whittingham, Gilby, the author of the booke of Obedience, with the rest of the Geneua complices in Queene Maries dayes, vrged all states, by degrees rather to take armes, and to reforme religion them selues, then to suffer such idolatrie and superstition remayne in the land. *And see further there pag. 64. initio, where it is said, that Goodman, Whittingham, Gilby, and the rest resol- ued against Queene Marie concerning her deposition.*

inferior magistrates, and (rather then sayle) the verie people, were bound before god to ouerthrow supersti- tion, and to reforme religion, whether the Queene (Marie) would or noe; yea though it were by putting her to death: *That to this end,* M. Goodman, *whome* Caluyn *acknowledgeth for* \* an excellent man and his reuerend brother *did publishe a speciall Treatise, confessedlie* 2 printed at Geneua in Queene Maries tyme, *and as u; inesseth* M. VVlittingham 3 approued to be good and godlie by the chiefeest men of learning that were then in that cyttie; \* which were (sayth M. Sutcliffe) Caluin and Beza; *wherin (as M. b Bancrofte specially thence alledgeth his (sayings) he teacheth, that c yt is not sufficient for subiectes not to obey wicked commandementes of their wicked Princes; but to with- stande them also: that d yf Magistrates transgresse Gods lawes, and command others to doe thelyke, then haue they lost honour and obedience, and ought no more to be taken for Magistrates, but to be examined, accused, condemned &c. that e euill Princes ought by the law of god to be deposed: that f when Magistrates leaue to doe their duties (in thus deposing or killing of Princes) the people are as it were without officers, and then god gi- ueth the sword into their handes, with very much g more confessed by M. Bancroft & M. Sutcliffe no lesse odious & treaso- nable.*

\* Caluin *in epist. & respons. epist. 306. pa. 568.*

2 M. Sutcliffe *in his answer to a certayne libell supp. at. pag. 192. fine.*

3 So sayth M. Whittingham *in his epistle before Goodmans booke, wherof see M. Sutcliffe vbi su- pra pag. 193. initio. & pag. 71. circa med.*

\* See M. Sutcliffe *vbi supra pag. 71. circa med.*

b M. Bancrofte *in his dangerous Posi- tions pag. 35. & 36. & 37. & 38. and M. Sutcliffe in his ans- were &c. pag. 193.*

able. In lyke manner was published in Queene Mariestyme<sup>(h as c</sup> is confessed) an other Treatise of lyke nature, intituled Of Obediē-  
ce, wherein, as is lyke wyse reported by M. Bancrofte, and M. Sut-  
cliffe, is in lyke maner taught that<sup>i</sup> Kinges haue their authori-  
tie from the people, and vpon occasion the people may  
take yt away againe, as men may reuoke their praxies  
and letters of Attorney: That<sup>k</sup> yt is lawfull to kill wic-  
ked Kinges and Tyrantes: and that both by godes law  
and mans law, Queene Marie ought to be put to death,  
as being a Tyrante, a monster, and a cruell beast: That<sup>l</sup>  
by the word of god in such a defectiō, a priuate man  
hauing some speciall inward motion, may kill a Tyrā:  
And vpon ground of this doctrine it came, that (as our owne Chroni-  
cles witnes)<sup>m</sup> William Thomas with others conspyred to mur-  
der the said Queene: and being<sup>n</sup> for that offence hanged  
drawne and quartered, he iustified the same, saying at his  
death; that hee dyed for his contrey. And thus much brieflie  
touching the trayterous doctrine and designements confessedlie pre-  
solved vpon by Goodman, Whittingham, Gilbie & the  
rest of the Geneuianes, against Queene Marie concern-  
ing her deposition &c. a matter also no lesse violently laboured  
at home, as well by William Thomas who, as is before said, practi-  
zed to a murder Queene Marie, and by seditious deuysinge of  
the counterfaine<sup>r</sup> spirit in the wall, expressing seditious  
wordes against the Queene<sup>s</sup> through which the people  
of this whole cytty (of London) were wonderfully mole-  
sted. As also by<sup>u</sup> Doctor Ridley Bishop of London, who  
(as is confessed) preaching at Paules Crosse, vehementlie  
persuaded the people in the tyle of the Lady Iane and  
inueyghed earnestlie against the title of (Queene) Mary;  
and by D. Cranmer Archbishop of Cāterburie whose<sup>x</sup> spread-  
ing abroad of seditious billes, was openlie discovered  
in the Star-Chamber, where he was publikelie heard, and there  
vpon, y from thence committed to the Tower, and after-

wardes  
med.

c Goodman pag.  
63.43.59.72.  
d Goodman pag.  
119.139.  
e Goodman Ibid.  
pag.144.145.  
f Goodman Ibid.  
pag.185.  
g See this much  
more in M. Ban-  
croftes dangerous  
Positiōs pag. 35.36  
37.38. & in M. Sut-  
cliffes answere to a  
certayne libell sup-  
plicatorie. pag.70. &  
193. And see Good-  
mans booke pag. 4.  
43.59.63.87.72.99.  
180.184.185.196.  
h M. Sutcliffe vs ius-  
ti pag.71. initio &  
M. Bancrofte in his  
dangerous positions  
pag.35.36.37.  
i Obediēce pag.25.  
k Obed pag.99.103.  
l Obed pag.110.  
m Holinheades  
great Chronicle, the  
last edition volum. 3.  
pag.1104. a. initio.  
n M. Cooper in his  
Chronicle fol. 365. b.  
ante med.  
o M. Stow in his  
Annales of Englad  
printed 1592. pag.  
1058. paulo ante  
med.  
q Holinheades  
And Stow in Annales prin-  
ted 1592. pag.1058. paulo ante med.  
r Stow Ibid. pag. 1058. fine.  
s Stow Ibid. pag.

p Soe sayth M. Bancrofte in his dangerous Positions pag.64. initio. q Holinheades  
great Chronicle the last edition, volum. 3. pag. 1104. a initio. And Stow in Annales prin-  
ted 1592. pag.1058. paulo ante med. r Stow Ibid. pag. 1058. fine. s Stow Ibid. pag.  
1059. initio. t Stow Ibid. pag.1058. versus finem.

u See this in Act.  
Mon. printed 1596.  
pag. 1280. b. lin. 26.

x Act. Mon. printed  
1596. pag. 1282. a. lin.

33.  
y Act. Mon. Ibid.

z Holinheads great  
Chronicle editio last,  
volum. 3. pag. 1093. a.  
lin. 28. And Stowe  
in his foresaid An-  
nales pag. 1045. circa  
med.

a Holinshede vbi  
supra pag. 1095. a. lin.  
45.

b Stow vbi supra.  
pag. 1046. post med.

c Stow Ibid. pag.  
1053. paulo ante med.  
And Holinhead  
vbi supra pag. 1099.  
a. lin. 67.

d See this next here-  
tofore sect. 14. at. d. e

e Ibid. at. e

f Ibid. at. f.

g Caluin in libro E-  
pistoliarum & respō.  
epist. 306. Christo-  
phero Goodmanō,  
pag. 566. circa med.

h Goodman in his booke cap. 14. sayth :

Non vulgare solati-  
um est, quod te

adiutorem fidelissimum & apprimē idoneum , nactus est frater noster Knoxus.

\* Goodman in his booke cap. 14. sayth : Wiat did but his dutie , and yt was the dutie

of all others that professed the ghospell, to haue risen with him. And seet here from

page. 204. to. 212. In Queene Maries tyme the seditious English published a speciall Tre-  
atise against the monstrous regiment of women mentioned by M. Rogers in his Catho-  
licke doctrine of the Church of England pag. 204. at h. thereby to defeat the then

right of the Catholicke Queenes of England and Scotland: and of the then lykedoctrine  
against womens Regiment of Caluin and Beza by them published to the same end, see  
here-

wardes & arrayned & attaynted of high treason for ayding  
the Duke of Northumberland with horse and men, &c.  
whose rebellion no sooner extincte, but another was renewed, by the  
Duke of Suffolke <sup>a</sup> and S. Thomas <sup>b</sup> Wyat, whom Queene  
Marie once before <sup>c</sup> pardoned. The consideration had of all which,  
and of the then fresh precedent and present example of the seduced  
neighbour people of Scotland, stirred vp by Knox to the foresaid  
violent <sup>d</sup> pulling downe of Religious howses, <sup>e</sup> open rebellion in  
the field, and the forcible and actual <sup>f</sup> deposing of the Queene  
there: together also with lyke further consideration had of the con-  
fessed and knowne correspondence, betweene Knox & Goodman <sup>g</sup> who blew the blast to the renewing of Wyats rebellion  
betweene the then Scottish rebels, and the seditious Englishe, who ioy-  
ned with Caluin & Beza in their published <sup>h</sup> doctrine against the  
regiment of women: and of much more other matter here not  
mentioned, was in all probabilitie the true and immediate cause, why  
Queene Marie a woman (as my Lord of Canterburie truelie  
confesseth of her) <sup>i</sup> of nature and disposition verie mylde &  
pittifull, was (wholie against her other knowne inclination) induced  
out of the present feare of her owne estate, to affright the comon people  
from the approaching rage of lyke daylie more and more vpgrowing  
insolencie, by course of examplarie punishment, against Nouellisme  
and Innouation of Religion; the same yet executed, without all en-  
crease, or surcharge by any new deuysed ordinances, but onelie ac-  
cording to the most auncient and then daylie continued lawes of all Chri-  
stian Kingdomes:

16. To proceed now in lyke further examination of other contreyes.  
First concerninge Sueueland: Is it not hereafter testified from our  
aduersaries them selues, how Sigismund King thereof by right  
of hereditarie succession (being Catholicke) was forced to <sup>2</sup> as-  
sent

sent  
adiutorem fidelissimum & apprimē idoneum , nactus est frater noster Knoxus.  
\* Goodman in his booke cap. 14. sayth : Wiat did but his dutie , and yt was the dutie  
of all others that professed the ghospell, to haue risen with him. And seet here from  
page. 204. to. 212. In Queene Maries tyme the seditious English published a speciall Tre-  
atise against the monstrous regiment of women mentioned by M. Rogers in his Catho-  
licke doctrine of the Church of England pag. 204. at h. thereby to defeat the then  
right of the Catholicke Queenes of England and Scotland: and of the then lykedoctrine  
against womens Regiment of Caluin and Beza by them published to the same end, see  
here-

beret ofore sect. 10. in the margin at \* next before. 7. b So sayth M. Bancrofte in his dangerous positions pag. 63. fine. i Hereditario successione iure. Chitreus in chron. Ann. 1593. & 1594. printed 1595. pag. 75. fine. and pag. 71. circa med. they tearme him Regem nostrum hereditarium. 2 See hereafter tract. 3. sect. 2. initio in the margin at e.

sent that none should beare office in that Kingdome, but such onelie (Protestantes) as reteyned the Confession of Augusta? And that the King should content him selfe with the exercyse of his Catholicke religion in his owne (pryuate) Chappell? Did not also the Protestant subiectes of that Kingdome, afterwarde Anno 1595. <sup>3</sup> decree, that the exercise of the Popish religion should be banished out of all partes of the Kingdome? &c. that Duke Charles the Kinges vncle should be acknowledged for Gouvernour of the Kingdome, &c. that the Kinges Mandates sent from Polonia (in which he was then resient, and King also thereof) should not be published or executed without allowance of Charles and the senate &c. <sup>4</sup> which mutation of Government (sayth Osiander) stirred vp sharp warre betweene the Kinge and the said Charles; in so much as the Kinge yet further charged them with their <sup>5</sup> exactions imposed on his subiectes, the remouall of his officers, the rendring vp of his fortes into the handes of others, the coyning of money in others name, &c. and yet with all, most <sup>6</sup> gentlie inuyted them to obedience. VVhereto they were so vntractable, that as their owne Osiander reporteth, <sup>7</sup> they would acknowledge no fault: they affirme all thinges to haue bene well administred, (coloribus inductis) pretending colourable (excuses) and (in wordes) promise to the King all obedience. But, sayth Osiander (as dislikinge thereof) <sup>8</sup> doubtlesse this was no satisfaction to the King. Also concerning Poland, doth not the Protestant wryter Osiander testify how that certayne of that cōtre, <sup>k</sup> did of an vntymelie zeale expulse their Priestes violently and seditiously, <sup>†</sup> not so much as expe-

cting  
pag. 635. circa. med.

sayth: Coronato iam Stephano iurandum fidelitatis dare grauabantur Dantiscani, nisi prius sibi ab ipsius Maiestate de indemnitate, de libertate religionis, secundum Augustanam Confessionem, ac de tollendis difficultatibus nonnullis, cautum esset:

<sup>7</sup> Osiander centur. 16. pag. 651. initio sayth: Conuentus egit ordinum regni sui Rex Poloniae, in vrbe Warisan, & procures regni quos Vaiuodos appellant, inter cetera pe-

<sup>3</sup> See this in Osiander cent. 16. pag. 1115. circa & post me. And in Chitreus in chron. 1595. printed 1599. Lipsiae. pa. 45.

<sup>4</sup> Osiander vbi supra.

<sup>5</sup> Chitreus in chron. Ann. 1595. &c. pag. 91.

<sup>6</sup> Osiander cent. 16. pag. 1120. post med.

<sup>7</sup> Osiander Ibid. fine. <sup>8</sup> Osiander Ibid. pa. 1121. initio.

<sup>k</sup> Osiander in epitome hist. eccles. centur. 16. pag. 115. circa med. sayth: Eiecerāt Dantiscani zelo quodam intempestiuo Sacrificulos; idque violenter & seditiosē, &c. And Dreslerus. in Millenar. 6. printed 1598. pag. 635. circa. med.

tebant, vt de recipienda & docenda Angustana Confessione deliberaretur: sed ne quid in ea re decideretur, Episcopi Poloniae summo studio impediuerunt. Nihilominus tamen quidam Vaiuodi, non expectantes Regis permissionem, post Comitia illa, Euangelion doceri in suis proprijs prouincijs & praedicari curarunt.

\* Hereof see M. Fulkes answer to. P. Frarines declamation pag. 35.

1 M. Bancrofte in his Suruey of the holie pretended discipline pag. 13. initio.

m Crispinus of the Estate of the Church pag. 509. initio. and see Sleydan. l. 6. fol.

80. a. b. And Osiander cent. 16. pag. 128.

n Sleydan l. 15. fol. 203. b. paulo ante me.

o see Osiander centur. 16. pag. 350. ante me.

p Sleydan ubi supra. And see Osiander in epitom. &c. centur. 16. pag. 350.

ante med. Where yt is further said hercof:

Hæc audita criminatione, Cesar cōmorus, dat literas ad Hildeſeimenſes & grauissimè cōminatus, n̄dandat, vt & religionem & quæcunque alia in pristinum statum restituat, donec publicè decretum ali- quid fuerit.

p Osiander in epitome &c. centur. 16. pag. 941. fine sayth: Belgici publico scripto Domino & Regi suo Philippo, omnem obedientiam & subiectionem renunciant:

q Osiander ibid. pag. 801. post med. sayth: Viri nobiles in Belgico amplius quadringenti, &c. r Osiander in epitome &c. centur. 16. pag. 803. ante med. sayth: Cum Calui-

ſting (but) permission from the King. To forbear the not to be denied \* rebellion of the Comons of Denmarke; doth not M. Bancrofte testify how, 1 the cytties of Heluetia for the auoyding of the (pretended) Tyranny of their Gouernors, did enter into confederacie & shake them of? doth not lyke wyſe Crispinus answeareable wyues, m the ſedition at Baſill (a cytie in Heluetia) betweene the Burgeſſes & certayne of the ſenatours for the cauſe of religion: (And that) the Burgeſſes hauing taken armes, caſt downe the images in the temple, & cauſed the Senate to agree to what they demãded:

And that thereupon twelue Senators fauouring Papiſtrie; were deiected out of the Senate: And that in this ſorte, the Maſſe was then abolifhed throughout all that Signory?

Doth not Sleydan alſo giue teſtimonie how, the people of Hildesheim did forſake the Popiſh religion, & entred into league with the Proteſtantes: in ſo much as o Valentyne their Biſhop, accuſed them before the Chamber, & to King Ferdinand, & the Emperor, that they had changed religion, appointed new preachers, put downe the maſſe, puniſhed the followers of the ould religion, broken & beaten downe Aultars, fonteſtones, Churches &c.

To come to the knowne example of the Low Contricmen; doth not Oſiander reporte of them, that p by publique wryting they renounced all ſubiection & obedience to Philip their Lord & King, that alſo q when as aboue. 400. of them,

men of good eſteeme, had ſued for libertie of religion, & not preuayled, the impatient people ſtirred vp with fury at Antwerp, and other places of Holland, Zeland, and Flanders, threw & broke downe images, &c. with further

1 confeſſed example of the Caluiniſtes wonderfull furie at Antwerp:

werp:

nistæ in Antwerpia imagines & Statuas deiicissent, atque confregissent, non contenti ista intemperie, etiam eo furoris progressi sunt, vt cogitarent Pontificios Ciues occidere, Lutheranos vero vrbe eiicere; clamabant enim Calvinistæ, Antwerpientes occidamus Pontificios, Lutheranos vero vrbe eiicimus: Ibi vero necessitate, & imminenti periculo coacti Lutherani & Pontificij, sese coniunxerunt, nõ quidem in religionis negotio, sed defensionis causa. s. *Osiander in epitome &c. centur. 16. pag. 805. post med. t. Sarauia in defens. tract. de diuersis gradibus Ministrorum &c. cap. 2. pag. 74. ante & circa med.*

werp: that also the subiectes (in those Contreys) tooke armes against the Magistrate & made the Prince of Orange their Gouernour: Doth not D. Sarauia confesse of them, that they ouerthrew and spoyled temples and Monasteries with Monkes, Bishops, and the whole popish clergie, against the mandes of the chiefe Magistrates, & promise given? doth not lykeurse Crispinus and Osiander reporte, how that <sup>a</sup> Petrus Dathenus & other chiefe of the congregation of Gaunt, Anno 1587. stirred vp the cittizens there to thrust all the Masse-priests & Monkes out of the cytte, and putt their goodes into their Treasure &c. and that the said <sup>a</sup> Petrus Dathenus a Calvinist Denyre perswaded by his published booke, all the residue of that nation to the imitation thereof, omitting the many other lyke knowne and further confessed examples herof, in <sup>b</sup> Brema, in <sup>c</sup> Amberge in <sup>d</sup> Maydenburge, in <sup>e</sup> Aquisgrane in <sup>f</sup> Alberte Marques of Brandenburg and manie moe lyke, as ouer tedious heere to recyte: wee wil but breefly adde the confessed example of onelie Fraunce.

17 VVherein

science and religion: y. *Osiander cent. 16. pag. 735. initio reporteth, saying: Anno 1562. Daniel Burenus, Consul Bremensis, insignis Calvinista, Senatum armata manu inuadit: eoque inuito aliud, & prorsus contrarium mandatum promulgat: sincerum & Clarissimum Theologum Ecclesiæ Bremensis Ministrum, aliosque recte sentientes & purè docentes concionatores Vrbe Brema pellit &c. Hunc miserum Ecclesiæ & reipublicæ statum, pij Senatores & aliquot ciues zelo Dei præditi, cum gemitu intuentes, Vrbe ad tempus excedunt, & apud Cæsarem conqueruntur. Obserua, pie lector, naturam Calvinistici spiritus, &c. Quare Calvinistici Doctores & Senatores (quorum hodie aliqui sunt in Imperialibus ciuitatibus & Aulis Principum) diligenter sunt obseruandi, ne tanquam incendiarij ecclesias & respublicas pessundent. Thus say the Lutherane wyter Osiander. \* *Hospinianus in Histor. sacramentar. parte altera. folio. 395. a. circa med. reporteth, how that: Anno 1592. Vbiuistæ superiorem Palatinum aduersus legitimum suum Principē Fredericum 4. Electorem Palatinum concitarunt,**

<sup>a</sup> Crispinus of the State of the Church pag. 627. & rope fine: and Osiander cent. 16. pag. 959. circumed. <sup>x</sup> Osiander Ibid. & Crispinus Vbi supra reporteth accordingly, how that, By a booke set forth by them they drew others to the free libertie not onelie cyuill, but also to a libertie of con-

citā runt, in quo tumultu Vice-princeps multique ex Magistratu fuga elapsi, ceteri vel obtruncati vel Amburga eieci sunt: eruperunt etiam seditiosi in Electorales aedes, in quibus multa fæda & atrocia designarunt: 7 In Sleydan l. 22. fol. 354. b. is reported, how that they of Maydenburge, vnder honest pretences cloaked and couered their treasons and rebellion, hauing wrought full manie seditious thinges against the Emperour and States of the Empire, &c. And fortifying their cyttie stronglie that they might more safelie rebell, they imposed to the Comon people payment of money monethlie: the Churches and howles of religion they partlie razed and partlie defaced: tooke vp the bodies of dead Monkes, Priestes, and noble men, and cast them vpon their rampyres, &c. And fol. 355. a. ante med. plucking the Priestes that were saying masse from the Aultars, some they wounded, trode the host consecrated vnder their feet &c. And fol. 355. b. ante med. they haue transgressed the lawes both of god and man, broken couenantes & their sayth giuen, for wee are their Magistrates, &c. a Crispinus of the estate of the Church pag. 636. sayth: The Duke of Alua beganne to exercyse his Tyranny at Aquisgrane a chiefe cyttie of the Empire, vpon certayne Cittizens and others that came from Antwerpe, and the low Contreys: such as were of the reformed religion, by whose conference and conuerſation verie manie of Aquisgrane, when they had imbraced their Profession, desyred of the Senate that they might vse the publike exercyse of religion: which when yt was denyed, they neuerthelesse met openly at Sermons and celebration of Sacramentes, &c. In fol. m. h as sayth Crispinus, pag. 682. ante med. The dissention in religion at Aquisgrane rayf. d. great tumultes. And see Osiander centur. 16. pag. 942. in cap. post med. b. Of the most barbarous outrage of this Albert, refusinge all conuitions of peace with his soveraigne the Emperour, see Osiander centur. 16. pag. 599. circa med. & Sleydan l. 24. fol. 411. b. post med. And of his burninge of a hundred villages, see Sleydane l. 24. fol. 402. a. fine: his outrage to Priestes, see there fol. 410. b. initio, his spoyling and burning of Churches, see there fol. 411. b. fine & 412. a. initio: With iniurie much more crueltie here subsequentlie reported.

17. VVherin yt is at the first sight evident, how that the ciuill warres there continued for the cause of religion, haue bene so continued in that Kingdome aboute 40. yeares before the Raigne of this present French King, now Catholicke: duringe all which said tyme, all the other precedent French Kinges, haue lykeuise bene Catholicke, and yet were the Protestants there, euer for the most part, vp in armes in behalfe of their religion: In respect whereof how can the warres, which vnder the pretence of religion so long continued against their so manie, duringe that tyme, acknowledged Catholicke Gouernors, be excused by any pretexte whatsoeuer from the note of treason and rebellion? But to alledge confessed particulars (in which course also to forbear their manie knowne seditious \* bookes diuulged for Fraunce:) doth not Peter Martyr confesse that (to vse his owne clyffe in his answer wordes) d yt is vnspeakeable how much the Churches of the

\* Cöcernyng their many seditious bookes. M. Sut-

to a certayne lybell supplicatorie pa. 79. *finem* mentioneth the Treatise intituled: Vindiciæ contra Tyrannos: which booke (*sayth he*) was made eyther by Beza or Hottoman. And M. Bancrofte in his Suruey of the pretended holy discipline. pag. 43. initio mentioneth their bookes intituled, de Iure Magistratuum &c. Vindiciæ contra Tyrannos: Francogallia: &c. the generall summe (*sayth he*) of which (was) desperate pointes of deposing Princes, and of putting them to death in dyuers cases of resistance against reformation; and that yf the soueraigne Magistrates refused to admit yt, the inferior Magistrates, the people &c. might set yt on foote them selues.

the faythfull are increased in number, but yet not without hurlie-burlic. Our sorte (*sayth he*) went out of Paris to heare a sermon in the fycld, as hauing no temple in the city; they were in number eight thousand; at their returne they were shut without the walles, but in vayne for they by force entred, the fight begunne, manie were, wounded on eyther partie, and some slayne. Neyther doth yt otherwyse happen in other places of the Kingdome: wherefore necessitie as is thought will drye the Queene, the noble men, and Kinges counsell, to giue leaue vnto our sort that they may haue publique assemblies, and some Churches, otherwyse there wilbe no end of offences and conflictes, &c. In sundrie contreys of Fraunce, the faythfull possesse the Temples, hauing not obteyned the Kinges lycence; the Cardinals & Bishopes craue restitution &c. yf the people be commanded to restore the Temples, both seditions & slaughters are to be feared: *Hitherto Peter martyr: In lyke maner is mention made in Osiander how the Protestants there vnder colour of exhibiting a Confession of their fayth, came armed to the Kinges pallace: that cyuill warr for religion was renewed, the Prince of Condé being Generall of those of the reformed Churches, & the Conitable Generall of the Kinges Armie: in which warres, & the Constable being slayne, his place was supplied by the Kinges brother: with much more by him deliuered of their cōfessed insolencie against the Kinges expresse commandement. As also Crispinus reporteth*

*pag. 693. fine.*  
*pag. 804. post. med.*  
*pag. 803. fine, reporteth, saying: Rex (Gallia) Edicto publicato omnes Euangelicos Concionatores intra quindecim dies regno excedere iussit: Confluunt igitur ad Principem Condæum Roschellam Confessores Euangelij, & extrema Duci suo pollicebantur: eo etiam venit Regina Nauarra cum filio; sed &*

mittebantur Hugonotis auxilia ex Anglia; & Hugonoti quidem victoriam aliquam, sed eam cruentam obtinuerunt &c. And Crispinus of the Estate of the Church pag. 613. prope finem, reporteth accordinglie of an other tyme, saying: The King caused certayne Edictes to be published against them of the religion, who stood vpon their guard, seeing their Prince theatned them so openlie.

their no lesse insolencie against the Kings knowne mynd or rather in-

\* Crispinus of the estate of the Church pag. 625. post med.

treatie, sayinge: \* After manie messages, although in vayne sent by the King to the Protestant Princes, the warre began againe: or the Prince of Condy rose vp in armes, and swore not to leaue them: vnder whose protestation was placed, Deo & victricibus armis: &c. In lyke maner doth the Historie of Fraunce written by a Protestant wyter &

i See the Protestant booke entyt led: The generall inuentorie of the Historie of Fraunce written by Iohn de Serres continued to these tymes & traslated out of French into English by Edw. Grimston, & printed 1607.

<sup>k</sup> translatelate into English, conesse and acknowledge, that, <sup>k</sup> The Protestantes which before had by many petitions requyred Temples for the exerceyse of their religion, doe now take them by force in manie places, & without further approbation of their demaundes, they assemblable at dyuers tymes: <sup>l</sup> That the Protestantes grow cagar, and in all places where they had might, do reuenge them selues on Churches, images, Priories, and religious howses: whereupon ensued <sup>m</sup> the battaile of Dreux, dejected as \* he-  
retofore by <sup>n</sup> Beza present, and perswading thereat, that, <sup>n</sup> the

Prote-

k Ibid. pag. 588. A.

l Vide Ibid. pag. 589. D. and in the same place a litle after yt is said, that the King declares by his letters Patentes, that both he, his mother, and his brethren are at libertie; forbides all his subiectes to arme vnder that (falso) pretexte; Commandes them that are armed to surcease and retyre home, &c. He calles the nobilitie, and declares by proclamation the Prince (of Condie) and his adherentes to be seditious and badde Christians, and that the Prince made prouision of forraigne forces to disturbe the quyet of Fraunce: that it is an example of dangerous consequence, when a people armes vnder colour to set their Prince at libertie, for oftentymes instead of libertie they make him captyue, &c. And see the lyke answere, and declaration made by the King against their taking armes, vnder pretexte of (that most impudent calumnie, that the King, the Queene, his brothers, and sisters, were deteyned captiue:) in the Protestantes discourse, entituled, Commentar. de statu. relig. & reipubl. in regno Gallia, &c. printed 1571. pag. 61. initio. m See Iohn Serres vbi supra pag. 591. B. \* See heretofore

sect. 13. at. r. <sup>+</sup> Antonius Fayus de vita & obitu Clarissimi Viri D. Theodori Beza. printed 1606. pag. 45. prope finem scyth: Post menses aliquot commissum est prelium illud celebre in campis Druidensibus, cui Beza ipse interfuit, &c. fide vera & precisus ardentissimis pro vero Christi Euangelio depugnaturus, quibus armis stipatus aliorum pectora corroborare conatur, &c. n In the generall inuentorie of the Historie of Fraunce pag. 593.

Protestantes of Meaux transported with indiscreet zeale grounded vpon their numbers, did fly to the Churches, beate downe images, and make the Priestes retire: *VVhe-  
reto is but agreeable their lyke confessed insolencie at* ° Grenoble  
\* Chartres & † Orleance, Beza preaching therat, with his  
sword and pistoll, & exhorting the people to shew their  
manhood, rather in killing the Papistes, then in break-  
ing images: *that also Anno 1567. P* the Protestantes being  
first armed, were in the beginning maisters of the field:  
*that* \* the King being much incenled against them, was  
at Meaux, & preparing to celebrate the feast of S. Mi-  
chael, the Prince (of Condy) approacheth with 500. horse  
and by this attemp forceth the King to retire with some  
amazement to Paris: ¶ The chiefe object of the Prince  
his armes, who seizeth vpon the passages of Seine, be-  
neath Paris, and vpon such places as were about the  
Towne, hoping to force them to fight: Hee, and the  
Admirall kept S. Denis, S. Owen, and Auberuilliers to  
curbe Paris the *Kinges Imperiall seate; in so much as* † the Cō-  
stable Liuetenante for the King (gathered) an armie on  
the other syde, &c. *whereupon bataille* † ensueth. In lyke manner  
*is it further reported, as well how that Anno 1568. †* The King  
(being come to age) declares by proclamation that the  
Edict of Ianuarie (extorted for toleration) was but prouision-  
nall, till he were of full age, & that (therefore) now he  
forbids all exercyse of the pretended reformed religion  
&c. *as also that* † the Protestantes make their profit of these  
Edictes, sending them into Germanie, England, and to  
the Zwitzers of their religion, *thereupon resisting, and* \* tak-  
king armes: *that also* the protestantes in Languedocke,  
¶ protested against the Edict of peace (agreed vpon betwene  
the King and th other Protestants) which (say they) † ought not to haue  
bene without the comon cōsent of our Churches: *where-*

up.n

the King with two and twentie Companies fortifyed vpon feare of a siege, with a  
regiment of foote, the Prince besiegeth and batters it, &c. *directlie against the Kinges  
Gouernour.* † See this in M. Fulkers answer to P. Frarines declamation pag. 44. post  
med. p in the generall Inuentorie, &c. pag. 620. A. \* Ibid. B. q Ibid. at. c. r Ibid. E.  
f Ibid. E. c. 621. A. B. † Ibid. pag. 625. c. u Ibid. D. x Ibid. D. E. c. 626. 627. c. c.

o Ibid. pag. 620. ini-  
tio it is said: the  
protestantes thus  
freed, seize vpon  
the gates of Gre-  
noble, enter into  
the fryars, ouer-  
throw Aultars and  
images, plant the  
exercyse of their  
religion: encounter  
Magiron that tear-  
med him selfe the  
Kinges Liuetenant  
in Dolphine, came  
in the end to Gre-  
noble with a trou-  
pe of horse, and  
foote, their first  
warre was against  
images & reliques,  
they burned the  
great house of the  
Carthusianes, &c.

\* Ibid. pag. 623. D.  
It is said: Chartres is  
one of the cheefest  
store-houses of  
corne for Paris, &  
being taken would  
much auayle for  
the protestantes;  
Liquieres was ma-  
de Gouernour for

*y* Vide *Ibid.* p. 658. E. upon they<sup>a</sup> assemble them selues with most insolent demandes  
*z* *Ibid.* pag. 659. A. made to the King: As among the rest<sup>b</sup> they demand that the  
 Admirall (and others that had so long stood out in open fieldes as  
 they assembled at Milland, and after at Montauban, and  
 dnyding Languedocke into two  
 gournemētes, &c.  
*b* *Ibid.* pag. 659. E. excuse the said French protestants from rebellion. And yet this prote-  
 stant wrayer (who reporteth all thinges of them fauorable and to the  
 best) sayth further hereof, c they treated partelie as humble  
 seruantes, partly as armed subiectes, lyke to suche as  
 begg for almes with their swordes in their handes: And  
 in this sort, were the protestants cleared from, or (rather to speake  
 truelie) more deeplie blemished with the stayne of their rebellion:  
 And in this lyke sorte also did they in former tymes inforce the King to  
 graunt them Edictes of toleration, which afterwarde they tear-  
 med Lawes, d not to be reuoked, nor so much yet as by any other suc-  
 ceeding King, nor yet by the high court of Parliament. Against which  
 they were not abashed to protest, and pronouncing e a nullitie ther-  
 of  
 fannie, &c. and clea-  
 red the Marishalls of all accusations, acknowledged them for saythfull seruantes,  
 &c. \* So Whitaker excuseth the matter. For whereas F. Campian obiecteth the death  
 of the old Duke of Guyse, wrought by Pultror, who being taken did at his death charge  
 with the conspiracie thereof the said Admirall and Beza (as is to be seene in the protestant  
 authors discourse intituled Comentar. de statu religionis & reipublice in regno  
 Gallie libri tres printed in octauo. MD. LXI. pag. 357. fine, and by Pultrorotes owne  
 confession in printe) M. Whitaker contra Camp. rat. 8. pag. 136. circa med. not defending  
 the fact, auoydeth Pultrorotes accusation of the Admirall, saying in respect of this foresaid  
 approbation, thus extorted from the King: Quem ille (Pultrorotes) consilij sui Principem  
 esse dixit. eum rex innocentem pronunciauit: So lyke wyse M. Morton in his full  
 satisfaction, &c. printed 1606. pag. 113. post med. sayth: the King did (but yet against his  
 will) pardon those of Languedock, whatsoeuer they had donne in their iust defence,  
 holding them for good subiectes. And pag. 114. post med. the King together with his  
 whole counsell did acquyte the Admirall, &c. c In the foresaid inuentory of the  
 Historie of France pag. 660. initio. d It appeareth there pag. 682. B. how that the suc-  
 ceeding King Henrie the 3. begynneth his Parliament, and there at D. yt is said: that  
 the King intended to banish the Ministers and ouerseers of the pretended reformed  
 religion: and yet to take all his other subiectes of the said Religion into his prote-  
 ction; (but) to roote out all other exerceyse of religion but the Catholicke. *VV* here-  
 upon it is there next after reported: that the King of Nauar, the Prince of Condie, the  
 Marshall

Marshall and others, refusing to assisste, at this pretended Parliament (whereat the King was thus present) conclude a nullitie of all that should be decreed to preiudice the (former extended) Edict of pacification, protesting that they were resolved to maintayne them selues, &c. And pag. 683. c. is reported how the Protestantes iointlie beseech the King not to suffer this assemblie (of Parliament) whereto said the King the Estates should neither be free nor generall yf I should make this prohibition. *V*hereupon the King of Nauar attempted (Armes) &c. e. *U* supra.

of to attempt armes. And so omitting infinite more of this kind, some part wherof is <sup>f</sup> hereafter mentioned, they haue by the tragedie of such their knowne outrageous rebellion, thus acted vpon the Theatre of their owne most noble nation, turned it into a Golgotha & field of bloude: A thing so confessedly euident, not onelie in the foresaid persons so actualie rebelling; but also in their Protestante deuines, \* exhorting and perswading therein, that Beza & (as before) doubted not by his presence & open sermons to encourage them therto: Hence yt is that Petrus Carpentarius a learned Caluiniſt and for such comended by <sup>†</sup> M. Bancrofte doth accordingly \* acknowledge the foresaid barbarous treasons and slaughters confessedlie committed in France by his foresaid other brethren the Caluiniſtes, w<sup>h</sup>ome in regard of such their outrage, he therefore specially reprehendeth, as authors of the Massakers in France. And M. Sutcliffe confesseth lykenesse of the Puritane deuines, that <sup>h</sup> they haue taught for thirty yeares and y<sup>p</sup>wardes in France and other where, violent reformation of religion, by noble men, by the people, or priuate persons: In so much as the protestant wryter Osiander did wryte a speciall <sup>i</sup> treatise to admonish them and the low Contrien men to the contrarie. And (which is most) certayne of our english wryters are not abashed to <sup>i</sup> threaten (as it were) in their behalfe the present Frenche King that now is, with renewing of the lyke troubles, yf so he should but deny them toleration.

## 18 Hitherto

Vrsinus, &c. And in his Suruey of the pretended holy discipline pag. 48. initio, he mentioneth in peticular their (seditions) Bookes entituled (sayth he) de iure Magistratum &c. Vindicie contra Tyrannos: Franco-gallia, &c. directedlie in the wordes there followinge, charging them, with their desperate pointes of deposing Princes, and putting them to death, in dyuers cases of resistance against reformation: g heretofore in this section at. \* <sup>†</sup> See heretofore sect. 13. sine at. y. \* Acknowledged by Petrus Carpentarius in epist. ad Franciscum Portum, where he reprehendeth the rebellious Caluiniſtes, calling them specially Caufarij, & affirmeth them to haue bene authors of the slaughters committed at Paris and els where in France. b So sayth M. Sutcliffe in his answer to a

certayne lybell supplicatorie &c. pag. 194. fine. † Hospinianus in *historia Sacramenta-*  
ria part. altera fol. 368. b. circa med. maketh mention hereof saying: Lucas Osiander pau-  
lo ante euulgárat libellum qui inscribitur: Pia & fidelis ad Gallicas & Belgicas Ec-  
clesias admonitio, & salutaris præcautio, &c. In hoc scripto vult ostendere omnes  
harum Ecclesiárum pastores errare grauissime (among other things) quod pãsi  
sunt in ciuilibus bellis Gallicis, idola inuito eo Magistratu, qui Pontificiam religio-  
nem adhuc seëtetur in quibusdam locis a suis amoueri & violenter deiçei, &c.  
i VVhereas a Catholycke wyter alledgeth the example of toleration now giuen to Prote-  
stantes in France, M. Sutcliffe (in answer to the Mas-priestes supplication printed 1604.  
after one edition. E. 4. on the b. syde: and after the other edition k. 2. on the a. syde) giueth his  
reason thereof sayinge. In France the King was once professed of our religion, and  
cannot now force the contrarie syde without great trouble: with whome agreeth M.  
Powell saying thereof: Toleration is granted in other Contries of necessitie and disa-  
bilitie of the Papistes part to expugne and ruine the Protestantes (in his consi-deration  
of the Papistes supplication printed 1604. p. 1. 2. in the margent at d.) so goodly: which would  
the French Protestants proue, & so confesse alie apte to raise y<sup>e</sup> great troubles, yf so the  
King denyed them toleration; for which cause it is here affirmed to be graunted of ne-  
cessitie.

k See next hereto- 18. Hitherto breeslie haue I entreated of the confessed sedi-  
fore sect. 9. at. g. b. i. doctrines and designements of the <sup>k</sup> Waldenles <sup>l</sup> Wyckliffites,  
l there at. k. l. m. n. o. and <sup>m</sup> Hussites: of the lyke in <sup>n</sup> Luther, <sup>o</sup> Zuinglius, \* Caro-  
p. q. r. s. lofstadius, p Caluin q Beza, r Knox, t Bucanan, t Good-  
m heretofore sect. 10. man, u Gylbie, x Whittingham and t others of the Luth-  
throughout. ranes and Caluinistes answearable confessed practise in y England,  
n heretofore sect. 11. z Scotland, a Sueueland \* Bohemic, b Denmarke, c Po-  
throughout. land, d Germanie, the low e Contries, & f France: and all  
o heretofore sect. 12. this but with a gentle & forbearing touch, as from no other then the  
at q. r. s. t. u. v. x. y. sparing or rather excusinge pen of Sleydã (a most t lying and parti-  
\* See there at. a. x. in all the indigious & indifferent Reader, to discerne ex vngue leonem  
the margent next the wryter in their behalfe) and other no lesse fauourable Protestant au-  
after y. thors: not doubinge but thus much onlie will suffice for direction of  
p there at. 7. a. b. c. to the iudicious & indifferent Reader, to discerne ex vngue leonem  
the end of that sectio the Lyonesse by her paw, whome yf wee should labour otherwise to  
q heretofore sect. 13. discover, in the truth of her owne being, from the constant reporte of  
throughout. r heretofore sect. 14. other credible authors, wee should so, instead of her paw, not without  
at b. c. d. e. f. & so till great horror, discerne \* the beast her selfe, imbrued all with gore,  
p. Mon-  
f there at p. q. r. s. t. u.  
t heretofore sect. 15. at. c. d. e. f. u heretofore sect. 15. in the margent at y. x heretofore sect.  
15. at a. t others as namelie Melanchton heretofore sect. 11. fine. at \*. after p. of Petrus  
Dathenus sect. 16. at u. x. of Carion. sect. 10. in the margent at x. of Sleydan. sect. 11. fine.  
at. p. y heretofore sect. 15. initio at x. y. a. i. k. l. m. z heretofore sect. 14. throughout.

Monstrum horrendum, informe, ingens, cui lumen ademptum. And are these then in deed the effectes of Nouellisme or Innouation? Hath she (all blynded thus with rage and surie) ranged abroad in so manie dispersed nations of the Christian world, throwing throughout all or most of them her yreworkes of sedition; the flames whereof haue burjt forth into such combustion of religious houses ouerthrowne, effusion of bloude, terrour and dissipation, as that England alone, is by our aduersaries them selues more then insinuated, & to haue bene the onelic Nation, that walked the right way of iustifiable reformation, with peaceable proceedings, in comparison of other, who haue run headlonge rather to tumultuous Innouation: &c. which peculiar commendation so giuen of our Contrey, receyueih yet in knowne force not from these, orejard protestants, who (as is be'ore shew ed and confessed) so busketh by all means taught and attempted the violent<sup>h</sup> deposing of Queene Marie: but from the loyall disposition of the Catholicke Clergie, Nobilitie and Comon people, who at the first<sup>i</sup> comming in of her successor Queene Elizabeth, when the whole state was Catholicke, endured patientlie and without resistance, the then foreseene alteration of those tymes: whereas yet our aduersaries themselves, though by such our Loyall patience thus estalished in all quyet, cannot in requyt all therof, quyetlie endure, so much as an imaginarie thought of his Highnes to vouchsafe vs but Toleration of our Religion: one of them out of a turbulent humor, saying therof expresse against vs; that it would be vn safe for the People of England. For it is not lykelie that the masse could be reestablisht without trouble. For (sayth he, as threatening yet further from the abundance of his stomake) I thinke noe true Christian will endure open idolatrie patientlie: So thereby insinuating that no true Christian Protestant could be loyally patiente, in case

a heretofore sect. 16. inirio at 1. 2. 3. 4. 5. 6. 7. 8. \* heretofore sect. 10. at x. y. z. b See heretofore sect. 16. at \* next after k. c See heretofore sect. 16. at k. d See there at l. m. n. o. y. z. a. b. and sect. 11. throughout. e See heretofore sect. 16. at. p. q. r. s. t. u. x. f See heretofore sect. 17. throughout. g concerning the measures partiality of Sleydan in his Historie, to forbear our Catholicke wyter who in a speciall Treatise hath discovered in Sleydan, sundrie thousandes of lyes: the Protestant wyter Dresse it in his Isagoges Historicae par. 1. c. c. per Millenarios mudi quatuor, printed Lipsiae. 1594. pa. 645. prope inirio. m. sayth: Ex animo meo the nunquam effluxit vox Christophori

Caroluitij, eius, qui sapiens, qui eruditus à plerisque habebatur, is quoties mentio Sleydani commentariarum incidebat, fere cum gemitu quodam multa aliter commemorabat quam scriptor ille exposuit, affirmabatque se non solum interfuisse plerisque Conuētibus Imperij, & priuatis communibusque Consultationibus, actionibus, & decretis; sed nonnullis etiam præfuisse, vt fidem mereri ipsius oratio omni iure videretur. Sic igitur de Sleydano dicebat tanquam Epiphonemate quodā narrationem claudens: Sleydani historia adimit mihi fidem omnium Superiorum Historiarum. \* Spoken of Cyuill warre.

*g* See S. Edw. Sandes his relation of the religion vsed in the west partes of the world v. 3, on the b. syde circamed. *b* See this heretofore seēt. 15. at y. *i* See this hereafter tract. 3. seēt. 3. in the margent at g. *k* See M. Sutcliffe in his answer to the Masse-priestes supplication after one edition H. 3. on the A syde fine: and after the other edition B. 4. on the B. syde fine.

*l* See heretofore seēt. the masse were but tolerated. And as thus against vs, so lyke wyse for 17. fine in the margēt them selues, they giue out speeches of lyke nature, concerninge the at 1. French Kinges supposed denyall to tolerate the Protestants of Fraunce,

*m* See there also: affirming: That his toleration granted to the, is but <sup>1</sup> of necessitie, for that yt being denyed, would bringe forth <sup>m</sup> great trouble. In which their speeches, whether they may be thought conuertlie to threaten and ouer-awe the tymes, I will not affirme, but referre to iudgement, and to the knowne experience had in the confessed late examples of the Puritanes, attempting so to ouer-awe euen their Protestant of Poland: At Ecclesiastice in Polonia constitutas exterminare, nec haftenus aggressus est, nec valebit, si velit maxime. *n* M. Sutcliffe in his Answer to a certayne lybell supplicatorie pag. 80. verbus finem, speaking of the Scotch Ministers, sayth: Galloway at S. Iohns-towne cursed the men that should take part with the King, their horses and speares: Iohnes Gibson vsed the King verie homelie: Iohn Cooper refused to obey the King: Andrew Meluim obstinatlie refused to acknowledge him selfe bound to answer his contempte. And Holinhead in the historie of Scotland the last edition pag. 433. b. line. 44. sayth: Which power and authoritie of his Highnes, certayne Ministers being called before his Maieستie for their seditious and factious Sermons, in stirring vp the people to rebellion against their native King, would in noe wyse acknowledge. (And pag. 439. a. line. 3. sayth. Andrew Meluim afraid of his owne guiltines, being priuie to dyuers conspirators fled out of the Realme. And see further there pag. 439. b. 440. a. b. And see further the booke entitled Dangerous Positions pag. 23. 24. 25. 26. 27. &c. o M. Bancrofte in his Dangerous Positions pag. 74. ante med. reporteth, the Puritanes meeting and conference, concerning the proceeding of the Minister in his dutie without assisstance or tarrying for the Magistrate. And pag. 136. ante med. speaking of Penry & recyting his seditious wordes, sayth of him & other lyke: They would make inferior Magistrates to belieue, that they had for their tymes, and within their lymittes, as absolute authoritie, as yf them selues were Princes, &c. And pag. 137. initio: he recytech Martin Iunior his threatening encouragement to sedition: & Ibid. post med. he recytech Martin Senior, making mention of a hundredth thousand handes, and what a stroake so manie would stryke together, and (affirming) that in policie their suyte should not be reiecte, especially in such a tyme, wherein wee now liue in danger of our enemies abroad, and therefore had need of noe causes of discouragment at home. A (speech sayth M. Bancrofte) at the best, seditious, pag. 138. circamed. Also M. Bancrofte Ibid. pag. 140. ante med. alledgeth

ledgeth the puritanes for ther saying: wee protest vnto your Maiestie, that wee wilbe no longer subiect vnto the Bylhops vsurped authoritie; wherefore lett them not looke for yt at our handes: yt wilbe dangerous to our state to mantayne two contrarie factions: the Magistrates are bound to putt downe the one; (*but*) those who stand for the disciplyne will not be put downe, and the Magistrate cannot mantayne Bylhops without discontentment of their subiects: *yet more*; wee haue sought to aduance this cause of god by humble fuyte to the Parliament, by wryting, &c. seeing none of these meanes vied by vs. haue preuayled, yf it come by that meanes, which will make all your hartes to ake, blame your selues. *And see there pag. 143. ante med.* *VV*iggingsons seditious letter to Porter at Lancaster 6. of Nou. 1590. mentioning next after, that reformatiō cānot well come without bloude. *In lyke maner doth M. Sutcliffe in his answere to a certayne lybell, &c. pag. 78. in camed. alledg. for seditious.* Martins threatening that D. Bridges shall haue twenty fiftes about his eares *And pag. 76. in initio he sayth*: Martin wilheth that the Parliament would bring in the elder shippe (notwithstanding her Maicsties resisting yt) viz. by a rebellion: they bragged of a hundreth thousand handes, and in playne rearmes talked of massacring their aduersaries, &c. That they intended the deliuerie of certayne factious persons committed to prison; to erect presbiteries, and to suppress the Gouernours and lawes, their (owne) letters examinations and wrytings doe declare. *And M. Bancrofte in his dangerous Propositions 1. 4. 6. 7. 8. 9. througout, discouereth at large of the answeareable comploted treason by Hacket, Copinger & Arthington; the tytle of his thirteenth chapter beinge: That certayne Ministers in London did know what Copinger intended. And see the lyke tytle of cap. 14. & see the speciall booke bereof at large entituled: Conspiracy for pretended reformation. viz. presbiteriall disciplyne, discouering the late designementes, held for aduancement therof by Hacket, Copinger, Arthington, &c. with an answere to the calumniationes of such, as say they were madde-men &c. printed by Christopher Barker, printer to the Queenes Maiestie. Anno Dom. 1592. p See hereafter tract. 3. sect. 12. in the margin at i.* \* See this heretofore sect. 13. in the margin at x.

confeſſedlie for the most parte so peculier, to the first enlarging or bringing in, to any Kingdome of that religion, that Beza him selfe, aduysing \* not to stay till the woīues be expelled by publique authoritie, concludeth vpon confessed experience, that (sayth he) <sup>q</sup> except wee had so done, what Churches at this day should wee haue had? So playnelie therby confessing rather, then insinuating, the foresaid enlargement of their religion in so manye nations before examined, to haue bene, not by staying for the Magistrates authoritie, but by the violent attempts and practises here oore by our very aduersaries them selues confessed and reported. A thinge also in Luthers tyme to him so knowne and gratefull, that he was not abashed to glorie, and say against our complaints therof: \* Thou complaineſt that by our ghospell the world is become tumultuous: I answere, God be

*q See heretofore, sect. 13. it. x. whe. e Beza sayth. Et ni ita factum esset, quas tandem Ecclesias habueremus?*

*r Luther in loc. common. class. pag. 57. ante med. sayth: Tu*

quereris quod per Euangelium nostrum mundus tumultuatur : Respondetur, Deo gratias, hæc volui fieri, & o me miserum, Si non fierent talia : quia Christus dicit se mittere gladium in terram, dum Euangelium mittit. *And Luther tom. 3. VVitemberg. fol. 515. a. circa med. superh :* Contemnamus istas voces, quibus nimis moleste nos onerant Epicuri isti, qui nihil quàm pacem & tranquillitatem laudare possunt ; videte inquit, quot subita mala emerlerint. Vnde ? Nimirum ex doctrina Euangelij : nam ante eam nihil tale fuit ; non fuerunt Sacramentarij. non Anabaptistæ. non Seditiosi : nunc ista sic inualuerunt, vt nullus eorum videatur finis fore. *VVhereto he auf wegeth. Ibid. fol. 515. b. initio :* Optabile quidem erat nihil turbatum esse ; sed cum id obtineri non possit, præstat mille Anabaptistas, mille Sacramentarios, mille Seditiosos excitari, quàm vt simul per omnes Ecclesias sit confusio & impura doctrina.

(therefore) thanked, these things I would haue to be, and woe me miserable, yf such things were not.

19. These matters being then thus declared in all which wee professe to intend nothing against the due reputation of these other Protestantes of our owne Nation or els where, whose publique Doctrine or knowen loyaltie freeeth them from all imputation in this kynd, yt will not be out of course, yf in conclusion herof, wee but breefly compare together, the confessed seuerall begynnings, practises and small euents, dyuerslie arysing from the seuerall doctrines of certayne such Catholickes and Protestantes, as are boulden chargeable in this beha<sup>u</sup>re. *VVherein (without vnder taking hereby the patronage of either) it is to be obserued,* that those foresaid Protestantes who are thus boulden

*chargeable, doe attribute power herin to the<sup>r</sup> subiectes and rather then faile, euen to the promiscuous<sup>r</sup> multitude (euermore parziall & ouer apte to sedition) at their pleasure to depose the Magistrate : whereas the foresaid Catholickes doe attribute the onelie power hereof not to any dangerous domesticks, but to the sentence of the supreme Pastor, a stranger lesse passionate and able to hurte, dysliking wishall th other foresaid opinion of the Protestantes, as bringe a very syrebr and of ciuill warres, and a most dangerous error, of old<sup>d</sup> condemned in Wyckcliffe, and affirming herein no more against the Magistrate, then they doe against the Pope himselfe, whome lyke wyse in case of heresie, they make<sup>x</sup> subiecte to lyke deposing.*

¶

*demnatur articulus sequens : (Quilibet Tyrannus potest, & debet licitè, & meritorie occidi per quemcunque vasallum suum vel subditum, etiam per clanculares infidias & subiles blanditias vel adulationes, non obstante quocunque præfuto Iuramento, non expectata sententia vel mandato Iudicis cuiuscunque :) aduersus hunc errorem*

*f See heretofore sect. 12. ii. f. & sect. 13. at. f. t. & sect. 14. in the margin at. f. k. m. o. & sect. 15. at y. c. d. & See heretofore sect. 14. in the margin at \* next after g. and there at l. q. r. f. & sect. 15. y. f. l. x. & Concil. Constâtiens. sess. 15. it is said in rect. all and condemnation of Wyckcliffes Articles: cõ-*

errorem satagens hæc Sancta Synodus, exurgere, & ipsum funditus tollere, declarat & definit, huiusmodi doctrinam erroneam esse in fide & in moribus, ipsamque tanquam hæreticam, scandalosam, & ad fraudes, deceptiones, mendacia, proditioes, periuria vias dantem reprobatur, & condemnat &c. x Bellarmin. de Romano Pontifice l. 2. c. 30. paulo post initium, sayth herof: Hæreticum Papam posse iudicari, habetur expresse Canon. Papa diffin. 40. & apud Innocentium sermone secundo de consecratione Pontificis: & quod maius est, in octava Synodo Actione septima recitantur Acta Concilij Romani sub Adriano, & in ijs continebatur, Honorium Papam iure videri anathematizatum, quia de hæresi fuerat conuictus, &c. Vbi notandum est, quod etsi probabile sit, Honorium non fuisse hæreticum, & Adrianum deceptum ex corruptis exemplaribus sexti Synodi, falsò putasse Honorium fuisse hæreticum; tamen non possumus negare, quin Adrianus cum Romano Concilio, imò & tota Synodus 8. Generalis sensit in causa hæresis, posse Romanum pontificem iudicari. Adde quod esset miserima conditio Ecclesiæ, si ipsum manifeste grassantem pro Pastore agnoscere cogeretur.

If now wee respecte the seuerall begynnings of eyther, it is, concerning Protestantes, made more then euident, by the premisses, that the verie first publishing & further progresse of religion made by their first kyowne Authors y Waldo, \* Wyckclyffe, z Huffle (supposing them for protestantes) and afterwarde by a Luther and b Zuin- glius in Germanic, by c Caluin and d Beza in Fraunce, by e heretofore sect. 9. at g. h. i. \* See heretofore sect. 9. at g. h. i. \* See heretofore sect. 9. k. l. m. n. o. p. q. r. heretofore sect. 10. at r. u. x. y. z. a. b. c. Knox and Buchanan f in Scotland, by g Goodman and h Whittingham in England: and so lyke wyse by others in the other foresaid nations, was at first had, and begun, with publike and knowne sedition against the state, i Beza, as before, more then insinuatinge, that other wyse at this daie they had had no congregations: & k Luther lyke wyse glorying at the tumultes growne vpon his doctrine: as also all the foresaid nations (England, as before, l onelie excepted) being by reason of the ciuill warres hence arisinge, filled vp with bloud, horror, and confusion: whereas (to omit that the Catholicke religion is knowne to haue begunne in England and other lyke conuerred nations in peaceable and quyet manner) the opynion of those foresaid Catholickes, who are holden chargeable in this behalfe, hath in respect of the Protestants practisall doctrine, bene but, as it were, priuate, or dogmaticall, and rather scholasticallie disputed or taught, then (in any degree comparable to the other) seriouslie and obseruantlie put in practise; as appeareth yet more plainelie by that which ensueth. For yf wee regard the different euemes: O how greate and without all proportion is the disparitie. As in the euem of whole Armies leuied and battailes fought. In the euem of Townes and contries with holden

y See heretofore sect. 9. at g. h. i.

\* See heretofore sect. 9. k. l. m. n. o. p. q.

r heretofore sect. 10. at r. u. x. y. z. a. b.

c heretofore sect. 11. at f. g. h. i. \* k. l. &amp;c.

b heretofore sect. 12. at q. r. s. u. x. y.

c heretofore sect. 12. at q. r. s. u. x. y.

d heretofore sect. 13. at r. s. t. y.

e heretofore sect. 14. at b. c. d. e. f. g. h. i.

f Ibid. at h. r. s. u.

g heretofore sect. 15. at a. c. d. e. f.

h heretofore sect. 15. initio at a. and in the margin there

at y.

i heretofore sect. 13. in the margin at x.

k heretofore sect.

13. fine at r.

l Heretofore sect.

18. initio at g.

m Heretofore sect.

10. at x. y. z. a. b. &c.

And read hereof at

larg Iohannes Du-

brauius Bishop of

Olinuntz in histor.

Bohem 1. 23. & 24.

and Aeneas Silvius

in histor. Bohem.

n Heretofore sect.

11. throughout: and

sect. 16. fine at z. b.

And hereafter

tract. 3. sect. 2. at 4.

next before q.

o Heretofore sect.

17. throughout.

And concerning

former times: this is

yet further euident in

the example of the

Albigenses, suppo-

sing the Protestares

clayme to them for

good: of whome M.

D. Abbot in his se-

cond part of the de-

fence of the reformed

Catholicke, printed

in anie one conuey by Catholicke

subiectes from their protestant So-

ueraigne.

1607. pag. 55. ante

med. sayth: that the-

re were slayne at

once in Fraunce a hundreth thousand of the Albigenses, &c.

These Albigenses (sayth

be there further) were Professors of the gospell, euen of the same sayth and religion

which we now professe.

And see further hereafter tract. 2. c. 2. sect. 3. Subdiuis. 5. in the

margent at the figure 2. whereby is euident their standing in Armes against the Magistrate,

and their many overthrowes, thereupon ensuing.

And see more particular reporte of their

rebellion in Fraunce by a dysguysed Protestant wyter in his French Treatise, entituled: Le

Stratageme ou la ruse de Charles ix. Roy de Fraunce, contrelles Huguenots &c. prin-

ted in octauo Anno 1574. pag. 95. post med. & 96. initio.

p Heretofore sect. 16. from

p. q. to the end.

from their due obediēce. And in the example of sundrie Princes acti-

allie and indeed deposed. First concerninge the sundrie huge armies

lewied and continued by Nouellistes against their Catholicke Kinges;

how manie seuerall hundreth thousandes of men haue bene hereupon

slayne (omitting other contries) onelie in <sup>m</sup> Boheme, in <sup>n</sup> Germa-

nie, in <sup>o</sup> Fraunce, and in the <sup>p</sup> Low contries? And for how

great a number of yeaeres togeather, haue such warres continuallie

raged against the Catholicke Soueraignes of those contries? VVhereas

on the other part, (omittinge the onelie late example of the Guisian

faction in Fraunce, as beinge against their <sup>r</sup> Catholicke Soueraig-

gne, and vpon occasion of the Guises vnymelie death, wherein they

were also resisted by many Catholickes, and thereupon those warres

quicke extincte, and therefore the example thereof manie wayes im-

proper:) all other comparable example; eyther of huge Armies lewied,

or of blood so shed, or warre so continuēd, by Catholicke subiectes

against their Protestāt Gouvernors, is wholly wantinge, and vnknowne.

Secondlie yf wee respecte contries or other places of gouernement by

force taken, kept, and to this present detayned by protestant subiects

from their Catholicke Princes, there occurre the confessed and knowne

examples in this kynd of <sup>r</sup> Geneua so taken; and yet detayned from

the Soueraigne Lord therof: Of Holland, Zeland, and sundry

other places of gouernement in the Low Contries, in lyke maner

at this present soe with-houlden from their hereditarie Gouvernor: &

of manie Townes and Contries in Germanie so lykewyse with-

drawne from the Emperour: besydes sundrie other knowne examples

of this kynd in Boheme, Hungarie, Transiluania & els where.

VVhereas our aduersaries cannot on the other parte giue instance so

much as but of any one citie, Towne, or village, so kepte or detayned

in anie one conuey by Catholicke subiectes from their protestant So-

ueraigne.

Third-

q in

*g* In euery of the said Countreies Ciuill warres haue raged during the greatest part of time, since the first arisinge of Luther and Caluin. *r* The Iacobines fact against the last precedent French King then Catholicke. *f* See heretofore sect. 12. at d.g.

Thirdlie if wee call to mynd the sundrie Kinges, Queene and other absolute Gouernors, which haue bene actualie depozed by their protestant subiectes, there doe appeare to vs vpon the stage, as lamentable actors in this Tragedie his Highnes dearest *y* mother so depozed from her Kingdome of Scotland: his Highnes grandmother the late Queene *z* Regent, so lyke wyse confessedlie thence depozed: the this more at large in lyke example of Kinge *a* Sigismund soe depozed from his Kingdome of Sueuciland: The temporall Lord of *b* Geneva from his Souerainie there: The late Kinge of *c* Spaine from a great parte of the Low Contries; and the Emperour from certayne gouernementes of Germanie, which renouncinge their former obedience, haue by such violence, now made them selues free Estates. VVhereas againe on the contrarie, if wee examine the endeauours in this kinde of the Pope himselfe towards all the Protestant Princes that euer were in England, Scotland, Denmarke, Sueuciland, Germany, &c. wee shall fynd that of all them he hath not pronounced sentence of depriuation against any, saue onlie King Henrie the 8. Queene Elizabeth and the French Kinge then Protestante and nowe Catholicke: neither can our aduersaries alledge example, but of any one Protestant Prince actually and indeed depozed by his Catholicke subiectes, nor not so much as any ouerture in this behalfe beinge made against Queene Elizabeth at her first comminge to the Crowne: when as she found the state Catholicke, & able to haue resisted her then foreseene alteration of Religion.

And how soeuer in regard of certayne seditious, gone forth from vs, as amongst the chosen twelue, one was a diuell, there may be alledged some one or other late example of certayne seduced priuate persons, whose vntymelie designementes were no sooner completed, then as without all successe, abortiue & perished in their first byrth: who yet so insensible, as discerneth not, the pregnant difference herein, betweene but the few exaples of such, & the manie other of Protestantes, whose attempts also haue bene not priuate, but vsually prosecuted with no fewer in number, then huge Armies, all of them enraged with furie of Rebellion, & for no lesse tyme then of longe, & incessantlie continued ciuill warres, from which foresaid differences haue accom-

\* See heretofore  
sect. 13. initio.

\* Vide Ibi.

dinglie proceeded the different euentes heretofore mentioned. All which premisses duellie considered; concerning the foresaid confessed seditions \* of Waldo, Wyckclyffe, Huffle, Luther, Zuinglius, Caroloftadius, Caluin, Beza, Knox, Bucanan, Godman, Gilby, Whittingham, &c. <sup>2</sup> Concerninge lyke wyse the foresaid answearable rebellious <sup>1</sup> designementes of the Waldenses, Wyckcliffistes, & Huffleites, & of the Lutheranes & Caluinistes in England, Scotland, Sueueland, Boheme, Denmarke, Poland, Germanie, the low Contries, & Fraunce. <sup>3</sup> Concerninge also the different euent, last before mentioned, of huge Armes leuied, seuerall hundreth thousandes of persons slayne, so manie Kinges & Quenes deposed, and so manie Citties & contries withhelden from their due obedience: I doe thereupon now referre to all indifferencie of Iudgment, whether that M. Morton speaking as in the behalfe of Protestants, & against Catholickes, may in such respect be thought to haue but o'serued decorum persona in his foresaid affirminge, A loyall subiect of our (Catholicke) religion, to be a whyte Ethiopian.

20. And now at last my dearest Catholicke brethren, to vnfold to you those cares of my soule from which I haue bene so longe, aboue my first intention, deteyned vpon occasion of incidental discourse, giue mee leaue most earnestly to premonish you, that by how much the more, you discern our waking aduersaries ouer greedlie thirsting after our discredit: so much the more withall, you rest myndfull & obseruant of your owne prescribed dutie. Their former iollity & vaunte of argument, wherewith they were accustomed (not without some shew of pretended confidence) to prauoke & braue vs, is vpon our learned wryters encountering with them in that kynd, become in them more retyred, & in yt selfe discouered, to be but brutum fulmen; their chiefeft fight now against vs, beinge behynd the clothe of Estate, with information (not remembringe how open their owne professors lie to recrimination of this kind) that wee be turbulent, seditious, & not frendes to Cesar. In this sorte (other meanes sayling) hath the truth in all ages bene for the tyme disgraced. So Aman incensed King Assuerus against the Iewes, sayinge they were a rebellious and stubborne people, not obseruinge the Kinges lawes. So Achab lyke wyse said to Elias the Prophet of god: <sup>b</sup> It is thou, that troublest Israel. In lyke manner, did Amasiah the Priest of Bethel (accuse the Prophet Amos)

vn

g Hester 3.8.

b 3. Kinges 18. 17.

i Amos 7. 10.

vnto King Ieroboam, saying: Amos hath conspyred  
 against thee in the midlt of the house of Israel, the lan-  
 ge is not able to beare all his wordes. So against our blessed  
 Saviour himselfe, was it said, that <sup>k</sup> Hee mooted & <sup>l</sup> peruer-  
 ted the people, forbiddinge to pay tribute to Cesar. In so  
 much as the Iewes withall threatened Pylate, saying: <sup>m</sup> yf thou let  
 him escape, thou art not Celsars frend. To S. Paul bykenryse <sup>n</sup>  
 was yt objected that, <sup>n</sup> He taughte against the people: and  
 was <sup>o</sup> a petulant fellow & moouer of sedition: And no lesse  
 frequent are the lyke confessed examples hereof in the Ancient enemies  
 of our <sup>p</sup> Christian religion, Symmachus, Celsus, Iulianus, and  
 Porphyrius, attempting in tymes past (so) to accute the  
 (ancient) Christians of sedition and treason, with whome  
 as wee are ioynd in communion of sayth: so may wee not herein be se-  
 uered from them in imitation of their Innocencie. Let not impatience  
 or discontentment so preuayle, as that thereby religion should dege-  
 nerate into treason: neyther let vs be so farre carried away with the  
 immoderate excecution of those, who ouercharge the supreme Pastor  
 with incompetent attributes of <sup>q</sup> Authoritie in temporalities,  
 and all worldlye Principalitie, as that wee should forget that  
 sacred & inuiolable band of our allegiance, wherein wee stand di-  
 stinctly bound to our temporall Soueraigne. Be not my dearest (o be  
 not) any one of you, so blynded with resemblance of deceiptfull simili-  
 tudes, racked aboue all iust measure of due proportion, as to thinke  
 that the Lieutenancy, which our most gracious and dread Lord,  
 now holdeth ouer vs, next vnder God, in the happie gouernement of  
 his vnted Kingdomes, is, or should be, a Tenancy-at-will to any  
 earthlye power, eyther Papall or Consistoriall. If any of you (as  
 god forbid) should be so mispersuaded, as to thinke, that the wante of  
 our religion should bringe with yt an accessarie want or losse of autho-  
 ritye & gouernement; let him remember how this lyke error was by  
 our Church of old condemned for <sup>r</sup> hereticall in Wyckliffe.  
 Very graueleie doubtlesse in this pointe, doth our learned wryter M.  
 D. Kellison instruct you, teaching, that <sup>s</sup> Fayth is not neces-  
 sarie

h Luc. 23. 5.

i Luc. 23. 2. 14.

m Iohn 19. 12.

n Act. 21. 28.

o Act. 24. 5.

p See M. Iewell in

his defence &amp;c. p. 171.

ted 1571. pag. 426.

fine: and Tertul. in

Apologetico, vir-

nisseth, howe it was

in his tyme the gene-

rall accusation of

Christians, that

they were rebels &amp;

traytors.

q So doe Aduarus

Pelagius l. 1. de

placitu Ecclesie c.

13. August. triumph.

in summa, de potesta-

te Ecclesie quast. 1.

Ar. 1. And Bozius

in epi. muncip. ante

librum. de temp. Ec-

cles. Monarch. And

Hofuensis in cap.

Quod super his, de

voto &amp; voti redemp-

tione. And Panor-

mitan. in cap. Nouit

de h. d. i. i. And Sil-

uester in summa de

peccatis verbo. Papa

sect. 2. And see also

sect. 2. And see also

sect. 2. And see also

sect. 2. And see also

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sect. 2. And see also

sect. 2. And see also

sect. 2. And see also

sect. 2. And see also

certaine alledged by M. Morton in Apolog. Cathol. cap. 252. fine. & 253. t See heretofore  
 sect. 19. in the margin at u. u M. Kellison in his Survey &c. printed 1603. pag. 480. p. 480  
 post med.

larie to iurisdiction, neyther (sayth he) is authoritie lost by the losse of sayth.

\* See this hereafter tract. 3, sect. 3, initio. at d.b. 1. &c.

x M. Bancrofte in his dangerous positions pag. 17. ante med. alledgeth the Puritanes wordes

from the very kase of their wrytinges

wherein they say :

Paul cōnaunding vs to be subiect & obediēt to princes

Tit. 3. did wryte this in the infancie

of the Church

there were but few

rich. or of abilitie,

so as they were not for such a purpose.

As yf a man should wryte to such Chri-

stianes as are vnder the Turke, in sub-

stance poore, in

courage feeble. in strength vnarmed. in number few. & generally subiect to all kynd

of iniuries would he not wryte as Paul did? So as the Apostle did respect the men

he wrote vnto, & his wordes are not to be e. tēded to the body or people of a cōmon

wealth, or whole cyttie. For imagine that Paul were now a lyue, &c. and that ther

were such Kinges as would haue their bekes stand for lawes. as cared neyther for

god nor man, &c. what would he wryte of such to the Church? Surelie except he

would dissent from himselfe, he would say that he accūpneth not such for Magi-

strates, &c. he would leaue them to their subiectes to be punished, &c. y Rom. 13. 5. & Ro. 13. 7.

21. In cleere example whereof, is it not euidēt that the A-

postles, and our Sauour him selfe, \* prescribēd our obedience euen

vnto he athen Emperors, whereto yf any one (conceyted with the Pu-

ritanes) should answer that this was prescribēd \* in the infancie

of the Church, when there were but few Christians, &c

not rich or of abilitie for the (contrarie) purpose. Infer-

ringe so thereupon the foresaid commandement of obedience so pre-

scribed by our sauour, & his Apostles, to haue bene onlie for feare,

or in regard of outward pollicie, and not in respect of religion or con-

science: Is not this glosse enforced and directlie against the wordes of

the texte, which expresselie teach vs, to y be subiect of necessitie

(and) not onlie for feare, but also for conscience, teaching

it yet further, \* A dutie, the which \* who so resiste, purchase

to them selues damnation? Is it not also against the answeare

of our grauest b wryters, & of our breithre the Rhemistes,

ble exposition of our grauest b wryters, & of our breithre the Rhemistes,

science to obey their heathen Emperors. Let vs in further

clearinge of this pointe, but brieflie examin the religious care obserued

by the most auncient Fathers. Tertullian sayth, d wee are slan-

dered concerning the Emperours maiestie, but neuer

yet Albinians, Nigrianes, or Cassianes (Albinus, Niger

and Cassius being rebells in his tyme) could be found to be

Christianes. A Christian is enemie to no man, much

lesse

2. ante med. sayth Matth. 22. Reddite quæ sunt Cæsaris, Cæsari, nota. Reddite (inquit)

non donate, quæ sunt Cæsaris id est. quæ iure illi debentur & Rom. 13. reddite omni-

bus debita cui tributum n, &c. & iubet etiam Ibid. propter conscientiam obedire prin-

cipibus Ethnicis &c. c I he Rhemes Testament Annot. in Rom. 13. vers. 2. d Tertul-

ad Scapulam.

lesse to the Prince, whom he knoweth to be appointed of God, & so of necessity must loue, reuerence and honour him. <sup>e</sup> Cesar is rather ours then yours, as being ordained by our God. <sup>f</sup> If we would practize secrete reuenge

or professe open enmity, could we lacke number of men or force of Armes? Are the *Mores* (thinke you) or the *Partians*, or any one nation whatsoeuer, more in number then we, that are spread ouer the whole world? We are not of you, & yet we haue filled all the places which you haue, your Citties, Ilāds, townes, assemblies, tentes, tribes, & wardes, euen the very pallace and Iudgment seate, only we leaue your temples. For what warre were not we able and prepared, if it were not more lawfull in our religion to be killed, then to kill? &c. And the like testimony is giuen by S. Augustine of the Christians obeying the most wicked Emperour Iulian the Apostata, as being

(<sup>g</sup> *subditi propter Dominum æternum*) obedient to him in respect of God. In like manner doth S. Ambrose professe his obedience to the Arian Emperour, who sent his Magistrates to remoue him from his Bishopricke: At what time the people made head to rescue him with such power (saith S. Ambrose) as the Emperours officers could not withstand their force: I pacified the people, but auoyded not malice: And to this like purpose are pertinent the other like exāples of <sup>h</sup> Athanasius, <sup>i</sup> Nazienze & <sup>k</sup> Chrysostome; wherto also might be added further example of most

stinguebant Dominum æternum,

à Domino temporali, & tamē subditi erant propter Dominū æternū, etiam Domino temporali. <sup>h</sup> Ambros. tom. 3. l. 5. post Epist. 32. orat. in Auxent. versus finem. And S. Ambros. Ibid. Epist. 33. ad Marcellinam ante med. commendeth the people saying, In singulis vobis Iob reuixit, &c. in euery one of you Iob is lyuing againe, in each of you his patience and vertue shyneth, what could be said fitter by Christian men, then that which the holy ghost this day spake in you: we beseech O Emperour, we offer not armes, &c. I Athanasius being charged with imputations of this kind, excuseth himselfe to Constantius the Arian Emperour saying: I am not mad, I am not besides my selfe, O Emperour, that thou shouldest suspect, that I had euery such thought, &c. I call God to witnes, I neuer made mention of you for any euill, before your brother of blessed memory that religious Emperour Costans; neither did I euer stir him vp against you, as these (*Arrianes*) do slander me &c. I call God to witnes vpō my soule, and your brother Constans could testify, that I neuer spake word of you in euill part, I was not so mad, nor forgetfull of Gods comandemēt, who saith, Thou

shalt not speake euill of the King, no not in thy hart: but obeyed your commandemēt for my departure from Alexandria &c. I neuer resisted the commandemēt of your Highnes. No, no, God forbid I should. For I am not so mad as to thinke I may contradict such precepts: Athan. in apolog. ad Constantium. Also Athanasius being with others charged to haue by letters incyted Magnētius to take Armes against the said Emperour, sayth in the same Apology: Cast not this suspicion (O Emperour) on the whole Church, as though such thinges were written or thought on by Christian men, and specially by Bishops. m Nazianzen in his Oration against the Emperour Iulian saith: Against which of you haue we stirred vp iusurrection of the people, of themselves tumultuous? Or whose danger of life haue we conspired? Nazianzen. Orat. in Iulianum. n Concerning Chrysofome & his being deposed, Zozomen. hist. l. 3. c. 18. sayth, When the people knew (therof) they brake vp into an vprore, & would not suffer those that had it in charge from the Emperour to carry him into banishment: wherupon Chrysofome fearing least any other cryme should be laid to his charge, as that he did not obey the Emperour, or els stirred vp the people to sedition, the third day after his depriuation, he secretly leaueth his Church.

\* In Eusebius hist. l. most hartie & zealous \* prayers, made by those ancient Christians 7. c. 10. paulo post. in- for the temporall Estates, euen of their then persecuting Emperours. tium, the most ancient These thinges are so euident, knowne, and confessed with our Catho- Dionysius answereth like wryters, that our learned Tolofanus saith: ° For two hundreth yeares after Chriff, wee neuer reade that Christians resisted their persecuting Emperours, or that they attempted any thing against the state, no not whē Deum omnium re- rum fabricatorem, they were equall in number & force; but they esteemed qui Valeriano & it as a peculier prerogatiue of their religion, and them Galieno Caesaribus selues therof to be called Christians, whose most holy Augustis Imperiū doctrine was to obey the Magistrate. And another of our largitus est, & colimus, & veneramur. wryters sayth herof: Sed id grauissimo argumento esse debet, &c. p. But this is to be accomplished a greater argumēt, Hinc etiam sine intermissione pro eorum regno, vt ita wryter, for a whole thousand yeares and aboue, (after Christ) euen when the Church did flow in riches, and Theodoret Hist. l. 1. the number of wicked Princes & Tyrants was great, is 4. c. 24. Holy A- read euer to haue by word or writing taught any such phrates being de- thing: neyther do we argue only from negatiue au- thority, but we propound the times of Ambrose, Hierome, secuting Emperour Valens, whither he went? Aphrates answered to pray for thy Kingdome. And Athanasius in Apolog. ad Constant. professeth, to pray for the health of his (persecuting) Emperour: And againe in the same place he sayth to the Emperour: You

You haue good tryall that all (*Christians*) make their prayers and supplications to God, that you may liue in safety continually, raigne in peace, and God grant you most gracious Prince to liue many yeares. And Tertul. in *Apologet.* sayth: we call vpon the euerlasting God for the health of our Emperours, alwayes beleeching God to send euery of them happy raigne, trustie seruants, valiant souldiers &c. & whatsoever people or Prince can with for. O<sup>r</sup> *Tolosanus* lib. 26. de *Repub.* cap. 7. sect. 20. p<sup>r</sup> *Barkleius* l. 6. aduersus Monarch. cap. 26.

rome, Augustine and others of that age &c. *VV*herto is agreeable the like further testimony of our Catholicke Wryters Cunerus, Vlenbergius & others. Huiusmodi of the Primitive Churches obedience confessedly exhibited, euen to heathen Emperours (as who as our *Acosta* confesseth) lost not their temporall right by their being conuerted (afterwardes) to the Christian sayth.

22. *VV*hich their obedience so carefully exhibited to their temporall Soueraigne, prescribed as heretofore by the Apostle, as a duty to be obserued, for a Conscience, & to auoid damnation, receyue it first reason or beginning force, not from any personall worthines of the party so placed in preheminance, but from the sacred institution of God himselfe, & by whom Kinges do raigne, as being his speciall ordinance not to be resisted: seeing there is no power but from God, & that for temporall matters he communi- cate it this power vnto Kinges, who thereby haue (therin all) preheminance: herofore followeth that the power so by him to the

*q* Cunerus de offic. princ. cap. 7. sayth: Cū Martyres noui Testamēti propter multitudinem, facile contra tyrannidem persecutorum suorum conspirare potuissent; pro obedientia tamen & honore, quem iussi sunt Christiani Regibus & sublimiori potestati deferre, maluerunt pati, quā resistere. And Gasper Vlenbergius in his Graues & iustæ causæ, cur Catholicis in com-

munionem veteris, eiusque veri Christianismi constanter, vsque ad vitæ finem permanendum sit, printed Colonia 1589. causa 22. pag. 774. circa med. sayth: Neque enim Apostoli subditos contra Magistratum, neque Principes aut Duces contra Romanum Imperium ad rebellandum incitauerunt; sed obedientiā auditoribus suis semper inculcauerunt: vnde veteres Christiani etiā, cū viribus & numero, gentilibus superiores fuerunt; nihilo tamen minus persecutiones, opprobria, contumelias supplicia, mortem demum ipsam à gentiū Magistratu perpeti maluerunt, quàm huiusmodi contra eos rebellionem moliri &c. Also Friar Paul Seruita in his defence of Gerton printed at London 1607. fol. 89. b. circa med. sayth of the Popes deposing Princes: It hath not bene vsed before the yeare of grace one thousand: and after it hath bene put in practise by the Bishops of Rome, due resistance hath alwayes byn made, whensoever they abused their lawfull power &c. The resistance which Philip the faire made to Boniface the 8. and Lewis the 12. to Julius, like to that which this Common wealth (of Venice) doth vse at this present, is well commended by Lodouicke Richehome Prouinciall of the Iesuites in his *Apologet.* in the 25. Chapter, and proposed for

an example to be imitated: yea in the 24. Chapter hee sheweth that whensoever any Bishop of Rome should offend the King of France, as those Kings were offended by those Bishops, the Iesuites in such occasion would do that which the French men did in those times, who vnited theselues with their King to the defence of his Maiesty. r Iosephus Acoſta (a learned Iesuite) l. 3. de procuranda Indorum salute c. 7. fine saith. Illud hoc loco solum agimus, quod & fatentur omnes, & est per se satis certum, etiamsi Barbari conuertantur ad Christum, non tamen rerum suarum iure excidere. And see Bellarmine l. 5. de Rom. Pontifice. c. 3. initio. t See heertofore sect. 21. at 7. u lb. at y. x lb. at a. y Prouerb. 8. 15. z Rom. 13. 2. a Rom. 23. 1. b Wisdom. 6. 3. c 1. Peter 2. 13.

communicated, is in them absolute, and independant, as also is the d Bellar. de Roma- sacred authority of priestly function likewise frō God & subsisting in no Pontifice l. 2. c. 20. it owne nature, without subordination vnto, or dependance vpon the tē- paulo post initium, porall estate. And as the Church gouernēt & priestly offices haue her- saith: Obseruandū tofore bene (& therefore may againe be) subsisting, though there were est rationem præ- no Christian temporall magistrate: so likewise on the other part, the cipuam, cur Papa tēporall souerainy of the first heathen Emperours, was sacred & in- iudicari nō possit, uolable, notwithstanding that they were not as the Christiā. In regard esse, quia Princeps wherof, as Cardinall Bellarmine affirmeth, that concerning spiri- est Ecclesiæ totius, tuall matters<sup>d</sup> the Pope hath no Superior vpon earth; so also & proinde superio- doth he acknowledge of Kings, that likewise<sup>e</sup> in tēporall causes rem in terris non habet. they (also) haue no Superiour. And hence it is, that the most wor- e Bellarmin. Ibid. thy<sup>f</sup> Hosius Bishop of Corduba, did distinguish vnto the Em- prope initium, saith: perour Constantius these two estates, as being seuerall, absolute, & Hoc loco non dis- independant, so as the one might not vsurpe vpon the other: that so putamus de Ponti- likewise did & S. Bernard to Pope Eugenius: And that so (lastly) fice, vt est Princeps did that ancient Father and learned Pope<sup>h</sup> Gelasius: as also Igna- temporalis; hoc e- nim modo ne Ad- uersarij quidē ne- gāt eum non posse iudicari in causis temporalibus. Est enim commune omnibus absolutis Principibus vt nullū agnoscant Superiorem in negotijs temporalibus. f Athan. in Epistola ad solitariam vitam agentes, recyeth this answer of Hosius to the Emperour Constantius who intermedled in Church causes. Ne te misceas Ecclesiasticis, neque nobis in hoc genere præcipe: sed potius ea ā nobis discē: tibi Deus Imperium commisit, quæ sunt Ecclesiæ nobis concedidit: & quemadmodū qui tuum Imperium malignis oculis carpit, contradicit Ordinationi diuinæ: ita & tu caue ne quæ sunt Ecclesiæ ad tetra- hens, magno crimini obnoxius fias. Date (scriptum est) quæ sunt Cæsaris Cæsari, & quæ Dei Deo. g Bernard. l. 1. de considerat. saith: Habent hæc infima & terrena iudices suos: Reges & Principes terræ: quid fines alienos inuaditis? quid salcem ves- tram in alienam messēm extenditis. h Gelasius de Anathematis vinculo. And after Caranza his edition of his Summa Conciliorum printed Lugdini 1570. pag. 171. b. fine saith:

Sed

Sed cum ad verum ventum est Regem, eundem atque Pontificem, ultra sibi nec Imperator Pontificis nomen imposuit, nec Pontifex regale fastigium vendicauit, quauis enim membra ipsius, id est, veri Regis atque Pontificis, secundum participationem naturæ, magnifice utriusque in sacra generositate sumpsisse dicantur, ut simul regale genus & sacerdotale subsistant; quoniam Christus memor fragilitatis humanæ, quod suorum saluti congrueret, dispensatione magnifica temperauit: sic actionibus proprijs, dignitatibusque distinctis, officia potestatis utriusque discreuit &c. Ideo militans Deo, minimè se negotijs secularibus implicat: ac vicissim non ille rebus diuinis præsidere videtur, qui est negotijs secularibus implicatus &c.

tius, the Apostles vndoubted scholler, teacheth accordingly, that <sup>i</sup> in worldly matters none is aboute the King, nor lyke to <sup>i</sup> Ignatius in epist. him, and that in the Church, there is none greater then <sup>ad Smyrnes post med.</sup> the Bishop. In respect of which forsaide eminent souerainety of Princes in temporall causes, the most ancient

Tertullian professeth to <sup>k</sup> reuerence the Emperour, as a man next <sup>k</sup> Tertul. ad Scapulo to God, and to God only inferior. And againe (saith he) <sup>l</sup> it is pulam cap. 2. saith: only God, in whose power alone (Princes) are, in respect of whom Colimus imperato they be second, and after whom first, afore all, and aboute all both rem vt hominem Gods and men. In lyke manner saith Optatus: <sup>m</sup> aboute the Em- à deo secundum, &c. perour is none but only God who made the Emperour: with whom solo Deo minorem. agreeeth Chrysostome, saying of the Emperour, that <sup>n</sup> Hee is Itaque sacrificamus hyghest & head of all vpon earth, & hath no peer vpon earth. From <sup>o</sup> pro salute Impera- toris. the Religious consideration herof haue proceeded those sacred prouisions <sup>l</sup> Tertul. apologe- decreed by Catholicke <sup>o</sup> Councils, in the behalfe of Kinges. <sup>o</sup> saith of Princes:

23. All which (my dearest Catholick brethren) I haue, though brief-  
lie yet fully and plainly, alledged, not so much houlding you chargable  
in the least part herof (for I cannot so much doubt eyther your iudgment  
or religion) as rather to giue a feeling testimony in your behalfe, of  
that sacred ground-uerke, on which consisteth our inuolable & euer  
resolued loyalty. And withall (I must confesse) as not vnmindfull to  
foreshew, how generally hurtfull & scandalous it would be the example  
though but of some one or other inconsiderate person of our profession,  
erring but in the last degree to the contrary heerof. In the further

Deus qui fecit imperatorem. <sup>n</sup> Chrysost. ad Pop. Antioch. hom. 2. ante med. saith of the Emperour: Laesus est qui non habet parem vllum super terrâ, summus & caput omnium super terram, hominem.

<sup>o</sup> See: Concilium 5. Toletanum initio, & can. 2. Concil. Toletanum 12. can. 1. prope finem. & Concil. Meldense c. 15. & Concil. Cōstantiensē sess. 15. alleged heretofore sect. 19. in the margin at u. And the fourth Toletan Council (after Isidore his collection) can. 74. decreeth saying: Po-

strenua nobis cunctis sacerdotibus sententia est pro robore nostrorum Regum, & stabilitate gentis Gothorum, Pontificale vltimum sub Deo Iudice ferre decretum: multarum quippe gentium (vt fama est) tanta extat perfidia animorum, vt fidem sacramento promissam Regibus suis obseruare contemnant, & ore simulant iuramentum profellionem, dum retineant mente perfidia impietate. Iurant enim Regibus suis, & fidem quam pollicentur, preuaricantur; nec metuunt illud volumine iudicii Dei &c. Quis enim adeo furiosus est, qui caput suum manu sua propria defecet? Illi, vt notum est, immemores salutis suae, propria manu seipsos interimunt: in semetipsos suosque reges proprias conuertendo vires. Et cum Dominus dicat, nolite tangere vinctos meos &c. illis nec vitare metus est periurium, nec Regibus inferre exitium, &c. Si diuinam iracundiam vitare volumus, seruemus erga Deum religionis cultum: custodiamus erga Principes nostros pollicitam fidem; non sint in nobis coniurationum nefanda molimina; nullus apud nos excitet mutuas seditiones ciuium, nemo medietur interitus Regum &c. Quicunque ergo ex nobis vel totius Hispaniae populus, qualibet coniuratione vel studio Sacramentorum fidei suae, quod pro patriae statu, vel conseruatione Regiae salutis pollicitus est, temerauerit, aut Regem nece attraxerit, aut potestate regni exuerit, Anathema sit in conspectu Dei Patris, & Angelorum: quod iterum secundo replicamus, dicentes &c. Hoc etiam tertio acclamamus, dicentes &c. *So earnest and vehement were these holy Fathers in their decree herof. And therefore let Catholikes (in Gods name) most religiously and carefully attend and obserue it.*

a *Math. 18. 7. woe careful foresight wherof, let vs not be forgetfull to remember,* a the be to the man by woe (pronounced) against those by whom scandalls come, whom scandall cometh.  
b *1. Peter 3. 17.* to remember also that, b If the will of God be, that we suffer, we (yet) suffer for wel-doing, & c not as malefactors:  
c *1. Peter 4. 15.* that so d suffering as Christians, we be not shamed, but rest  
d *1. Pet. 4. 16.* confident; that e our tribulation which presently is but momentary & light, will worke in vs aboue measure, an  
e *2. Cor. 4. 17.* eternall weight of glory. Let not any grievance imposed vpon  
f *2. Cor. 10. 4.* our temporall Estates make vs impatient or discontented, but remember with the Apostle, f that the weapons of our warfare, are  
g *Ambros. rom. 3. 1. 5. post epist. 32. in orat. in Auxent. prope initium sayth:* not carnall, but as S. Ambrose saith, g teares and prayer:  
h *Dolere protero, flere potero &c. la-* h *in all humble & true patience, let vs resolutely say with S. Bernard,*  
i *chrymae meae arma* \* If all the world should conspire against me, to moue  
j *sunt &c.* me for to accept any thing against the Kingly Maiesty,  
k *Bernard. Epist. 221. ad Ludovicum Regem saith: Si totus Orbis aduersum me coniuraret, vt* k *yet would I feare God, as not daring vnadvisedly to offend the King, by him appointed. For I know it is written, That who so resisteth power, resisteth the ordinance of God, & purchaseth to himself damnation. Let*  
l *quicquam moliar* l *vs also in like manner further remember & foresee, the most hateful*

# TO THE READER.

54 Sect. 23.

obloquie, want of successe, & sting of conscience, which in Gods iust  
Iudgment do euermore attend attemples of this kind. If any one (as  
God forbid, & I verily hope not) grow ne obdurate & gracelesse with  
discontentment, should seeke to encourage himselfe or abuse others with  
the misapplied example of such successe, as our aduersaries are confes-  
sedly known to haue had, in their sundry conspiracies attempted against  
their Catholick Soueraignes, wherof many examples are & hertofore  
mentioned; let that incircumcised hart but consider, the indignity by  
such his comparison offered to our Catholick religion: That Catholick  
Princes for the<sup>b</sup> sinnes of themselves or their people, haue in Godes  
iudgments bene, & so againe may be preuayled against, by their Pro-  
testant subiectes or others, I easely acknowledge, without much in-  
sisting vpon the further reason therof. But that God, who is not only  
good, but goodnes it self, & (to vse the choice words of a most prudent  
& honourable VVorthy of our age, \* whatsoeuer he doth affect  
in goodnes, the same he doth effect by good meanes) should replant his Catholicke religion, by the forbidden and wicked  
meanes of our proditiou, treasons, and vnaturall rebellion is that  
wherof all exaple is wanting, & which I eternally deny. VVhosoever  
therefore promisseth restoring of Religion by endeauours of this kind, is  
to be reputed for no other, then as possessed with that<sup>1</sup> lying spirit  
in the mouth of Achabs Prophets, mentisfing him to a set  
forward, and falsly<sup>o</sup> sortelling that he should preuaile.

24. The summe of all that hath bene sayd (my dearest breethren)  
is, that wee remember to p feare God & honour the King;  
To giue to Cesar that which is Cesars, & to God that  
which is Gods: And that abandoning all discontentment (as  
proceeding from base pusillanimity & deiection of mind) the only  
hinderance to the progresse of religion, wherby also we shew our selues  
as recreant to that holy and honorable warsfare, wherto God hath in  
mercy called vs; we do in lue therof imbrace a resolued constancy, \*  
patiently to endure whatsoeuer is, or shalbe imposed vpon vs for the  
cause of religion. A resolution vndoubtedly heroicall, proceeding from swere to certayne  
true fortitude, worthy of our religion, and the only sure approued  
meanes wherby in the end to restore and dilate the same. In the con-  
sideration wherof we are further to remember, that we be not only  
as Catholicks bound herunto by the law of our religion; but also that  
as Englishmen, we be yet further bound therunto by the law of nature:  
and that like as drawing breath from our dearest countrey, we do

aduersum Regiam  
maiestatē ego tamē  
Deum timerem, &  
ordinatum ab eo  
Regem offendere  
temerē non aude-  
rē. Nec enim igno-  
ro vbi legerim: qui  
potestati resistit,  
Dei ordinationi re-  
sistit, & qui resistit,  
&c.

g See hertofore sect  
8. at x. y. z. a. b. \* &  
sect. 9. at i. & sect.  
14. at e. f. & sect. 16.  
at s. s. m. n. & u. z. a.  
b. & sect. 17. at d. i.  
p. &c.

h Because of vn-  
righteous dealing,  
&c. the Kingdome  
is translated from  
one people to ano-  
ther, Eccles. 10. 8. &  
see Hier. 27. 2. 3. 6.

where God deliuereth  
vp the Kingdomes  
of Iuda, Moab, the  
the Ammonites, of  
Tyre & Sydo into  
the hādes of Nabu-  
chodonosor King  
of Babel:

The Earle of  
Salisbury in his an-  
cause of religion. A resolution vndoubtedly heroicall, proceeding from swere to certayne  
scandalous papers  
scattered abroad &c  
printed 1606. the 14.  
leafe on the a. side  
initio.

1 1. Regum. 22. 22.

m 1. Regum. 22. 21.

n 1. Reg.

ure

n 1. Reg. 22. 6.

o Ibid.

p 1. Pet. 2. 17. & Pro  
verb. 24. 21. it is fur-  
ther said: My sonne  
feare the Lord &  
the King, & meddle  
not with them that  
be seditious.

q Matth. 22. 21.

r Tull. de offic.

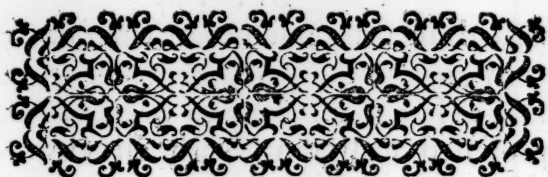
\* See Dion in Ty-  
berio, & Cicero l. 1.  
de offic. & de Fini-  
bus bon. & mal. l. 3.  
prope finem.

f Hier. 29. 7.

t Baruc. 1. 11. 12.

owe vnto her <sup>t</sup> omnes omnium charitates, the dearest re-  
gardes of all loue: that so lykewise therby ariseth due also vnto  
his Maiessty (as being the Royall head of that politicke body) the lyke  
tribute of that our naturall obedience, which not only the instinct of  
nature, but all religion also prescribeth vs to kepe sacred and inuiol-  
lable. In so much as the prophane breach therof, was by the very  
\* Heathen condemned for inhumane and barbarous.

And as the spirit of God which cannot erre, comāded the Israelites  
during their captiuitie in Babylon, saying: <sup>t</sup> seeke you the prosper-  
ity of that citty, whither I haue caused you to be car-  
ried away captiue, & pray vnto the Lord for it, for in  
the peace therof shall you haue peace: with like further di-  
rection also vnto them for to <sup>t</sup> pray for the life of Nabucho-  
donosor, & for the life of Baltazar his sonne, that their  
dayes might be on earth as the dayes of heauen &c. and  
that they might long do them seruice, and find fauour  
in their sight: so lykewise doth the same spirit of God herby much  
more forcibly instruct vs to continue our like humble prayers to God,  
as did the Israelites for Babylon; so wee much more for our dearest  
contrey. And as did they for Nabuchodonosor & Baltazar his  
sonne: so we incomparably the rather, for our Christian Soueraigne,  
his most gracious Queene, our Princely and hopesfull Baltazar, and  
all the Royall issue, that (likewyse) their daies may be on earth  
as the dayes of heauen, and that we may long do them  
seruice, and fynd fauor in their sight. VVhich the almighty  
God author of all goodnes, vouchsafe to graunt, with his increase of  
all spirituall blessings. A M E N.



T O  
THE KINGES  
MOST EXCELLENT  
M A I E S T Y .

**A**MONG so many, and so  
important reasons ( most  
gracious Soueraigne ) as  
are preuayling more then  
ordinary in questiō of the  
truth , there doth none occurre of greater  
satisfaction, then such as is graced  
with \* answerable acknowledgment of  
the learned aduersary. And seeing it is  
the honourable priuiledge of our *Catho-  
lick* sayth, to be so iustified by her ene-  
mies , of whome neuerthelesse many  
( to make ¶ vs more odious, & de-  
iected ) haue ( of their inueterate ha-  
H  
tred

\* M. Whitaker De  
*Ecclesia controu. 2.  
quast. 5. cap. 14.  
initio pag. 366. saith:  
Firmum sit necessē  
est, argumentum  
illud quod sumitur  
ex Aduersariorum  
cōfessione, &c. Ef-  
ficax enim erit Ad-  
uersariorum ipsarū  
cōtra ipsos testimo-  
nium &c. Et quidē  
fateor veritatē, etiā  
ē suis inimicis testi-  
monium extor-  
quere &c.*

¶ Herby we vnder-  
stand the Puritan  
preachers and their  
complices.

## THE EPISTLE

tred) busied themselues in their dayly Sermons, & otherwise, neuer more then now of late, publickely to depraue our professed Religion, with all vnworthie and scandalous calumniation, perplexing so against vs, euen the more sober & quiet iudgmentes, with a dispersed contagion of their Sophisticated (& to vs most dangerous) incantations :

We cannot therefore in so great necessity of tymes, vse ( in our owne defence ) eyther a more proper *Antidote* to repell the poison of such their intemperate & impurest language, or lesse offensive meanes to your Maiesty for the appeasing of our former cōtinued calamities, so far as to your *Princely* & Christian wisdom may seeme requisite; then if in this our needfull Apology, vnder taken wholly to that end, we do profess purposely to abstayne from all such matter, as remayneth questionable, contenting our selues only with that, which is in it selfe euident, or otherwise acknowledged for true by learned Protestantes

## TO THE KING.

stantes themselves : the which also wee  
will accordingly endeavour heerby to  
accomplish, not with insulting against  
them in matter of vnnecessary and vn-  
kynd exprobration, nor yet with affe-  
cted intertaynement of discourse, Ney-  
ther *¶ in the perswasible wordes of humane wis-* ¶ 1. Cor. 1. 4.  
*dome*, but humbly, briefly, and playne-  
ly, as being very confident, that naked  
truth presented thus to your *Highnes*,  
though but in her natie and simple ha-  
bit, shall yet neuerthelesse appeare in  
view of so vnderstanding a mind, both  
gratious & regardable.

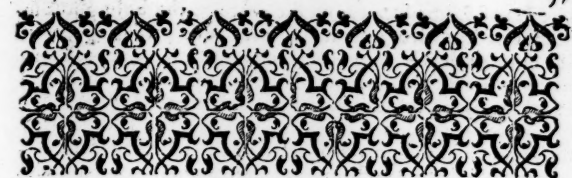
Most humbly also, this once for  
all, requesting, that if in the further  
passage of this Treatise, we do casually  
through hast, or improuidently other-  
wise at vnawares ( as we hope we shall  
not, & knowingly we will not ) so let fall  
or misplace our words, as that by a rigid  
censurer, deuesting them of their true  
meaning, they may be racked vpto seem  
offensiuē or distastfull, from the euill in-  
tention wherof our simple thoughtes  
are most free; your *Highnes* would yet (of

## THE EPISTLE

your accustomed clemency ) become to  
vs therein a benigne & gracious interpre-  
ter : vouchsafing vs but that equity of  
construction, which we protest, euen in  
the presence of God, shall now & euer  
accompany both our wordes and  
thoughtes . In the only good  
hope wherof we presume  
to proceed .

T H E





# THE FIRST TRACT.

## THAT ENGLISH-MEN WERE ABOVE A THOV- SAND YEARES SINCE,

*Conuerted to the now professed  
Catholicke Faith.*

### SECT. I.

**R**LEASETH it therefore your most  
excellent Maieſty to call to mind,  
that it is now ſomewhat aboute <sup>a</sup>one  
thouſand yeares, ſince Gregory then Bi- <sup>a</sup> *M. Cowper late*  
ſhop of Rome (for his vertue & lear- *Biſhop of Lin-*  
ning ſurnamed *the Great*) a mā high- *colne in his Chro-*  
ly commended both <sup>b</sup> by *Fathers* and *nicle fol. 156. a. affir-*  
*Proteſtantes*, conuerted vs *English-men* by the preaching *ſion to haue bene*  
of *Anno Domini 599.*

and *M. Fox* in his *Aſtes* and monumentes printed 1576. pag. 117. a. prope-  
nem affirmeth the like. <sup>b</sup> *S. Gregory is commended by S. Damascen a Father*

*of the Greeke Church* in *orat. de defunctis*, who ſayth: Gregory Biſhop of the more an-  
cient Rome, a man (a ſall haue knowne) aſwell for holines of lyfe, as learning ex-  
cellent and famous. By *Iſidore de ſcriptor. Eccleſiaſt. c. 27.* Who ſayth: Gregory Bi-

shop of the Apostolicke Sea of Rome &c. was by the grace of the holy ghost so greatly endued with light of knowledge, as no Doctor of this present age, or in times past was equall to him. And by the Fathers of the eight Toletan Councell can. 2. who say: The blessed Pope Gregory, for merits of life, honorable, and in his Ethicall assertions to be deservedly preferred almost before all men. And by S. Bede hist. l. 2. c. 1. who tearmeth Gregory a man of immortall wit, who by his industrie conuerted the English nation from the power of Satan to the faith of Christ &c. saying there yet further of him, Nobis est Apostolus, nam signaculū Apostolarum eius nos sumus in Domino. c. M. D. Humfrey in Iesuitismi part. 2. rat. 5. pag. 624. sayth: Gregorius nomine quidem magnus & reuerā magnus, Vir magnis & multis diuinæ gratiæ dotibus &c. And M. Thomas Bellin his Suruey of Popery pag. 187. tearmeth him Saint Gregory surnamed the Great, the holy and learned Bishop of Rome. And M. Godwin in his Catalogue of the Bishops of England pag. 3. ante med. saith: That blessed and holy Father S. Gregory was the occasion of replanting the Christian faith in our Countrey. And M. Whitaker contra Duræum l. 5. pag. 394. fine sayth: Quod nos magno beneficio affecit Gregorius, id semper gratissima memoria recolimus.

of Augustine, from Heathenish infidelity to the sayth of Christ: in respect whereof they are tearmed *our Apostles*.

¶ Concerning the Religion professed by Gregory, and whereunto we were as then so by him conuerted, that it was most vndoubtedly our now professed Catholicke faith, remayneth yet to this present euident in two M. Godwin, in his *speciall respectes*. As first, by our established continuance in our forsaide Catholicke faith, without any other noted or knowne beginning therof, or of any one part therof from this present age, vp to the very first tyme of our sayd conuersion. For other wise could the English Chronographers of euery \* of those meane ages, make

England in seuerall ages after our said Conuersion they are yet to this present knowne and many: as S. Bede, who lyued within one 100. yeares after our said Conuersion, after whom followed Ingulphus, Galfredus Monumetensis, Marianus Scotus, VVillem Malmesb. & many others, who liued within 500. yeares or thereabout after our said Conuersion. After these followed Giraldus Cambrensis, Matthew Paris, william Neubrigenfis, Mathæus VVestmonasteriensis, & sundry others, who all of the liued within the other 300. yeares then next after succeeding. All which with very many mo wryters of euery age, the Reader may be named in particular in the beginning of M. Stowes *Annales printed 1592.* in a speciall table therof placed before the beginning of his Booke. In so much as the Protestant Deuines of Heidelberg haue published a colle-

ction

tion & continuance of the English History frō the tymes before our said Cōuerſiō till the Raigne of King Henry the fourth, intituled *Rerum Britannicarum &c. Scriptores vetustiores &c.* printed Heidelbergæ 1610. 10. lxxxvij. In all, or any of which is not found so much as the least testimony or shew of any other secondary and nouell beginning of our now professed Catholicke Religion, after the tyme of our said Cōuerſion by Gregory.

make dayly mentiō of the other alterations and chāges † The heresies which happened in this Kingdome, eyther in tempo- of the Lollardes, rall or Church affaires? Could they recyte in particu- *VVickliffites* & the ler the noted † heresies arising? the first ¶ foundations of so rest arising in Eng- many Bishops Sees, Cathedrall Churches, Colledges, land are mentio- Monasteries &c. togeather also with the alteration of ned from the an- our \* temporall Lawes, and so many other mutations † in go- cient Historiogra- uernment: and be withall yet wholly silent in that so- phers by our late writers, *M. Stow*, great change of religion, which is now suppoſed? Or *Holinhead* & *Fox*.

could and by the Centu- ry-writers in their

fifth Chapter of euery Century, wherein is markeable, and to the purpose now pertinent, that their said Hereticall and Nouell then vprising doctrines were only such as were dissenting and gainesaying to our now professed, and then publique receyued Catholicke sayth. ¶ Of the foundation in particular of so many Bishops Sees, see when, and by whom in *M. VVilliam Harison* in his description of England, annexed to *Holinheads* great Chronicle printed Anno 1587. cap. 2. pag. 140. til pag. 148. Of the like foundation of the two Vniuersities and their seuerall Colleges, when and by whome, see *M. Harison* *vbi supra* cap. 3. from pag. 148. till pag. 152. and of Cathedrall Churches, and Monasteries see the Ancient Historiographers *passim*. And likewise for the said two Vniuersities & seuerall Colleges therof, see further *M. Stowes* *Annales*, printed 1595. from pag. 1297. till pag. 1305. describing the times & persons by whome they were seuerally founded. \* Of the often alteration of the temporall Lawes, and when, and by whome, see *Stow* *vbi supra* pag. 118. ante med. and see *M. Harison* in his foresaid description cap. 9. vnder the title of the Lawes of England pag. 176. 177. throughout, and pag. 122. b. line 34. and see *Holinheads* great Chronicle of the last edition volum. 1. in the table of the book at the word, Lawes: And see him also volum. 2. p. 8. a. post med. & b. ante med. & pag. 396. a. ante med. † The many mutations in gouernment by the Saxons, Danes, Normans, and otherwise, the many batailles fought, the many rebellions attempted, the succession of our Kinges, & times of their deaths, the creation of Nobility & ouerthrow of Noble families, are so occurring & plentiful in our Chronicles, as is needlesse to speake further of them, euen the very succession ( before England became a Monarchy ) of the seuerall Kinges of Mercia, Northumbers &c. are mentioned by the Protestant Author in his *Historie of Great Brittain* printed 1606. pag. 205. & 237. & 257. & 264. & 275. & 291.

could our learned Aduersarie M. Godwin, report distinctly now to vs the very names and succession in so many seuerall Seas of our English Catholicke Bishops, euen from this present age v<sup>p</sup> to the forsaide Augustine, reporting also their actes good or euill, together with the great dissensions somtimes arising betweene Canterbury and Yorke, for the priuiledge of their Seas: and yet (though so much prouoked therto by the very title and argument of his Booke) make no mention of any change or innouation wrought or assented to by any

one of these many Bishops, so much as but in any one point of our now professed Catholicke faith? Seeing therefore it is euident that in, and before the raigne of King Henry 8. our now taught Catholicke doctrine was the established publike Religion of this Kingdom: Seeing also our Learned aduersaries v<sup>p</sup>o whom the prooffe in this behalfe lyeth, cannot (though often vrged) name or describe to vs so much as any one tyme, or place of this nation, wherein any one article of our sayd Catholicke fayth was in any age after S. Gregory first taught, & therupon then contradicted for Innouation: Whereas (on the contrary part) wee are able to shew to them the sithence nouell beginning and contradiction

the first Bishop therof (pag. 1.) and naming his Successour Laurence (pag. 7.) he continueth on his Catalogue of the other succeeding Bishops in that Sea till pag. 133. where he setteth downe Iohn VVhitgift (that last dyed) for the 72. Archbishop of that Sea. And the lyke Catalogue, continued in like manner to these very times, doth he there make of the other seuerall Seas of London, Winchester, Ely, Lincolne Countrey and Lichfeld, Salisbury, Bath and W<sup>l</sup>les, Excester, Norwich, W<sup>l</sup>orcester, Hereford, Rochester, Oxford, Yorke, Durham &c. in which booke professing by his said title to set downe, their lyues and memorable actions, was he not hereby prouoked (if truth had permitted) to shew when, and by which of these Bishops our Catholicke Religion, was in all, or part first begunne with Innouation, & therupon then contradicted? He remembreth the contentions betweene Canterbury and Yorke for the only priuiledges of their Seas pag. 31. & 38. & 451. & 454. and could he then be sylent in the other?

\* This is yet within the memory of this present age, and confessed hereafter Tract. 1. Sect. 6. subdiuision 2. at. 2. 3.

† Of the first beginning of VVickliffe see M. Godwin vbi supra p. 98. ante med. And see hereafter tract. 2. c. 2. sect. 4. subdiuision 1. at u. x. c. d. e. f. g. And the like

exam-

exāple may be further giuen of those Innouators who impugned the vnmarried life of Priestes: also of the *Lollardes*, and other lyke, who all of them were at their first arising contradicted and charged with Innouation.

dictiō of their aduerse doctrines, first taught in part by Wyckliffe, but more fully in this last age by Tyndall, whom therefore (in this confessed want) our English Aduersaries tearme their *first true Apostle after Iohn VVickliffe*, who so dull, as hereby discerneth not that our now professed Catholicke doctrine thus perpetuating it selfe by the hand of tyme, with a current not interrupted, but continued euen from the foresaid Raigne of King Henry 8. vp to the other firstertime of our said Cōuersiō, demonstrateth it selfe therby to be the very same vndoubted Catholicke Religion wherto we Englishmen were so many ages since first conuerted by *Augustine*, and in which our Nation hath euer since, euen vntill this present age, accordingly perseuered, as hath bene already more fully proued (and neuer \* yet hitherto answered) by that right learned Treatise of *The three Conuersions*. Secondly this point is made as yet much more certaine and euident, in that sundry of our Aduersaries, (men not of vulgar note, but such as are for learning reputed most accomplished) as namely *D. Humfrey, Carion, Luke Oslander, the Century-wryters of Magdeburge*, and others, do describe the particulers of Religion so then taught and professed by *S. Gregory* and *S. Augustine*, reciting and affirming the sayd confessed particulers to be *Altars, Vessments, Images, Chalices, Crosses, Candlestickes, Censers* of King Henry 8. and *M. D. Humfrey*

in vita Iuelli printed Londini Anno 1573. pag. 263. ante med. *sayth of Wyckliffe*: Ioannes wicleuus noster, hīce nouissimis tēporibus huius Euangelij tubicen ferē primus &c.

\* Neuer hitherto answered, for as for *M. Sutcliffe* pretended Subuersion of the three Conuersions, wherein all the other Authors best reasons are dissembled and quite omitted, wee hould it vnworthy the title of an Answer to our said Catholicke Author, whose testimony is confessedly so credible, that the Protestant wryter of the history of Great Brittain printed Anno 1606. pag. 302. sine, reciting the *writers of the English Story* from whom he professeth

to haue collected his worke, nameth for one, *The three Conuersions of England from Paganisme to Christian Religion.* In prooffe that our then Con-  
*uerſion was to euery particuler point of our now professed Catholicke faith* M. D. Humfrey in *Iesuitismi part. 2. rat. 5. pag. 5. & 627. sayth* : In Ecclesiam verò quid inuexerunt Gregorius & Augustinus ? Onus Cerimoniarum &c. intulerunt pallium Archiepiscopale ad sola Missarum solemnia, Purgatorium, &c. Oblationem salutaris hostiæ, & preces pro demortuis, &c. Reliquias, &c. Transubstantiationem, &c. nouas Templorum consecrationes, &c. Ex quibus omnibus quid aliud quæsitum est, quàm vt Indulgentiæ, Monachatus, Papatus, reliquumque Pontificiæ superstitionis chaos exstruatur ? Hæc autem Augustinus magnus Monachus, a Gregorio monacho edoctus, importauit Anglis, &c. And see thelyke description of Gregoryes doctrine made by Carion in *Chronic lib. 4. pag. 567. ante med. & pag. 568 ante med. saying*. Gregorius publicum ritum Inuocationis Diuorum instituit, & offibus ac pulueribus Sanctorum templa dedicari iussit : Auxit plurimum fallam persuasionem de Monachatu, & de operibus sine mandato Dei excogitatis, de satisfactionibus, de votis, de cælibatu opinio- nem etiam de oblatione corporis & sanguinis facienda pro mortuis comproba- uit, &c. cum tragicè declamitet se abhorreere ab Vniuersalis Episcopi appella- tione, id se tamen quod titulus profitetur, vehementer cupiuisse, re ipsa de- clarauit, cum Imperium in alienas sibi Ecclesias sumpserit. And Iohn Bale in *Act. Romanorum Pontificum printed at Basile 1558. pag. 44. & 45. & 46. & 47. sayth* : Gregorius magnus omnium Patriarcharum Romanorum, vita & doctrina præstantissimus &c. parentum domus in Monasteria vertit (&c.) super Apostolorum mortua cadauera missas celebrari mandauit, &c. Imaginem diuæ Virginis circumferri permisit (&c.) peregrinationes ad sta- tuas pro plebis deuotione per indulgentias confirmauit : purificationis Mariæ festum cereis illustratum, & Palmarum diem solemnem processionibus hono- rauit. Initium Quadragesimalis ieiunij cinerum aspergine sacrauit : vsum carnis, lactis, casei, butyri atque ouorum ieiunantibus interdixit &c. templis lu- mina dedit, sex monasteria condidit, mulieres Monachorum cœnobîa subire ve- tuit, & monachos monialium testâ &c. ne bigamus fiat presbyter prohibuit &c. Indulgentias certis diebus & templa visitantibus primus concessit &c. Dialogorum Libros quatuor pro fulciendo Purgatorio fecit, cinerum consecra- tiones (&c.) crucis adorationes, ac missas pro mortuis admisit (&c.) hæc omnia vt Patriarcha Romanus fecit. And elsewhere, namely centur. 1. fol. 3. he further affirmeth, that Augustine was sent from Gregorie to season the Eng- lish Saxons with the Popish faith : and that King Ethelbert dyed one & twenty yeares, post susceptum baptismum, after he had receyued Popery. Also Luke Osiander in his *Epitom. Historiæ Ecclesiasticæ, Centur. sext. pag. 289. fine, & 290. initio, describeth it yet more particularly saying* : Augustinus Romanus ritus, & consuetudines Anglicanis Ecclesijs obtrusit, nimirum Altaria, Vestes Imagines, Missas, Calices, Cruces, Candelabra, Thuribula, Vexilla, sacra Vasa Lustrales aquas, Romanarum Cerimoniarum Codices, &c. And Ibidem pag. 288. prope finem, he sayth of Gregory : In pluribus articulis turpiter &c.

& Pontificiè hallucinatus est: nam & libero arbitrio, & bonis operibus  
 nimium tribuit, de pœnitentia non rectè docet, cœlibatum ministrorum Ec-  
 clesiæ acriter vrsit, Inuocationem Sanctorum, eorumque cultum, sed &  
 imaginum idololatricam venerationem approbavit, palliauit, & defendit.  
 Also the Century-writers of Magdeburg, in their sixth Century cap. 10.  
 col. 748. circa med. make no lesse plaine report as yet of Augustines lyke doctrine to vs  
 English-men, and collecting (els where in the same booke) out of Gregorius owne  
 Wrytinges by them cited, certaine his opinions which they hold for erroneus, as  
 being Popish, they do in their Index or Alphabeticall table of that sixt Century after  
 the first edition therof, at the word Gregory, specially set downe (with figures of  
 particuler referre, where euery such said opinion is to be found) as followeth: Eiusdem  
 error de bonis operibus, de confessione, de coniugio, de Ecclesia, de Sancto-  
 rum inuocatione, de Inferno, de Iustificatione, de libero arbitrio, de Purgato-  
 rio, de Pœnitentia, de Satisfactione. Also they charge him yet further out of his  
 owne Wrytinges with Consecration of Aulcers, Chalice; and Corporalls col. 369  
 fine. with Oblation of Sacrifice for the dead. col. 373. post medium, with exor-  
 cisme col. 376. circa medium, with translation of Reliques col. 381. fine & 382.  
 with Monachisme col. 383. initio. & 384. with Pilgrimage col. 384.  
 initio, with Consecration of Churches, with Masse, Reliques, and sprin-  
 kling of holie-water col. 384. 385. with Consecration of the font of Baptisme,  
 of Chrisme, and oyle, col. 367. prope initium: with celebration of Masse,  
 col. 369. fine, & 370. initio, & 693. post medium, & 694. end with  
 clayme and exercise of Iurisdiction and Primacy ouer all Churches. col.  
 425. 426. 427. 428. 429. 430. 431. 432. &c. VVith which last point con-  
 cerning Primacy, he is in like manner charged & reproved by M. D. Fulke  
 in his Confutation of Purgatory pag. 310. ante medium. And by Peter Mar-  
 tyr in Cap. 8. Indium. And by Carion in Chron. lib. 4. pag. 568. ante me-  
 dium. And by Luc. Osiander in his epitom. centur. 6. pag. 242. and M.  
 Powell de Anti. bristo in prafat. pag. 1. fine, & 2. initio, signifieth his opinion to be,  
 that the Pope hath bene Anti. brist, semper post Greg. Magni tempora, at all  
 tymes since Gregorie the great.

sars, holy vessels, holy water, the sprinkling therof, reliques, traslatiō  
 of reliques, dedicating (say they) of Churches to the bones & ashes  
 of Saintes, Consecration of Alters, Chalices, and Corporalls, Cen-  
 secration of the Fonte of Baptisme, Chrisme and oyle, Consecratiō  
 of Churches, with sprinkling of holy water, Celebration of Masse, the  
 Archbishops Pall at solemne Masse-tyme (Romanatum Ceri-  
 moniarū Codices) Romish Masse-bookes, & Onus Cerimo-  
 niarum, a burden of Cerimontes. Also freewill, merit and Iu-  
 stificatiō of workes, Penance, satisfaction, purgatory, the vnmarried  
 life of Priests, publique inuocation of saintes, & their worship, the  
 worshipping of Images, exorcisme, pardons, vovs, monachisme, trā-

2. M. Fulke in his Confutation of Purgatory pag. 33. initio. *\* Dan. xus* in resp. ad disput. Bellar. part. 1. pag. 780. fine.

3. M. Powell in his consideration of the Papistes supplication pag. 34. circa med.

4. M. Cartwright in his 2. reply part. 1. pag. 307. circa med. Also he there placeth Augustine with Nouatus, vndoubtedly to hell, there to receyue his reward. M. Ascham likewise affirming further of Augustine, that he was *the ouerthrower of true religion, & the establisher of all Popish doctrine.*

5. M. VVillet in his Tetrastylon Papismi pag. 122. fine.

6. Osiander in his epit. &c. cent. 6. pa. 290. post med.

7. Ascham in Apologia pro Cena Dom. contra Missā &c. pag. 33. circa med. saith: Quo- modo irrepfit Missa in Angliam hoc certò scimus, Augustinus Anglorum Apostolus qui nominatur, profigitor veræ religionis & fundator omnis Papisticæ doctrinæ, scribit ad Gregorium Papam quomodo Missam in Angliam constituerit. &c.

8. M. Harison in his description of Britany set before Holinsheds great Chronicle volum. 1. after the last edition pag. 27. a. line 30.

9. M. VVilliam Harison in his description of Britany set before Holinsheds great Chronicle volum. 1. (after the last editiō) pag. 29. b. line 11. And see his other more plaine wordes ib. pag. 27. a. line 27.

c. M. Bale in Catalog. Scriptorum Illustrū Maioris Britanniae cent. 14. p. 117. saith of Augustine: *Plēbem per interpretes fidem Papisticam docuit.* f. M. Bale ib. cent.

14. pag. 145. speakinge of their Martindome sayth, Palsi sunt pro Papismo papistici martyres An. 693. And see further the Centurie Wryters cent. 7. ca. 6. col. 154. & Luc. Ofian- der in epitom. cent. 7. l. 4. c. 20. pag. 331. circa & post med.

they therefore call Papisticall, and S. Bede, whome they lykewylf exprely charge with error in all those popish articles, wherein they at this day dissent from the Pope. And yet (that his profession notwithstanding) they doe thinke him worthie of the surname of <sup>h</sup> Reuerend, not doubting to number him amongst <sup>i</sup> the godly mē rayseed vp by the holy ghost. Euen heere (most gracious Lord) might wee make our stand, & so presume without all further proceeding, humbly to offer vnto your Princelie and Christian consideration, whether it were not a point of high iudgment, and alltogether vnworthie your mature and learned Iudgment, vnworthie also your mylde and gracious disposition, to condemne, reiecte and make penall (which wee hope your Maiestie neuer will assent vnto) our onelic soe longe continued cōstant perseuerance in that sayth and worship of god, wherunto wee were thus conuerted by S. Gregorie (one of those Fathers to whome M. Iewell the \*supposed, worthiest (Protestant) Deuine that Christendome bredde for some hundreth yeares past, did in his kpublique & <sup>10</sup> renewed Challenge by name appeale) & by him so conuerted euen within, the very prescrib'd compass of <sup>11</sup> those six hundreth yeares, which the bouldest aduersarie dare not behould without Reuerence.

for his great vertue and rare learning, was surnamed Venerable, or Reuerend, &c. <sup>i</sup> M. D. Humfrey in Iesuiisimi part. 2. rat. 3. pag. 326. antemed. \* So is M. Iewell tearmed by M. Hooker in his Ecclesiast. Policy l. 2. sect. 6. pag. 112. fine. <sup>k</sup> M. Iewell in his Sermon at Pauls Crosse name <sup>h</sup> S. Gregorie for one of those Fathers, by whome he wilbe tryed. See also his chaleng in D. Humfrey de vita Iuelli printed 1573. pag. 123. <sup>10</sup> M. Whitaker in respons. ad rationes Campiani rat. 5. fine. pag. 90. ante med. sayth hereof: Audi, Campiane, quam ea die Iuellus vocem verisimam ac constantissimam emisit, quando ad sexcentorum annorum antiquitatem prouocauit, vobisque obtulit, vt si vel vnica ex aliquo Patre aut Concilio claram & dilucidam sententiam afferretis, non recusaret, quin vobis palmam concederet: ea est nostrum omniū professio, idem omnes pollicemur, fidem non fallemus. <sup>11</sup> Concerning the first 600. yeares see M. Whitaker vt supra and M. Iuell in his foresaid Sermon, and see his reply pag. 1. initio. And D. Humfrey in vita Iuelli printed 1573. pag. 123. & 124. &c.

I

THAT



THAT THE  
SAME FAITH  
WAS VNIVERSALLY  
PROFESSED FOR SVNDRY  
*ages before, and was also agreeable to that  
first sayth, whereto the Brittons  
of Wales were conuerted in  
the Apostles tymes.*

S E C T. I I.

**H**IS then (most deare Soueraigne)  
being our confessed Religion, wher-  
unto most vndoubtedlie we were  
(so manie ages since) thus conuerted,  
and by the Catholicke professors  
whereof, haue sithence bene esta-  
blished our very Churches, Bishop-  
ricks, Schooles, Colledges, Vniuer-  
sities and other monumentes of pietie,  
with our auncient Municipall lawes, & for which yet,  
all this notwithstanding, we haue of late yeares endured  
such disgrace; was not as then priuate onlie vnto Rome or  
vs Englishme, but (as *M. Parkins, Syno de Veyen, M. Powell, Hut-  
terus, M. Fulke & Hospinianus*, all of the lerned aduersaries, doe  
confesse & cōplaine) was vniuersallie then<sup>k</sup> professed through  
the Christian world: neyther first as then became so vni-  
uersall, but (as is yet further with like griefe acknowl-  
ged

*A M. Parkins in his  
exposition of the  
Creed pag. 307. sayth  
During*

During the space of myne hūdreth yeares, the Popish heresie hath spred it selfe ouer the whole earth. And Symon de Voyon in his discourse vpon the Catalogue of Doctors &c. in the Epistle to the Reader post med. affirmeth, that Anno 605. when Pope Boniface was staled in the Papall throne, then falshood got the victorie, &c. Then was the whole worlde ouerwhelmed in the dregges of Antichristian filthines, abominable superstitions and traditions of the Pope, then was that vniuersall Apostasie from the sayth foretould by Paul. And M. Gabriell Powell in his consideration of the Papistes reasons &c. pag. 105. fine sayth: I grant that from the yeare of Chryst 605. the professant Companie of Poperie, hath bene very visible and perspicuous. And see further here. after tract. 1. sect. 3. prope initium, in the margent at c. Also Hutterus Doctor & publique professor in the vniuersitie of Wittemberge, in his booke, De Sacrificio Missatice pag. 377. fine sayth. Libenter concedo Idolomaniam Pontificiam, cuius verum est Sacrificium Missaticum, totum pene terrarum orbem inuasisse, præsertim superiore proximo millenario. And see further there pag. 103. initio. And Hospinianus in historia Sacramentali l. 2. pag. 157. post med. sayth: Gregorij Magni ætate omne superstitionis & idololatriæ genus, quasi mare quoddã, totum pene Christianum orbem inundauit, obruit ac penitus submersit, nemine iam non modò non relectante, sed omnibus, vires potius quas quisque potuit, addentibus & suppeditantibus. Also M. Fulke in his answer to a countesayte Catholicke. pag. 36. initio. sayth: The Religion of the Papistes came in and preuayled Anno Dom. 607. &c. And so vniuersally, that sayth he, the reuelation of Antichrist with the Churches flight into wilderness was Anno. 607. when &c. See this in his Reioinder to Bristow. pag. 347. circamed. Also that the Religion whereto wee English-men were conuerted by S. Gregorie, was the Religion vniuersally then published throughout other nations, appeareth by Gregories speciall letters of gratulation thereof by him sent into dyuers nations, as l. 5. indiēt. 14. epist. 59. de conuersione Anglorum ad Brunichildam Reginam. Francorum, & Ibid. epist. 52. Palladio Episcopo de Sactonis, Pelagio de Turonis, & Sereno de Malsilia, & Ibi. epist. 53. Vigilio Episcopo Arelatenſi & Ibid. epist. 54. Desiderio Viennensi, & Ibid. epist. 58. Theodorico & Theodoberto Regibus Francorum, & l. 9. indiēt. 4. epist. 56. Brunichildæ Reginæ Francorum & epist. 52. And see especially his lyke letters of gratulation at our said conuersion to Eulogius Bilhop of Alexandria being l. 7. indiēt. 1. epist. 30. some part of the wordes of which epistle are alleiged hereafter tract. 1. sect. 2. in the margent vnder r. Further more the vniuersalitie of the sayth then by S. Gregory profess'd, and to vs by his meanes deliuered, is most evidently & convincingly yet further proued by the publicke correspondence & Communion of sayth, which Gregory is knowne to haue then boulden with all the orthodoxall nations of the Christian world: whereof most plentifull proofe & signification is giuen throughout his epistles: onely yet for some readines in direction wee refer the stuidious reader for Greece vnto l. 4. epist. 56. Vniuersis Episcopis per Helladium Prouinciam constitutis, & lib. 1. epist. 43. & l. 4. epist. 7. Vniuersis Episcopis per Illyricum, & l. 4. epist. 53. Episcopo Corinthiorum: for the Patriarch of Constantinople see l. 7. epist. 64. Iohanni Episcopo Syracusano, & l. 7. epist. 65. Eidem Iohanni Episcopo Syracusano, & l. 6. epist. 15. Georgio presbytero, &c. & l. 7. epist. 58. Anatholio Diacono Constantinopolitano, & l. 9. epist. 41. & l. 6. epist. 4. Ciriaco Episcopo Constantinopolitano, & Ibid. epist. 56. 7. For Africke see in l. 7. epist. 30. & l. 5. epist. 60. his epistles to Eulogius Patriarch of Alexandria, and see l. 4. epist. 3. & l. 6. epist. 32. Dominico

Episcopo Carthaginensi, & see l. 5. epist. 61. Gennadio Patricio Africæ & l. 4. epist. 62. Dominico Episcopo Carthag. & l. 6. epist. 2. Columbo Episcopo Numidiæ. For Asia see his epistle to Ilicius Bishop of Hierusalem: Extant l. 9. epist. 40. and vide l. 6. epist. 29. Anastasio presbytero & l. 7. epist. 7. Amos Episcopo Hierosolimitano. And see further l. 9. epist. 27. Maximiano Episcopo Arabiæ & l. 5. epist. 6. Anastasio presbitero de Isauria (a part of the lesser Asia.) And see his epistle to the Patriarches of Alexandria & Antioch. extant l. 6. epist. 31. Eulogio Episcopo Alexandrino & Anastasio Episcopo Antiocheno. & l. 6. epist. 24. Anastasio Episcopo Antiocheno. And for Europe to forbear his manie before mentioned epistles of our conversion, his other epistles into euery Christian Province thereof are so exceeding manie, as are needlesse to be alledged: By all which and manie other his epistles is convincingly proued that S. Gregorie (who converted our nation confessedly to our now professed Catholicke sayth) helde correspondence and communion of sayth with the Patriarches of Alexandria, Antioch, Constantinople, and Hierusalem: & with all the orthodoxall Churches of the Christian worlde throughout Asia, Africke and Europe.

ged) continued such for sundry ages then before,<sup>1</sup> Raigning  
 l M. Iohn Naper *vniversally* (sayth M. Napper to your Maiestie) and without  
 in his Treatise vpon any debatable contradiction (euen) twelue hundredth sixtie yeares  
 the reuelations dedi- (next ensuing the first 300. after Christ) \* the Pope and his  
 cated to your Ma- clergie, during all that tyme, possessing the outward visible Church of  
 istie pag. 68. prope Christianes.  
 finem sayth: Be- Whereupon onlie, without all further allegation, it  
 tweene the yeare doth in our opinion euidently follow, that our reli-  
 of Christ 300. & gion hauing bene as then so aunciently and confessedly  
 316. the Antichri- vniversall (in euery particuler whereof the studious Rea-  
 tian & Papistical, der may be as yet more fully satisfied by that which is  
 raigne beganne hereafter <sup>†</sup> particularly & at large confessed concerning  
 fally and without Constantine and the Church in his age) cannot in tyme be  
 any debatable con- lesse auncient then the Apostles: for that otherwyse any  
 tradition 1260. lesser or shorter interim of yeares, from the Apostles to  
 yeares. these

\* M. Napper *whiſupra* pag. 145. fine sayth: Euen 1260. yeares the Pope and his Clergie, hath possessed the outward visible Church of Christianes. And with this accompte of M. Napper agreeeth M. Brocard in his Treatise vpon the reuelations fol. 110. a. circa med. where he affirmeth: That the Church was troden downe and oppressed by the Papacie, euen from Siluesters tyme vnto these tymes: which he there and fol. 123. b. collecteth to be during the sayd 1260. yeares. And see others hereafter. tract. 2. c. 1. sect. 3. fine. in the margin at 111. <sup>†</sup> Of the confessed particulers of our Religion in Constantines tyme, see hereafter tract. 2. c. 1. sect. 3. throughout: And that the Religion then professed, was that state of the Church, which then illustrated the whole worlde, is affirmed by the Centuristes alledged, Ibid. at 113.

these other confessed auncient tymes, had bene (the knowne, grieuous, and continued § persecutions of all those very meane tymes specially considered) altogether vnproportionable, too litle, and insufficient, whereby to haue dilated, in the other cōfessed so neere succeeding tymes, our foresaid Catholicke religion so vniuersally, as is before acknowledged: which deductiō in this kind of our religion vp to the Apostles age, appeareth also yet further euident, by conferring our foresaid confessed religion, taught vs by Gregorie and Austine, with that primytiue Fayth whereto the Brittans of VVales were confessedly conuerted in the Apostles tymes. For whereas our learned aduersaries doe truly affirme (as being vndoubted) that our neighbours, the Brittans of Wales <sup>m</sup> receyued the fayth of Chryst by the preaching of the Apostles; and <sup>n</sup> held that fayth at Austines comming, not being (as they yet further af-

firme)

§ Of the continued and raging persecutions during the first 300. yeares after Chryst, (see hereafter tract. 2. c. 1. initio, in the margin at \* & x. And is also the Century wryters of Magdeburge Cetur. 1. 2. & 3. in the third chapter throughout of euery of those Centuries.

m M. Camden in his Britannia, &c. pag. 40. circa me. sayth. Certum est Britannos in ipsa Ecclesiæ

infantia Christianam religionem imbibisse. In prooffe whereof he there alledgeth sundry auncient authorities pag. 40. circa med. And pag. 157. paulo post med. he sayth. In hac floruit Monasterium Glasterburie, quod antiquam repetit originem a Iosepho Arimatensi &c. Hoc enim, & antiquissima huius Monasterii monumenta testantur, &c. Nec est, cur de hac re ambigamus. And M. Harrison in his description of Britanie, annexed to Holinthead his great Chronicle of the last edition, volum. 1. pag. 23. a. line 18. sayth: that Ioseph preached here in England in the Apostles tymes, his sepulcher yet in Glasterburie and Epitaph affixed thereto is prooffe sufficient. Also M. Henoch Clapham, in his soueraigne remedie against Schisme pag. 24. speaking of the conuersion of the Brittans, in the Apostles tymes, sayth therof: Our Schismatiques may as well aske me, what assurance I haue, there was a King Henry, as demaund what assurance I haue of the other? This point is also yet further affirmed by M. D. Fulke in his booke against Heskins, Sanders, &c. pag. 561. sect. 71. and in his confirmation of Purgatorie pag. 332. Also by M. Godwin in his Catalogue of Bilhops &c. pag. 1. initio. And by M. Iewell in his pageant of Popes, sayth: The Brittans being conuerted by Ioseph of Arimathea, held that fayth at Austines comming. And D. Fulke against the Rhemish Testament in 2. Cor. 12. sect. 5. fol. 316. a. circa med. sayth: The Catholicke Brittans, with whome Christian Religion had continued in succession from the Apostles tymes, would not receiue Austine. And in his answere to a counterfayte Catholicke pag. 49. fine, he sayth. The Brittans before Austines comming, continued in the fayth of Chryst, euen from the Apostles tymes. And M. Fox in his Acts and Monumentes, printed 1576. pag. 463. a. circa med. sayth. The Brittans after the receyuing of the fayth, neuer forooke ye for any manner of false preaching of other, nor for tormentes, &c. Also M. Middleton in his Papistomastix printed 1606. pag. 202. prope initium proueth further this point by succeeding testimonies of the auncient Fathers almost in euery age, before that, in which Gregorie

gorie lyued, saying. The Religion clearly taught in the worde of God brought hiset first by Symon zelotes (Niseph. l. 2. c. 4.) Ioseph of Arimathea (Gildas) Saint Paul the Apostle (Theodoret de cur. Græcæ affect. l. 9.) all or some of them, (was) watred still on, in the dayes of Tertullian (l. contra Iudeos) Origen (in Ezech. bom. 4.) Athanasius (Apolog. secund.) Hillarie (initio l. de Synod. contra Arianos.) Chrysostome (bom. quod Christus sit Deus) Theodoret (hist. Eccles. l. 1. c. 10. & l. 4. c. 3.) All which auicent Fathers speake honorably of the Church, Religion & Prelates of Brittainy. Soe confessedlie far were the Brittans from being altered or changed in their Religion before the time in which S. Gregorie lyued.

firm) in the meane tyme <sup>a</sup> altered or corrupted by the Roman Church. In the speciall prooffe whereof (as being most certainly true) <sup>o</sup> M. D. Barlow seriously labourereth : It is neuertheless euident euen by S. Bede him selfe, who lyued <sup>p</sup> so neere to those tymes, and wrote the Historie thereof. And is also acknowledged synce by Protestant wryters, that vpo conference then had at a place therof called in Bedes tyme <sup>q</sup> *Austine-iz* at, betweene *Austine* and the Brittan Bishops, who at the first forwardly resisted *Austine*, all they could; for which M. Fox, not vniustly <sup>r</sup> reproueth them. The greatest difference then stood vpon, betweene *Austine* & them, were expresly and onlie mentioned to be certayne (for that tyme) tolerable differences, <sup>t</sup> *their dissent from the vse of the Roman Church, in their* (Cecilio-  
rimo-  
nem suscipiebant, nec Augustinum Apostolum suum agnoscebant. Et vide *Ibid.* pag. 624. fine. Also M. D. Fulke in his Confutation of Purgatorie pag. 372. initio sayth: It appeareth that this land did neuer receyue the doctrine and Cerimonies of the Latine Church, before the tyme of the Saxons. <sup>o</sup> M. Barlow in his defence of the articles of the Protestantes religion pag. 21. affirmeth the Church of the Brittans to be as ancient euery day, and as Christian euerie way, as the Roman: affirming further, the integritie thereof (or not being altered by the Church of Rome) first by their obseruation of Easter, different from Austine: secondly by the opposition which they made against Austine. <sup>p</sup> Bede did wryte his Historie therof Anno 724. as witnesseth M. Cowper in his Chronicle fol. 168. b. <sup>q</sup> Beda hist. lib. 2. c. 2. initio sayth: Augustinus adiutorio vsus Edilberti Regis, conuocauit ad suum Colloquium, Episcopos, siue Doctores, maximæ & proximæ Britonum Prouinciæ, in loco, vbi vsque hodiè, lingua Anglorum, *Augustine-iz* at appellatur. And Holinhead in his great Chronicle of the last edition, volum. 1. l. 5. c. 21. pag. 102. b. line 33. 40. <sup>c</sup> maketh lyke mention hereof. <sup>r</sup> M. Fox in his Actes and Monumentes, printed 1576. pag. 120. <sup>s</sup> Beda hist. l. 2. c. 2. paulo post med. reporteth how *Austine* said to the Brittans: Si in tribus his obtemperare mihi vultis, vt Pascha suo tempore celebretis; vt ministerium Baptizandi; quo Deo renas-

renascimur, iuxta morem Romanæ & Apostolicæ Ecclesiæ compleatis; vt genti Anglorum vnâ nobiscum prædictis verbum Domini; cætera, quæ agitis, quamuis moribus nostris contraria, æquanimiter cuncta tolerabimus. *And the like is testified by Holinshead. Vol. 1. p. 103. a. l. c. 17. And by M. Godwin in his Catalogue of the Bishops &c. pag. 6. ante ed. & by the present author of the Historie of great Brittain printed anno 1606. Who l. 3. c. 13. p. 133. circa med. sayth hereof: The Brittain Bishops cõformed themselves to the doctrine & ceremonies of the Church of Rome, without differēce in any thing, specially remēbred, saue onely in the Celebration of the feast of Easter, &c.*

rimonies or) *ministring of Baptisme, & keeping of Easter, which* Luc. Osiander in later (as Luc. Osiander witnesseth from antiquitie) was *et item. cent. 2. l. 3. c. 2. pag. 51. circa med. sayth: Iohannes & Philippus Apostoli Pascha celebrauerant decima quarta luna post AEquinoxiū vernū, quo tēpore Iudæi etiam Pascha suū celebrare solebant, idq; Apostoli haud dubiè fecerunt in gratiam eorum Iudæorum, qui nuper ad Christum conuersi fuerunt, & vt plures etiam Iudæos Christo lucrificarent.*

yet also made much more euident by lyke further obseruation of so manie other remote nations cōuerted in the Apostles tymes, as manely of *Gracia, Armenia, India, &c.* *ment. For the Brit-* which although they be in some things departed from *tans, who contra-*

about these so few and smaller pointes, would neuer haue bene sylent, but much the rather haue withstood him in the other so many, and incomparably much greater pointes of fayth, had they in lyke sorte disagreed from him therein. *y Beda bish. l. 2. c. 2. ante med. sayth: Tum Britones quidem consentitū intellexisse se, veram esse viam Iustitiæ, quam prædicaret Augustinus. Hereof also see Holinshead, Vbi supra pag. 102. l. 54.*

7 M. Fulke in his  
Cōfutation of Pur-  
gatory p. 335. pro-  
pō finem.

2 See in those Li-  
turgies, mention  
made of Reall pre-  
sence, Sacrifice praier  
for the dead, Praier  
to Saintes &c.

3 Osiander in epit.  
hisor. Eccles. centur.  
15. pag. 477. post  
med. sayth: Anno

1430. conuocaret (Papa) Eugenius quartus, Concilium Florentiæ &c. huic Concilio  
etiam Græci Armeni, Iacobini consenserunt. And M. Marbecke, in his comon places  
pag. 258. post med. acknowledgeth: that at the Council of Florence the Christians of  
Armenia and India consented to the Roman Church, and that the Greekes agreed,  
&c. Also Abdisu Primate of the Armenians subscribed to the late Council of Trent.

4 Sr. Edwin Sâdes in his relation of the state of Religio vsdi: the West partes of the World,  
on the last lease or fol. but fyue, affirmeth that the Greeke Church doth concur with  
Rome in opynion of transubstantiation, and generally in the Sacrifice and whole  
body of the Masse, in praying to Saintes, in auricular confession, in offering sacrifice  
and praier for the dead, purgatory, and worshipping of pictures, &c. And it appea-  
reth further by the Treatise published by the Protestant Deputies of Wittemberge Anno  
1584. Intituled Acta Theologorum Wittembergenſium & Hieremiæ Patriarchæ  
Constantinop. &c. that the Greeke Church, at this day (though deriued from the Latine)  
professeth to belieue, Inuocation of Saintes, reliques, worshipping of Images, transub-  
stantiation, Sacrifice, the signifying ceremonies of the Masse, auricular confession,  
inioyned satisfaction, confirmation with Chrisme, extreme vnction, all the seauen  
Sacramentes, praier for the dead, freewill, monachisme, vowed chastitie, the fast of  
lent, that Priestes may not marry after Orders taken, &c. see this alledged in particular  
hereafter tract. 1. Sect. 7. subdiuis. 10. in the margin at the figure 11. And Crispinus in  
his discourse of the estate of the Church, pag. 253. initio, affirmeth: That Anno 370. the  
Greeke and Latine Churches became deuyded onely for the Primacy and diuersity  
of Cerimonies: so fully did they at that tyme consent in all other pointes. And concer-  
ning the other Orientall Churches further remote, Osiander (in epitom. hisor. Eccles.  
centur. 16. pag. 970. post med.) sayth: Hoc Anno 1585. Christiani qui &c. The yeare  
1585. the Christians who inhabit neere to Mount Lybanus became at last conquered,  
and subiect to the Turkiſh Emperre: neyther is that to be maruayled at, for the Chris-  
tians in the East haue not sincere Religion, but are in most part of Articles Popish.  
Also the learned Protestant wyrt Doctor Philippus Nicholai in his comentar. de Re-  
gno Christi &c. l. 1. pag. 35. initio, sayth of the Armenians: Suis quoque næuis laborant;

nam

nam in ipsorum Liturgiæ forma, inuocationis & intercessionis Sanctorum & Oblationis Sacramenti mentio fit. *And Ibid. pag. 22. circa med. besayth*: Hoc teneant Christiani lectores, non modo Græcorum Ecclesias, verum & Ruthenos, & Georgianos & Armenos & Indos & Aethiopes, qui Christo sua nomina dederunt, veram & realem corporis & sanguinis Domini præsentiam statuere, vbicunque Eucharistia celebratur, &c. *And Ibid. pag. 56. post med. besayth*: Non desunt autem qui censeant, in Arabia (parsum adhuc nonnullos Christiani nominis Mozarabes superesse, quos in Africa & Hispania superioribus sæculis religionem Christianorum haud multum ritibus Pontificijs absumilem excoluisse constar. *And concerning the remote India pag. 45. post med. and pag. 46. he sayth*: India passim locorum ab illis etiam magno numero incolitur, qui Euangelij doctrinam ab Apostolo Thoma acceperunt &c. septimo die more nostro in templis conueniunt, vt Sacris intersint & conciones audiant, vino ex pascis vuis confecto in Sacrificijs vtuntur, nõ solum Christi corpus exhibitò pane, verumetiam calicis consecrati potione, eiusdem sanguinem exhibent, præmissa tamẽ prius flagitiorum confessione, &c. In ingressu Templi lustralibus aquis, perinde vt Pontificij, asperguntur eodem etiam ritu mortuos, & eadem religione sepeliunt, &c. Pro illorum sempiterna salute Christum inuocantes, &c. sacerdotes in capite ita sunt attonsi, vt crucis imaginem in vertice summo contineant. Sunt apud illos & Monachorum sodalitia, & virginum sacrarum cætus, ædibus semotis inclusi, ab omnibus illis pudicitia cum summo probitatis & abstinentiæ & religionis studio conseruatur &c. Ieiunia temporum, quæ Aduentum & Quadragesimam appellamus, strictè obseruant, &c. in Thomæ honorem diem festum agunt, &c. *And pag. 64. post med. besayth of the remote Catayans in India*: Sua habent sacella, in quibus pro mercatorum peregrinantium incolumitate, ritibus, Missisque Pontificijs litatur. *Thus much but from the sparing confessions of the learned Protestants.*

namely *VVales, Gracia, Armenia, India &c.* conuerted: vn-  
doubtedly all of them in the Apostles tymes, and agreeing so farr with vs, and against our aduersaries, in so manie principall pointes of sayth, is not obscurely signified, that our now Catholicke religion is that primitive sayth which the Apostles themselues first planted in all nations.

As concerning the conuersion in the Apostles tymes of Armenia, see Chemnitijs examẽ, part. 2. pag. 7. b. paulo ante med. where he sayth: Armenis Bartholomeus Euangelium prædicauit. Of the lyke conuersion of India, see Osiander cent. 1. pag. 37. circa med. & Paulus Venetus l. 3. c. 27. & 43. and Hayton Armen. l. de Tartaris cap. 6. The lyke conuersion of Gracia appeareth by Paulus Epistles to sundry of that nation, as to the Corinthians, Ephesiens, Thessalonians. And see Reuelat. 1. 11. and concerning the lyke confessed conuersion of *VVales* see heretofore in this present section in the margin there at the letter *m*.



A FURTHER  
**DEMONSTRATION,** BY CONFESSED  
 TESTIMONY FROM THE  
*Fathers, that it was taught in the  
 Apostles tyme.*

SECTION III.



**W**HICH Antiquitie or prescription of our professed Catholick doctrine, vp to those Apostolicke tymes hadled as before, but in generall, is also made as yet much more probable, or rather euident throughout ech particular, by that which our learned Aduersaries them-selues doe yet further acknowledge & collect from the wrytinges of the more ancient Fathers. To goe through euery

\* Concerning euery particular see more fully hereafter tract. 2. cap. 1. sect. 3. throughout.

\* particular, would be ouer tedious to your Maiestie and improper to this place; And M. VVhitakers † confession cue of principall pointes, though very liberall, generall, and no more then true, is yet much short of that, which

WCC,

¶ Whereas Bel-

larmine de notis Ecclesie l. 4. c. 9. nota 6. alledgeth the particular sayings of Caluin and the Centuristes, charging the ancient Fathers with error in Freewill, Limbus Patrum, Denyall of concupiscence without consent of will to be synne, satisfaction, prayer for the dead, Merit, Pénance, the superstitious fast of lent, the vnmarried life of Priestes, Baptisme of lay persons in case of necessity, the manner of sacrificing &c. M. Whitaker de Ecclesia contra Bellarminum controu. 2. quæst. 5. pag. 299. antemed. answering thereto sayth hereof: Profert Bellarminus quædam testimonia ex Caluino & Centuriarum

riarum scriptoribus, isti quosdam veterum errores annotarunt, quos cum Papistis communes habuerunt, nempe de libero arbitrio, de meritis, de Limbo, de inuocatione Sanctorum, de cælibatu Episcoporum, de satisfactione, & de quibusdam eiusmodi &c. *where to be answered: b saying: Respondeo, verum esse quod Caluinus ait, & qui Centurias scripserunt, in multis erratum esse a veteri Ecclesia, vt de Limbo, de libero arbitrio, de operum meritis & reliquis illis quæ supra commemorantur. Of which his confession wee take hould. And as to that whi. b he next after inferreth, pretending, that neuertheless some Fathers, though otherwyse this being the thing in question, he onely sayth it, but prometh it not. In which his foresaid acknowledgment of Caluin and the Centuristes, charging the Fathers truly, as before said, he dealeth more sincerely with vs; then doth M. Sutcliffe, who (to speake sparingly) doth no less, then very boldly in his pretended subuersion of the three conuersions printed 1606. pag. 32. circa med. & 40. ante med. & 89. circa med. reprove the Centuristes, as charging the Fathers vnruefully: so vnskillfull doth he make the Centurists to confesse without cause against themselves, & so boldly doth he deny that whi. b both M. Whitaker and the Centuristes doe confesse.*

wee, no lesse then ambitious of the truth, meane to vndertake. Vouchsafeth therefore your Highnes, that forbearing lesser matters, wee may giue more large instance in such as be chiefe.

## I.

First concerning Vowes, it is confessed that <sup>a</sup> the Fathers <sup>2</sup> Chemnitius <sup>ex-</sup> did allow Vowes of perpetuall chastitie, <sup>ie.</sup> affirming them to be obligatory: In so much as Chemnitius doth thereupon specially recte and reiect in this behalfe, the seuerall sayings of <sup>3</sup> Basil, Ambrose, and Christostome. Also of <sup>4</sup> Epiphanius, Austine, & <sup>5</sup> Innocentius: And it is ykewyle yet further affirmed, that the <sup>a</sup> profession & Vowes of chastitie were extant among Christians in the tyme of Clement Bishop of Alexandria, who by <sup>2</sup> his owne testimony lyued neere to the Apostles tymes: that <sup>a</sup> Epiphanius and <sup>3</sup> Chemnitius <sup>Ibid.</sup> many other Fathers: erred therein: that <sup>b</sup> Tertullian and Cyprian <sup>pag. 40. a. ante med.</sup> taught vowes of chastitie: that the famous ancient & Councel of Cal-

cedon <sup>5</sup> <sup>Ibid.</sup> <sup>pag. 42. b. ante med.</sup>

<sup>a</sup> Peter Martyr de votis <sup>pag. 490. fine,</sup> sayth: Erant ergo Clementis ætate professiones castitatis & vota, fateor: Iam tum incæperant homines desistere à verbo Dei, &c. <sup>with whom agreeeth M. Parkins in a problem. & b. 1. initio, saying.</sup> In antedictis sculis stipulationes de continetia publicè in Ecclesia fieri solebāt: nam Anno Christi 170. Clemens Ale. l. 1. Stromat. ait, &c. <sup>2</sup> Euseb. <sup>hist. l. 6. c. 11. var. lo ante med. f. i. b.</sup> Clemens de se ipso loquitur. quod prope ad Apostolorū tēpora successerit. <sup>a</sup> Peter Martyr <sup>Ibi. pa. 24. fine sayth:</sup> Scio Epiphanium cum multis alijs ex Patribus in eo errare, quod peccatum esse dicant votū huiusmodi violare, cum opus fuerit, & malè illū id referre in

traditiones Apostolicas. b Cēt. 3. c. 6. col. 140. line 27. & cēt. 3. c. 7. col. 176. line 39. § Iustus Molitor de Ecclesiā militante & c. pag. 80. fine sayth: Calcedonense Concilium contra Spiritus sancti oracula, Monachis, & Virginibus monialibus vsū cōiugij interdixit.

cedon did (hereupon) forbid marriage to Monkes and Nunnes: that S. Augustine and all the Fathers assembled with him in the Carthage Councell abused manifestly the word of God, saying vpon the Apostles wordes: yf any widdow how yonge soeuer, & c. haue vowed them-selues to god, leste their laycall habit, & vnder the testimony of the Bishop and Church appeared in religious weede, And see Concl. 4. yf afterwarde they goe to secular marriage, they shall according to Carthag. can. 104. the Apostle haue damnaion, because they dared make voyde the vow of chastitie, which they made to God: that lykewyl by 7 the first sayth (mētioned in the Apostles foresaid sayinge. 1. Tim. 5.

11. 12.) most of the auncient Fathers doe expounde the vow or promise of continency: that also vowes of chastitie, haue bene vsed, ab vltima memoria, and antiquius receptum; that d immediatly after the Apostles tymes to much was attributed to vowes: that Ignatius

1. partis altera parte pag. 4. To make good what is here graunted by M. Fulke and Danæus, see the first sayth mentioned by the Apostle, expounded in lyke māner of the vow of chastitie by the Greeke Fathers, namely Epiphanius hæc. 48. Basil. lib. de Virginitate parum vltra med. And by Theodoret, Chrysostome, Decomenius and Theopbilact, in their seuerall cōmentaries in 1. Tim. 5. & also by the Fathers of the Latin Church, namely by Augustine de sancta Virginitate cap. 23. and de bono viduitatis cap. 8. & 9. and in Psalm. 75. by Innocentius epist. 2. ad Viçt. cap. 13. by Gelasius epist. 1. cap. 23. by Tertul. de Monogamia By Hierome l. 1. contra Iouin. c. 7. & in Ezech. c. 24. prope finem. By Fulgentius epist. 3. and by Ambrose, Primasius, Sedulius and Beda in their seuerall cōmentaries in 1. Tim. c. 5. c Caluin Institut. l. 4. c. 13. sect. 17. sayth: Hoc iniquum ab vltima memoria fuit obseruatum, vt se alligarent continentia voto, qui totos se Domino dicare vellent: fateor certe antiquitus quoque receptum fuisse hunc morem, sed eam ætatem sic ab omni vitio liberam fuisse non concedo. And M. Wotton in his defence of M. Parkins, & c. pag. 491. paulo post med. confisseth the generall receyved doctrine of the Fathers in this matter, saying therof; But the Fathers are not for vs, what then? Is nothing true that cannot be confirmed by their testimony? & c. Indeed it is one of the blemishes of the aunciēt wryters, that they were to highly conceyted of single life, & c. Therefore it is not to be looked for, that antiquity should afforde vs any testimony herein, against the practice and iudgment of those dayes. d Peter Martyr de calibatu & votis pag. 477. ante med. sayth: Statim ab Apostolorum temporibus nimium tribui cæptum est cælibatui, & c. And Hermānus Hamelmannus l. de Traditionibus Apostolicis & c. col. 460. line 58. sayth. Post mortem Ioannis Apostoli, statim cæpe-

cæperunt defectiones à fide, &c. prohibitiones nuptiarum, & ciborum, vota, cælibatus, &c. And ſee alſo there col. 254. line 30. And ſee Ioannes Bughagius in Ionan. cap. 3. edit. V. Vitembergæ Anno 1550.

Ignatius himſelfe (though their ſcholler) ſignifyeth in his Epistles: his too much lyking of that profeſſion of virginity: e Centur. 2. c. 4. col. 64. fine 40. it is ſaid: and ſpeaketh incommoſionly of virginity, \* ſaluing, and affirming Colledges of Virgines: and ſo plainly, that certayne of our learned Aduerſaries, euen thoſe who will not acknowledge the euidently mentioned vowes of thoſe tymes, are yet neuertheleſſe inſorced to confeſſe, euen of that firſt age, how that \* in that flower of the Church there were virgines, that profeſſed perpetuall chaſtity. That laſtly S. Ambroſe & Epiphani<sup>9</sup> deriue ¶ profeſſed chaſtity fro the inſtitutio of S. Paul.

In lyke maner concerning the mariage of Prieſtes, to omit all other testimony thereof & hereafter alledged: it is confeſſed that euen <sup>h</sup> that notable and famous Councell of Nyce (which ſayth M. Whitgift <sup>i</sup> is of all wyſe & learned men reuerenced, eſteemed and embraced next vnto the ſcriptures themſelues) did (as M. Cartwright acknowledgeth) affirme & teach, that <sup>k</sup> vnto thoſe that were choſen to the miniſtry vnmarried, it was not lawfull to take any wyſe afterwarde: onely being married before entrance into the Miniſtry, yt was lawfull for them to uſe the benefite of that (precedent) marriage. And Paphnutius, one of the councell

Centur. 2. c. 4. col. 64. fine 40. it is ſaid: Ex epistolis Ignatij apparet, homines iam tum paulo impensius cepisse amare & venerari Virginitatis studio. Nam in epist. ad Antioch. ait, Virgines videant cui se consecrarent. And ſee Ignatius his lyke phraſe of profeſſed widowes in epist. ad Tarſenſes, prope finem, where he ſayth, eas quæ in Virginitate ſunt, honorate, ſicut ſacras Chriſti, viduas pudicas, vt Sacrarium Dei veneremini: And Polycarpus the A-

poſtles ſcholler in his epiſtle ad Philippenſes (ſpecially mentioned & alledged by Euſebius l. 4. c. 13. fine, and l. 3. c. 30. fine & by Irenæus l. 3. c. 3. fine) ſayth in lyke manner: Viduæ vero pudicæ circa fidem Dei interpellent inceſſanter pro omnibus, &c. cognoscentes ſe ipſas quia ſunt Sacrarium Dei. f Centur. 2. c. 10. col. 167. line 24. de virginitate minus commodè loquitur. \* Abraham Schultetus in his Medulla Theologiæ Patrum pag. 450. circa med. alledgeth Ignatius ſaying ad Philip: Saluto Collegium Virginum, whereupon he immediatly inferreth: Ergo nem illo Eccleſia floreſuerunt, quæ caſtitem & continentiam perpetuam proſtiterunt Virgines? Fierunt omnino, &c. In lyke māner the Century Wryters cent. 4. c. 6. col. 467. line 28. 36. & col. 476. line 32. And Oſiander in his epitome &c. cent. 4. l. 4. c. 20. pag. 507. initio. & 503. fine, doe affirme & alledge, Monasteries of profeſſed Virgines in that Century or age in which Conſtantine lyued. \* Schultetus ſupra. ¶ Peter Martyr de cælibatu & votis pag. 543. paulo poſt med. & pag. 525. initio. And S. Auguſtine tom. 6. contra Fauiſm Manich. lib. 30. cap. 4. anſwereth accordingly to Fauſtus the Manichee, who objected S. Paul to prove (with our Aduerſaries) vowed chaſtity to be the doctrine of diuells ſaying to him: Ipſi iam timeo

Apostolo, ne demoniorum doctrinam intulisse tunc Iconio videatur cum puellam op-  
pignoratam iam thalamo, in a morem, sermone suo, perpetua virginittas incendit.  
See hereafter tract 1. sect. 7. exam. 3. at f. g. h. i. and tract. 2. c. 1. f. & 3. at o. & 98. sun-  
dry as yet more auncient examples alledge'd against Priestes marriage b So sayth  
M. VV. Higiste in his defence &c. pa. 330 circa med. i M. Whigiste *ibid.* k. M. Cart-  
wright in his 2. reply part 1. pag. 485. circa med. and see this yet further confessed by  
M. Baucrofte in his Suruey of the pretended holy discipline pag. 386. and by the  
Century-Writers cent. 4. 656. line 44. And by M. Fulke against the Rhenish Testamēt  
in Matth. 8. sect. 3. fol. 14. a post med. And see also *Socrates* hist. l. 1. c. 5. ante med. and  
2070 n. hist. l. 1. c. 22.

I Concil. 2. Carthag.  
can. 2. sayth: Omni-  
bus placet, vt E-  
piscopi, Presbyteri  
& Diaconi, &c. ab  
vxoribus se absti-  
neant, vt, quod A-  
postoli docuerant,  
& ipsa seruauit an-  
tiquitas, nos custo-  
diamus.

m M. Iuell in his  
defence of the A-  
pology pag. 164. &

after the edition of Anno 1571. pag. 195. fine. To make further good M. Iewells con-  
fession, the studious reader may yet further read the prohibition of Priestes mar-  
riage, for the Greeke Church in *Origen* (in num. homil. 23. in *Epiphanius* (hæc 59. ante  
med.) in *Eusebius* (de demonstr. Euang. l. 1. c. 9.) *Nysseus* (de virginitate cap. ult.) *B. fil.*  
(ad Amphiloichium can. 3. & 6. & in cap. 1. *Elaię*) *Chrysostome* (hom. 2. in lob.) *Iustinian*  
(c. l. 1. tit. 3. de Episcopis & Clericis n. 45. & in *Nomocanon* tit. 9. cap. 29. & authent. col.  
1. *Quomodo Episcopos* &c. tit. 6. c. 1. & 5. & *Nouella* 123. de Episcopis & clericis c. 14. &  
29.) & in *Concilio Neocæsariensi* can. 1. & *Synod. Trullana* can. 6. & 12. & 48. And for the  
latine Church in *Innocentius* ep. 1. c. 9. *Leo* ep. 84. ad *Anastasium* Thesal. & 92. ad *Ru-*  
*sticum*, & *Hierome*. contra *Vigilantium* cap. 1. & in ep ad *Titum* c. 1. & *Ambrose* epist.  
82. & in 1. *Tim.* c. 3. And to omit manie particuler Fathers in *Concil. 2. Arelatensi* can.  
2. & 3. & in *Concilio Elibertino* can. 33. & *Conci. Roman.* can. 8. & *Concil. 5. Carthag.* can 3.  
& *Concil. 1. Toletan.* can. 1. & *Concil. 1. Arausican.* can. 22. & 23. & *Concil. 1. Turonensi* can.  
1. & 2. & *Concil. 1. Agathensi* can. 9. A doctrine so euident in the auncient Fathers, that  
our learned aduerlaries doe accordingly confesse the same. See to this end the Do-  
ctrine here of acknowledged by *Hospiuanus* (histor. Sacram. part. 1. pag. 132.) in *Syri-*  
*cius*, *Inno. entius*, *Calixtus*, the 2. Councell of Arles, the Councell of Neocæsarea &c. ac-  
knowledge'd in lyke māner by *Chemnius* (in his examen &c. part. 3. pag. 50. a. b. & 52.  
a & 62. a) in *Origen*, *Hierome*, *Ambrose*, *Innocentius*, *Syrius* & *Epiphanius*, acknowledge'd  
lyke wylfe by *Oslander* in his epitom. &c. centur. 4. in the Councell of Neocæsarea  
(pag.

Coucell, sheweth concerning priests vnlawfullnes to mar-  
rie after priefthood vnder taken, that not onlie this was before  
that Councell, but was also yet further an auncient tradi- tion of the  
Church, in which both him selfe & the rest of the Coucell rested. Thus  
farre M. Cartwright. In so much as the Coucell of Carthage  
(whereat S. Austine was present) doubted not to referre  
this to the Apostles doctrine. And M. Iuell accordingly con-  
fesseth, concerning the Fathers opinion against marriage  
of Priestes, saying thereof: m Ecce I graunt M. Hardinge is  
lyke to fynd some good aduantage, as hauing vndoubtedly a great  
number

(pag. 46. in can. 1.) in the second Council of Arles (Ibid. pag. 195. in can. 2.) in the Council of Eliberis (Ibid. pag. 167. in can. 33.) in the 1. Toletan Council (centur. 5. pag. 45. in can. 1. in the Council of Agatha Ibid. centur. 5. pag. 122. in can. 9.) in Syricus (Ibid. pag. 176. in can. 9.) in the 5. Council of Carthage (Ibid. pag. 156. in can. 3.) in the 1. African Council (Ibid. pag. 298. in can. 22. & 23.) in the Council called Turonenſe (Ibid. pag. 395. in can. 1. & 2.) and in the Synod called Veneti. a. (Ibid. pag. 406. in can. 11.) And see yet further the Auncient Fathers confessed, and thereupon reproofed herein by the Century-writers of Magdeburge in centur. 3. col. 148. line 48. & centur. 4. col. 303. throughout.

number of holy Fathers on his syde. In lyke māner concerninge monkes, it is confessed, that the more auncient Fathers, namely <sup>n</sup> Ruffine, Theodoret, Zozomen, Socrates, &c. doe mention Monkes almost in euery page. And that in the same Century or age in which Constantine our first Christian Emperor liued, there <sup>o</sup> were monkes throughout Syria, Palestine, Bithynia, & other places of Asia. Also <sup>p</sup> throughout Africa and <sup>q</sup> Europe; with lyke further confessed mention, as well of their <sup>r</sup> austere life and religious <sup>s</sup> habit; as also of their <sup>t</sup> monasteries, their voluntarie professed <sup>u</sup> poverty and <sup>v</sup> chastity. In so much

<sup>n</sup> M. Cart-wright in M. Whitgiftes defence pag. 344. post med.

<sup>o</sup> Centur. 4. c. 10. col. 1294. line 50.

<sup>p</sup> 51.

<sup>q</sup> Cent. 4. col. 1306. line 19. 20.

<sup>r</sup> as

<sup>s</sup> 1 bi. col. 1331. lin. 53.

<sup>r</sup> Ibid. c. 6. col. 471. line 24. and col. 474. line 14. and col. 475. line 42. and col. 476. line 17. See further mention of their wonderful austere life in Epiphanius hæret. vltim. versus finem, and in Socrates hist. l. 4. c. 18. prope initium, and in Zozom. hist. l. 3. c. 13. & libro 6. c. 29. paulo post initium; and in Euagrius hist. l. 1. c. 21. & l. 6. c. 22. and see throughout in Palladius his Historia Lausica, and in Theodoret's *theophrastus*; and see hereafter tract. 2. c. 1. sect. 3. at 50. <sup>s</sup> Ibid. col. 472. line 21. 22. 50. and of their peculiar habit, see Ambros. serm. 94. and Zozom. l. 3. c. 13. paulo post initium, and Hierome ep. 4. ad Rusticum monachum, & Greg. l. 3. dial. c. 1. and Cassianus l. 1. de institut. cenob. And see hereafter tract. 2. c. 1. sect. 3. at 51. 52. 53. <sup>t</sup> See the Century-writers, centur. 4. c. 6. col. 464. line 56. and col. 466. line 31. and col. 474. line 38. <sup>u</sup> Centur. 4. c. 6. col. 464. line 59. <sup>x</sup> Concil. Calcedon. can. 15. decreed that, *Siqua Virgo se dedicauerit Deo, similiter monachus non licet eis nuptiis iungi*: for which it is reprehended by M. V. Bittaker contra Camp. rat. 4. pag. 62. fine, & by Oslander in epitom. cent. 5. l. 3. c. 13. pag. 356. in can. 7. & pag. 359. in can. 15. & 16. And by Iustus Molitor de Eccles. militante pag. 80. fine. And of the vowed chastity of Monkes, see further Chrysost. ep. 6. ad Theodorum monachum ante med. and Concil. Calcedon. can. 16. and Conc. 6. Constantinop. can. 41. & 44. and Basil. regula 14. & serm. 1. de institutione monachorum, & in ep. priori, ad monachum lapsum, and Concil. Antistodorense can. 24. and in Dionysius Areopagita de Ecclesiastica Hierarchia c. 6. Thus much of the Greeke Church. And for the Latine Church in Europe, see Leo ep. 92. ad Rusticum Narbonensem Episcopū c. 13. & Syricus ep. 1. c. 6. & conc. 2. Turonenſe can. 11. & 16. & Conc. 4. Tolet. can. 51. And for the Church of Africke, see Augustine in Psalm. 75. & Socrates hist. l. 4. c. 18. initio.

y M. Cartwright in his 2. reply part. 1. pag. 502. circa med.

z M. Cartwright professeth him selfe to dislike<sup>a</sup> the Monachisme which Austine comendeth, & yet are the vndoubted miracles of the monkes of those said tymes, as namely of Austine, Antonie, Paul, Hi-

a Caluin Institut. 4. c. 13. sect. 16.

sayth: Interim non dissimulo, vel in illa, quam Augustinus commendat, prisca forma (monachismi) esse non nihil quod mihi parum placeat.

b See tract. 2. cap. 3. sect. 7. at. 1.

c See hereafter tract. 2. c. 1. sect. 3. at. 54.

d Epiphanius in Anchorat. ante med. sayth: Accepit hæc & vbi gratias egisset, dixit, Hoc meum est, hoc & hoc, & videmus, quod nõ æquale est, neque simile, non imaginum in carne, &c. hoc enim est rotundæ formæ, &c.

e M. Billson in his true difference &c.

part. 4. pag. 566. Also Gesnerus in his Compendium doctrinæ celestis, printed VVinterberg. &c. 1606. loc. 33. pag. 263. circa med. sayth: Quod autem panem rotunda forma usurpamus, nonne è Papistis superstitionibus reliquum est? Minime: quandoquidem Epiphanius antiquissimus Scriptor, suo tempore illas rotulas vñtatas fuisse in Anchorat. commemorat, &c. f M. Cartwright in M. VV birgistes defence, &c. pag. 593. post med. and see Pretorius de Sacramentis pag. 287. ante med. g Osiander centur. 2. pag. 10. circa med. and M. Whitgift vbi supra pag. 594. initio, say he liued Anno. m.

as M. Cartwright affirmeth, that y Monkes are Antichristian, notwithstanding their auncientie: and z that Hieromas Monkes, Hermits and Anchorets were at that tyme verie grosse. As also Caluin professeth him selfe to dislike<sup>a</sup> the Monachisme which Austine comendeth, & yet are the vndoubted miracles of the monkes of those said tymes, as namely of Austine, Antonie, Paul, Hilari-  
on, the monkes of Egypt, & others, vndoubtedly reported for certayne, by the auncient<sup>b</sup> Fathers, and confessed for true by the<sup>c</sup> Protestant deuines at Magdeburge.

I I.

Secondly concerning the Blessed Sacrament, as namely concerning the forme therof, the Consecration therof, the reall presence, the reseruatiõ therof, the great obserued care (had more therof, then of the water of baptisme) lest any parte therof should fall downe to the ground; the mixture of water with wyne in the Chalice, and the receyuinge therof fasting, and chast. As concerning the forme therof, it is confessed vpon the testimony of<sup>d</sup> Epiphanius, that the Sacramēt was (as the Lord Bishop of VVinchester translateth Epiphanius his wordes)<sup>e</sup> round in figure; or as M. Cartwright confesseth<sup>f</sup> a round wafer-cake brought in by Pope Alexander, which liued g about 1500 yeares synce. An vsage so further auncient, that, as our Aduersaries confesse, h the beginning therof cannot be founde. As touching the consecration therof, wheras our lerned Aduersaries should that, i consecration doth consist not (onely) in the wordes (pronounced) but in the whole action &c. wherto are required the taking, eating, drinking &c. The Fathers to the contrarie referre this consecration, not to our takinge, drinkinge, eating &c. but to the wordes of Chryst, k not because it is eaten (sayth S. Gregorie Nyssenus) doth it become the body of the worde, but forthwith by the

the word it is changed into the body, as yt is said by the word, This is my body. A testimonie so plaine with vs, that the Centuristes do therefore recyte, and place it vnder their tytle of <sup>1</sup> the hurtfull opinio<sup>n</sup> & errors of the Doctors. This point being made yet further plaine by the Fathers confessed practice of <sup>m</sup> reseruing the sacramēt vnreceiued (which had bene vaine and defectiue, had not consecratio bene perfect without receiuing:) and no lesse plaine also by the manie otherlike <sup>n</sup> sayings of the Fathers, concerning consecration, wherof some doe also further concerne the Priestes <sup>o</sup> signing of the sacrament with the signe of the Crosse: Wee will now next speake of the Reall presence, concerning which it is confessed, that Gregorie the Great Epiphanius panis <sup>1</sup> taught rotundi in Cene &c.

<sup>i</sup> M. Fulke against the Rhemish Testament in Matth. 26. sect. 7. fol. 53. b. paulo ante med. and in 1. Cor. 10. sect. 4. fol. 277. b. paulo post med. & M. Willet in his Synopsis. pag. 464. k Greg. Nyssen. in Sermon. Catech. de diuino Sacram. 1 Centur. 4. c. 4. col. 287. line 18. & col. 295. line 27. & 40. m See this next hereafter in this section at 13. 14. 15. &c. n Chrysostom. in homil. de proditiōe Iude versus finem sayth: Sacerdotis ore verba profuerunt, & Dei virtute consecrantur. Hoc est, ait, corpus meum, hoc verbo proposita consecrantur: And ad Pop. hom. 60. post med. besayth: Qui namque dixit, Hoc est corpus meum, & verbum facto confirmauit. And S. Austine, contra Faustum Manich. l. 10. c. 13. sayth hereof: Diuina consecratio fit illis verbis Dominicis, Hoc est corpus meum, hac consecratione nobis ille panis fit mysticus. See this in Gropper de ver. corp. & sangu. &c. art. 1. cap. 55. pag. 246. fine. S. Ambrose de Sacramento l. 4. c. 4. sayth: Quomodo potest qui panis est, corpus esse Christi? Consecratione. Consecratio igitur quibus verbis fit? Domini Iesu &c. ergo sermo Christi hoc conficit Sacramentum, &c. vides ergo quam operatorius sit sermo Christi. And againe l. 4. c. 5. besurth sayth: Ante verba Christi, calix est vini & aquæ plenus, vbi verba Christi operata fuerint, ibi sanguis efficitur, qui redemit plebem: And Eusebius Emislenus, hom. 5. p. sch. versus finem sayth: Antequam inuocatione summi nominis consecrentur, substantia illic est panis & vini, post verba autem Christi, corpus & sanguis est Christi. In respect hereof S. Hierome sayth of Priestes, that, Corpus Christi sacro ore conficiunt (Hierome in epist. 1. ad Heliodorum cap. 7.) And see the Centuristes cent. 3. cap. 7. col. 134. line 33. Where holy Pontianus is by them reprobred, for his lyke saying. And S. Cyprian de Cena Dom. paulo post initium, sayth of the Sacrament: Omnipotentia verbi factus est caro: And before them all, holy Irenæus l. 5. c. 1. post initium, sayth: Quando mixtus calix & fractus panis percepit verbum Dei, fit Eucharistia: &c. o S. Austine Sermon. 19. de Sanctis sayth: Crucis caractere, &c. altaris Sacramenta cum interpositione Dominicorum verborum conficiuntur: and serm. 131. de tempore besurth sayth: Hoc enim signo Crucis, consecratur corpus Dominicum. And in Euang. Ioan. tract. 108. besayth: Quod signum (Crucis) nisi adhibeatur, siue frontibus credentium, siue

siue oleo quo chrismate vnguntur, siue sacrificio quo aluntur, nihil eorum rite perficitur. And see the very lyke saying in Chrysostome in homil. quod Christus sit Deus, circa med. And in Matth. hom. 55. circa med. And see what is confessed bereof by the Centuristes centur. 3. c. 6. col. 141. line 34. and bereafter by M. Burges tract. 2. c. 1. sect. 3. at 82.

1 Humfred. Iesui- taught transubstantiation; that 2 Chrysostome is thought to confirme tisimi part. 2. rat. 5. transubstantiation; that 3 Eusebius Emisenus did speake vnprospag. 626. post med. tably of trāsubstantiation; that 4 the bookes of Sacramente: ascribed

5 The Century- to Ambrose, affirme the opynion of Christes bodily presence in the sa- wryters cent. 5. col. crament. Wherein Peter Martyr lykewylse proffesseth to 517. h. 23. say: Chry- dislike the iudgment of Cyrill: that 6 in Cyprian are manie softomus transub- saynges, which seeme to affirme transubstantiation. In so much stantiationē videtur as they doe 7 vnworthily affirme, that sermon of his in confirmare: nam ita as they doe 7 vnworthily affirme, that sermon of his in scribit, &c. And see which those sayings are extant, to be counterfayte. That Musculus in loc. lastly commun. pag. 336.

circa med. recyting and reproving a saying of Chrysostome concerning the Sacra- ment. 3 Centur. 4. c. 10. col. 985. line 30. 4 Antony de Adamo in his Anatomie of the Masse fol. 221. a. fine. and see as much confessed by the Century-Wryters cent. 4. c. 4. col. 295. lin. 3. And by Oecolampadius in libro epistolarum Oecolampadij & Zuinglij lib. 3. pag. 756. and by Vadian. de Eucharist. Aphorism. l. 5. pag. 150. & 151.

5 Peter Martyr in defens. obiect. Gardiner. part. 4. pag. 724. And see also Peter Martyrs further dislike of Cyrills sayings in his Epistles, annexed to his Comon places in English, in his Epistle there to Beza pag. 106. b. ante med. where he sayth: I will not so easily subscribe to Cyrill, who affirmed such a communion, as therby euen the substance of the flesh and bloud of Chryst, first is ioyned to the blessinge (for so be calleth the holy breade) &c. In so much as in his second Alphabeticall table (there) of the additions vnder the letter H. at the worde Hereſie, is set downe there, Hereſie of Cyril, touching our Communion with Christ. 160. b. And in his epistle to Caluyn Ibid. pag. 98. a. ante med. he reprooueth further for this opynion Cyrill and some other Fathers.

6 In the Treatise attributed to Vrsinus, entytuled Commoneſactio cuiusdam Theologi de S. Cæna, & eiusdem Commoneſactionis conſideratio. pag. 211. & 218. 7 Vnworthely. For the booke of Sermons entytuled, de Operibus Cardinalibus Christi, comonly attributed to Cyprian, (wherein among others are conteyned the feuerall Sermons de Baptismo Christi, de Cæna Dom. de ablutione pedum &c. which Sermon de Cæna Dom. conteyneth the sayings now intended) is dedicated to Cornelius, who was Bishop of Rome when Cyprian lyued, and to whom Cyprian himselfe l. 1. epist. 1. & epist. 3. did wryte: in so much that M. Fulke against the Rhemish Testament, in 1. Cor. c. 11. fol. 182. a. circa med. alledgeth testimony from thence, affirminge that, The author de Cæna domini, was not in tyme much inferior to Cyprian. And Erasmus in his Annotations annexed to Cyprianes workes, printed at Basil. 1558. vpon the folio 287. affirmeth it to be the worke of some learned man of that age.

laſtly Ignatius, who was S. Iohns Scholler, and liued in Chriſtes tyme, did (as Theodoret 1200. yeares ſynce, and them ſelues now doe affirm, and as the Lutheranes doe obieſt in profe of their reall preſence) ſay of the heretickes in his tyme, they doe not admi Euchariftes and oblations, becauſe they doe not coſeſſe the Eucharift to be the fleſh of our Sauour Ieſus Chryſt, which fleſh ſuffered for our ſynnes. And one of our Aduerſaries confeſſeth accordingly, that Tranſubſtantiation entred earlie into the Church. And an other ſayth. I haue not yet hiſberto bene able to knowe, when this opynion of the Reall and bodily being of Chriſt in the Sacrament did begyme. As concerning reſeruati- on of the Sacrament : wheras according to our aduerſaries doctrine, it is no ſacrament vneſſe it be receiued. The contrarie was ſo plainly taught and practized euen in the more aunciēt tymes of S. Chryſoſtome Cyprian, Irenæus, Iuſtine, &c. that M. Fulke confeſſeth hereof ſaying : that the Sacrament (of ſome) was reſerued in the elder dayes of the Church, is not ſo great a Controuerſie, as whether it ought to be reſerued : and Caluin acknowledged the reſeruati- on of the Sacrament (to be) veteris Eccleſie exemplum, the example of the aunciēt Church. And (to omit others) Chemnitius doth lykewiſe acknowledg, that, witneſſes of this cuſtome of pri- uate reſeruati- on of the Eucharift, are Tertullian, Cyprian, Ambroſe, Hierome, Baſil, &c. And that certayne of the aunciēt Fa- thers greatly commended the ſame, as Nazianzen, Ambroſe &c. And that it was antiqua conſuetudo latè patens, & diu propagata. In ſo much as Peter Martyr cannot but acknowledge, that (by the teſtimony of S. Cyrill), the Antropomorphies

8 M. VVbigiſſe in his defence a- gainſt Cartwrights reply pag. 408. ante med.

9 Theodoret dial. 3. and Hamelmannus, de traditionibus Apoſtolicis &c. col. 746. line 18. 19. 22. 23. &c. alledgeth not onely Theo- doret, bur alſo one VVydefortus, al- ledging Anno 1396. this ſaying of Igna- tius out of an aunciē copie of that tyme. And ſo lykewiſe doth Chemnitius in his examen part. 1. pag. 94. a. fine.

10 Vide Recitatio- nes de Cœcilio ſcripti libri Concordiæ, &c. (printed at Lipſia 1581. nona recitat. pag. 177. ante med. 11 Adamus Fran- ciſci in Margarita Theologica pag. 236. ſayth: Commētum

Papiſtarum de tranſubſtantiatione maturè in Eccleſiam irrepiſit. 12 Antony de Adamo in his Anatomie of the Maſſe. pag. 236. a. ante med. 13 M. VViller in his Synopfis. pag. 460. ante med. 14 Chryſoſtom. in epiſt. 1. ad Innocentium. 15 Cyp. In Serm. de Lapiſis poſt med. 16 Irenæus apud Euſebium hiſt. l. 5. c. 24. 17 Iuſtine in Apolog. 2. prope finem: this teſtimony of Iuſtine is ſo playne that M. Cart- wright in his 2. reply part. 1. pag. 77. circa med. ſayth therof: Iuſtine (his ſaying) of the Deacōs carrying the bread of the holy ſupper of the Lord to thoſe which were not preſent at the actiō of the ſupper, is contrary to the inſtitution. And ſee M. Cartwrights lyke Iudgment, in M. VVbigiſſes defence &c. pag. 385. paulo poſt med. 18 Fulke againſt Heſkines, San- ders &c. pag. 77. prope finem. 19 Caluin inſtit. l. 4. cap. 17. ſect. 39.

20 See Peter Martyr *lib. contra Gardinerum*, object. 88. 21 Chemnitius *examen part. 2. pag. 102. a paulo post medium*. 22 Chemnitius *Ibid.* 23 Chemnitius *Ibid.* 24 See this hereafter tract. 1. sect. 8. Subdiuision 2. in the margent at the letter k.  
\* See hereafter tract. 2. cap. 1. sect. 3. in the margent at. 16.

25 *Iustine* Apol. 2. were specially condemned for their impugning of the fine. and *Irenaeus* Sacramentes reseruatiō. As concerning the great obserued *care* had more of this Sacrament, then of the water of baptisme, that no part thereof should fall to the ground, to auoyd tedious repetitions, wee refer to that which is heareafter \* alledged in that behalfe, frō the knowne & euident testimonies, of *S. Austine*, and *Cyrril* (who liued aboute 1200. yeares synce) and of *Tertullian* and *Origen*, who lyued almost fourteene hundreth yeares synce.

As concerning the necessitie of myngling water with wine in the Chalice, before consecration of the Sacrament, it is so abundantly testified by the Fathers<sup>25</sup> of all ages, and Countries, that *M. VVhitgiste* sayeth; <sup>26</sup> *Cyprian* was greatly ouerseene in making it a matter so necessarie, in Celebration of the Lordes supper, to haue water myngled with wyne, which was at that tyme, no doubt, common to moe then to him. *M. Cartwright* likewyse acknowledgeth, that <sup>27</sup> in the mingling of water with wyne, a necessitie & great myserie was placed, as may appeare (saith he) both by *Iustine Martyr* and *Cyprian*. And *M. Iewell* speaking of this mixture, confesseth in lyke māner, saying: <sup>28</sup> In deed *S. Cyprian* & certayne ould Fathers spake of it, and

force it much. Ad but now hereto, that the *Armenians*, being the first wee reade of, that denyed this mixture, affirming (with our Aduersaries) that only wyne was to be vsed, were therefore specially condemned of errour, as witnes <sup>29</sup> *Theophilact*, and the Fathers of the sixt Councell

<sup>30</sup> of *Constantinople*, who about a thousand yeares synce alledged against them, <sup>31</sup> *S. Iames* his *Liturgie* in prooffe of the foresaid mixture. As concerning the receyuing of

<sup>26</sup> *M. VVhitgift* in his defence, &c. pag. 473. prope initium.  
<sup>27</sup> *M. Cartwright* alledged in *M. Whitgiftes* foresaid defence pag. 525. fine.  
<sup>28</sup> *M. Iewell* in his reply pa. 34. paulo ante med.  
<sup>29</sup> *Theophilact*, in *Ioan.* cap. 19. mentioning the water and bloud which issued from *Chrystes* syde, sayeth: Confundantur Armeni, qui non admiscunt in mysterijs aquam vino; non enim credunt, vt videtur, quod aqua ex latere egressa sit.

30 Concil. 6. Constantinop. can. 32. sayth: Nouimus quod in Armenianorum Regione, vinum tantum in sacra mensa offerunt, aquam illi non miscentes, qui Sacrificium inuentum paragunt: Which their vsage that Conncell there condemneth, saying there further against it: Nam & Iacobus Domini nostri Iesu Christi frater, &c. & Basilus Cefareæ Archiepiscopus, &c. mystico, nobis in scripto tradito, Sacrificio, ita peragendum, in sacro Mysterio, ex aqua & vino, sacrum poculum, ediderunt.

31 Ibid. *vt supra.*

of the Sacrament fasting, S. Augustine sayth. 32 It pleased the holy ghost, and was vniuersally obserued, that our Lordes body should enter into the mouth of a Christian before other meates, as Tertullian sayth thereof, 33 ante omnem cibum, before all meate; the reason wherof. Augustine affirmeth to be 34 (in honorem tanti Sacramenti) in honor of so great a Sacrament.

As concerning enioyned Chastitie vpon receyuing of the Sacrament, the wordes of S. 35 Hierome doe so plainly testify obserued Chastitie by the Laytie before the tyme of their Communion, that M. Fulke in this case acknowledged 36 Hieromes admonition giuen to married persons, to abstayne from companie with their wyues &c. which he there termeth 37 vnworthie, and 38 Popish Detraiment. Which said Popishnes, was yet by the other Fathers religiously obserued, as is confessed further by 39 Hospinianus. And as the laytie at their certayne tymes of receyuing, were thus enioyned; so ly kewyse to Priestes, in regard of their daylie celebratiō, was the obseruation of their Chastitie dayly enioyned. Wherein are euident and confessed the testimonies of S. Hierome, for the Latine Church; and of Origen for the Greeke Church; both of them 40 hereafter alledged. Whereto might be added the manie lyke sayings of other 41 Fathers.

### I I I. apud Osiandrum in epitom. cent. 4. pag.

181. fine. 36 M. Fulke against Heskings, Sadlers &c. pa. 4. 58. paulo post me. 37 M. Fulke Ibid. paulo post. 38 M. Fulke Ibid. 39 Hospinianus in historia Sacramentaria. l. 2. pag. 46. circa med. sayth: In primitiua Ecclesia Eucharistia sumptu fuerat casti. And he doth there demonstrate this particularly in sundry auncient Fathers. 40 See Hierome alledged hereafter tract. 1. sect. 7. subdiuision 3. at f. and Origen alledged there at 1. and see Origen saying confessed and reprehended by Chemnitius in his examen part. 3. pag. 50. a initio. & vide Ibid. pag. 58. b. post med. And see Hieroms sundry sayings confessed and reprehended by the Centuristes, Cent. 4. c. 7. col. 487. line 4.

\* See Innocentius epist. 1. ad Victoricum c. 9. & epist. ad Exuperium c. 1. and Syricius in epist. ad Himerium Taraconensem c. 7. and S. Leo ep. 82. ad Anastasium Thessalonicum cap. 4. & epist. 90. ad Rusticum cap. 1. and Gregorie 1. epist. 42. & 13. ep. 34. and S. Bede in cap. 11. Lucæ. And Hierome adu. Iouin. l. 1. c. 19. & in cap. 1. ad Titum.

III.

\* Daniel. 12. 11.

2 Whitaker l. de Antichristo pag. 21.

And M. Cartwright in his 2. Reply part. 1. pag. 508.

post med. sayth: Dyuers of the aunciēt and the chiefest of the imagined folly of Antichryst, as of one singuler person.

3 Fox in Apoc. c. 22. pa. 345. fine. post med.

4 Fox in Apoc. c. 13. pag. 392. fine.

5 D. Raynoldes in his conferēce with M. Hart pag. 552. fine.

\* See hereafter tract. 2. c. 1. sect. 3 in the margent at \* next before 13. See also the Sacrament tearmed the Sacrifice of the Aulter, by S. Austine in En-

Thirdly as concerning *Antichrist*, and also *Aulter*, and *Sacrifice*, which he is foretould \* to take away; M. VVhitaker confesseth touching Antichrist saying: 2 The Fathers for the most part thought that Antichryst should be but one man; but in that, as in many other things they erred. Concerning the short tyme of his persecution or raigne gathered from the Scriptures, M. Fox confesseth, that 3 almost all the holy and learned Interpreters, doe by a tyme, tymes, and half a tyme, vnderstand onely three yeares and a halfe: affirming further this to be 4 the consent and opynion of almost all the aunciēt Fathers. As concerning Aulter and Sacrifice, which (as D. Raynoldes granteth) 5 are linked by nature in relation & mutual dependance one of other,

so as the one being proued, the other is thereby established: and first concerning Aulter (in respect whereof the other was tearmed \* the sacrifice of the Aulter) Peter Martyr reprobeth the aunciēt Fathers, saying: 6 Petrus Alexandrinus attributeth more to the outward Aulter, then to the hyelie Temples of Christ. And yet further against 7 Optatus: Optatus l. 6. against Permemianus sayth. VVhat is the Aulter? Euen the seate of the body and bloud of Chryst. 8 such saynges as these (sayth Peter Martyr:) edified not the people, &c. And in no lesse plaine manner is Optatus foresaid saying mentioned and reprobued by 9 the Ceniury-wryters. As also Peter Martyr reprobeth the Fathers in generall, saying: 10 The Fathers should not wish soe much libertie haue seemed heere and there to haue

chirid, cap. 110. & de cura pro mortuis. cap. 18. and by Greg. in Luc hom. 37. and by Hierome epist. 59. ad Paulinum in solut. 5. quæstionis. And by Cyrillus Hierosolymitanus, in his wordes alledged hereafter tract. 3. sect. 1. in the margent vnder. t. at Anno 320. 6 Pet. Martyr in his Common places in English part. 4. pag. 255. b. post med. 7 Peter Martyr Ibid. pag. 226. a. initio. 8 Ibid. 9 Centur. 4. cap. 6. col. 409. l. 25. 10 Peter Martyr in his common places part. 4. pag. 225. b. antemed. And M. Cartwright in his second reply, the last part pag. 264. circamed. sayth: The ancient wryters abuse herein may

may easily appeare, in that, in this to great liberty of speech, they vsed to call the holy supper of the Lord a Sacrifice, and the communion table an Altar. And see Prætorius de Sacramentis pag. 287. post med. where he sayth: Anno 262. Syxtus secundus abrogauit mensas hæcenus vñtatas, & constituit Altaria, quæ magis representant Iudaismum, quàm Christianismum.

haue abused the name Altar. A word neuertheless so frequent with the auncient Fathers, that Ignatius the Apostles <sup>11</sup> doubted scholar, is by M. Cartwright & M. Iacob, <sup>11</sup> confessed to haue vsed the same accordingly.

Now as concerning Sacrifice (in respect whereof the Ecclesiasticall minister, was by the Fathers <sup>12</sup> called properly a Priest) it is affirmed by our learned Aduersaries, that the more auncient Fathers, namely \* Athanasius, Ambrose Augustine, Arnobius, &c. erred herein; and so fully, that their supper (is therefore said to haue) carried the face of a renewed collation, imitating ouer verily the Iewish manner of sacrificing, &c. that they & forged a Sacrifice in the Lords supper, without his commandement, and so adulterated the supper, with adding of

<sup>11</sup> M. Cartwright in his 2. reply part. 1. pag. 517. prope finē sayth: Ignatius calleth the communion table vnproperly an Altar; M. Cartwright placing in his margin there *ducius hæcior*. And see the lyke mention of Ignatius confessed by M. Iacob in his reasons taken out

of Godes word &c. pag. 58. post med. And see the same word accordingly vsed by Ignatius in epist. ad Philadelph. <sup>12</sup> See hereafter tract. 3. sect. 1. initio. at 5. \* See this affirmed by Caluin hereafter tract. 3. sect. 1. in the margin vnder the letter t. at Anno 320. And M. Doctor Field l. 3. of the Church c. 19. pag. 107. post med. sayth in excuse of Caluin: The reason doubtlesse that moued the Fathers soe much to vrge that mysticall Sacrifice of Chryst in the blessed Sacrament, was, for that they lyued in the midst of Iewes & Gentills, both whose Religion consisted principally in Sacrifice: the Fathers therefore to shew that Christian Religion is not without Sacrifice, and that of a more excellent nature then theirs were; did much vrge, that Chryst once offered for the synnes of the world vpon the Altar of his Crosse, is dayly in mystery offered, slayne, and his blood powered out on the holy table: and that this Sacrifice of Chryst, slayne for the synnes of the world, thus continually represented, and lying in our memories, is the Sacrifice of Christians. Thus confisseth hee the playne Doctrine of the Fathers pretending onlie them to haue thus vrged Sacrifice against the Iewes and Gentills: whereas it is euident that their frequent assertions of Sacrifice are in their Commentaries vpon the Scripture, and such other their Wrytinges, as concerne nothing at all, eyther Iew or Gentill; but meereley, and onely the instruction of Christians. In respect whereof M. D. Fulke affirmeth, that the Fathers receyued their confessed Doctrine of Sacrifice from the Iewes and Gentills, saying in his reioynder to Bristowes Reply, &c. pag. 28. antemed. The name of Sacrifice, which the Fathers vsed commonly for celebration of the Lordes supper, they tooke of the Gentills, and Iewes: but how proue you they had it from the

the Scriptures? § Caluin in omnes Pauli epist. in Hebr. c. 7. vers. 9. pag. 924. b. sayth: Quo magis tot veteres Ecclesie Doctores hac opinione occupatos fuisse miror, &c. cerè vt error errorem trahere solet. cum ipsi Sacrificium in Christi cœna, nullo eius mandato finxissent, adeoque cœnam adulterassent, addito sacrificio, colores postea hinc inde accerfere conati sunt, quibus errorem suum fucassent. And in his booke de vera Ecclesie reform. (ext. vt in Tractat. Theologic. Caluini) pag. 389. b. sine, he further sayth: Veteres excusandi non sunt, quatenus scilicet ipsos apparet a puro & genuino Christi instituto deflexisse: nam cum in hunc finem celebranda sit cœna, vt sacrificio Christi communicemus, eo non contenti, oblationem quoque addiderunt. hoc auctarium vitiosum fuisse dico &c.

† The Centurie- sacrifice. That Cyprians iudgment (herein) is † superstitious. wryters in their That also the wrytings of Irenæus and Ignatius (who are thirde Centurie. most auncient) are herein so incommodious & dangerous, & that col. 83. line 34. re- h presently after the Apostles tymes, the supper of our Lord was turned proue Cypriâ say- into a Sacrifice. In so much, as some of our aduerfaries ing: Sacerdotem in- into a Sacrifice. In so much, as some of our aduerfaries quit (Cyprianus) doubt not to charge the most auncient Fathers, euen vice Christi fungi, with & Deo Patri Sacri-

ficiū offerri. And in their Alphabeticall table of that Centurie. at the letter S. they say hereof, Sacerdotem vice Christi in Cœna domini superstitiosè assit Cyprianus. 83. 34. g The Centuristes cent. 2. c. 4. col. 55. line. 43. vndertaking to set downe the declining, peculiar incommodious opynions, & errors of the Doctores of those tymes, doe in their said Tract of this matter col. 63. prope initium say: Et si Doctores huius seculi de Sacrificio inuenio in Eucharistia Deo faciendo, nihil habeant: tamen quedam ambigunt & incommode dicta in quibusdam occurrunt, vt in epist. Ignatii ad Smyrnenfes: Non licet (inquit Ignatius) sine Episcopo neque offerre, neque Sacrificium immolare, neque δοξῶν ἐπιτελεῖν; Which wordes they doe afterwarde col. 167. line 17. affirme to be periculosa & quasi errorum semina. And col. 63. line 20. they say in lyke manner of Irenæus. De oblatione porro, & Irenæus libro. 4. c. 32. &c. satis videtur loqui incommode, cum ait: Noui Testamenti nouam docuit (Christus) oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo offert Deo. In so much as they haue no other colour to excuse Irenæus forsaide saying, but to thinke that he hereby onely meant the oblation of bread offered by the people to the vse of the Lordes supper, and afterwarde the remainder therof to the vse of the Priestes and of the poore, as though Christ, in his oblation made in his institution of the Sacrament, whereof Irenæus expressly here professeth for to speake, did (to vse Irenæus wordes) teach or prescibe this foresaid offering to the vse of the poore to be the new oblation of the new Testament: this being no lesse then vpon violence to Irenæus wordes and meaning, the Centuristes doe therefore (col. 113. line 23.) playnely charge him to haue bene negligent and improper in his speaking, (and) often calling the Eucharist an oblation. Lastly these foresaid sayings of Ignatius and Irenæus, are so plaine to the Centuristes, that although they be accordingly extant in all Copies and libraries, the Centuristes yet bluth not to say of Ignatius his saying; that they doe partly

partly suspect it, as inserted (col. 113. line 9.) and of Irenæus his foresaid saying, they say: *Si tamen locus fraude ac mendo vacat.* col. 63. line 22. Which extremest thife, they would neuer thus haue vndergone, had not the said sayings appeared plaine and manifest with vs, and against them in this question of Sacrifice. For which cause they doe, as before, place them in their foresaid speciall tract or recytall of the Doctors errors of those tymes: affirming withall, as before, Ignatius his foresaid wordes to be *incommodè dicta*, & *periculosa* & *quasi errorū semina*. And of Irenæus, that, *scitis videtur loqui incommode* &c. Which said reprehension made by the Centuristes, is in them so euident and not to be excused, that M. Sutcliffe doth accordingly confesse the same, in his subuersion of the three Conversions pag. 32. circa med. b Sebastianus Francus in his epist. de abrogandis in vniuersum, omnibus Statutis Ecclesiasticis.

with propitiatorie \* Sacrifice, and Sacrifice for the dead. And with further acknowledgment that § Sacrifice for the dead, is the tradition of the Apostles: which poynnt of Sacrifice is so confessedly auncient, that our learned Aduersarie M. Ascham is enforced to acknowledge that \* *not first beginning thereof* (lynce the Apostles tyme:) can be shewed. So chargeable were the Fathers, no lesse then wee now are, in that great question of † Sacrifice.

## I I I I.

Fourthly concerning praier for the dead, it is affirmed that 2 *it* preyayled with in three hundreth yeares after Chryst: that 3 Ambrose allowed praier for the dead, and that *it* was the cōmon error of his tyme: that 4 Chrysostome and Hierome allowed praier for the dead: that 5 Austine blyndly defended yr: that it was lyke wyse taught by 6 Origen, Ambrose, Prudentius, and Hierome, also by 7 Austine, Epiphanius, and Chrysostome: that *it* was generall in the Church long before the days of Austine, as appeareth in Cyprian and Tertullian: that also as M. Fulke acknowledged 8 Tertullian, Cyprian, Austine, Hierom, and a great many more do

wittnes

ther the particular sayinges of Ambrose, Chrysostome, Augustine, Gregory, Bede, and of the third Councell of Brach. And concerning the Fathers further testimonies for Masse, see more hereafter tract. 3. sect. 1. in the margin at the letter t. § See next hereafter at h. \* Ascham in Apolog. pro Cæna Domini &c. pag. 31. post med. sayeth: *Quibus temporibus, & per quos homines, Cæna Dominica de possessione sua per Missam deturbata sit, verisimè sciri non potest, &c. puto tamen originem Missæ partim ex sacrificijs illis demanasse, quæ impij Sacerdotes Iudæi supra modum auxerunt, &c. existimo etiam magnam partem Missæ, ex Gentibus, in nostram religionem profluxisse, &c.* Thus wandereth he ypon surmyse without all prooff.

Andreas Chraſto-  
nius lib. de Oficio  
Missæ pag. 167. ini-  
tio, recyting the Fa-  
thers opynion hereof  
sayeth: *Dicta autem  
Patrum non solum  
impetrationem, sed  
etiam intrinsecam  
quandam vim pla-  
candi innuunt.* Ori-  
genes ho. 13. in Le-  
uiticum ait: *Ista est  
commemoratio so-  
la, quæ propitium  
facit Deum homi-  
nibus.* Athanasius  
in sermone de defun-  
ctis apud Damascē-  
num, ait: *Incruen-  
tæ hostiæ oblatio  
propitiatio est. To  
which end healled-  
geth lyke wyse sur-*

† See next hereafter at k. And see further *Bullingers Decades* in English. pag. 1082. a. post med. 2 *M. Fulke* in his *Retentiuē* &c. pag. 106. initio. And see *Bucer* in *sacra quatuor Euang. of 1536.* pag. 311. ante med. 3 *M. Fulke* in his confutation of purgatorie pag. 78. fine & 320. ante med. & 326. initio. 4 *M. Fulke* Ibid. pag. 194. ante med. 5 See *M. Fulke* Ibid. pag. 349. post med. 6 *Chemnitius* examen part. 3. pag. 93. b. 94. a. b. 7 *Chemnitius* Ibid. pag. 107. b. ante med. i *M. George Gifford* in his demonstration that our Brownistes be full *Donatistes* pag. 38. and see hereafter tract. 1. sect. 7. example 6. k *M. Fulke* in his confutation of purgatorie. pag. 362. ante med. Et vide Ibid. pag. 303. circa med. & 393. paulo ante med.

8 *Bucer* in his enarrat. in *sacra quatuor Euangelia* printed Besile. 1536. in Matth. c. 12. pag. 311. paulo ante me. sayth: *utrinque*, that Sacrifice for the dead is the tradition of the Apostles: \* that prayer & almes were made for the dead almost from the verie beginning of the Church. That lykewyle prayer for the dead is taught in the writings now extant vnder the name of *Dionysius Areopagita*, who is mentioned in the *Acts*, and those wrytinges, as well<sup>a</sup> acknowledged by *M. Fulke* to haue bene written aboute 1300. yeares since (which was longe before the objected \* tymes to the contrarie of *Eusebius* and *Hierome*) as also alledged specially by *M. Sutcliffe*, as being<sup>o</sup> most auncient, and the best wittnes of Antiquitie.

In lyke manner concerning *Lymbus Patrum*, whereas *Beckarmyne*

neque negandum est defunctorum animas pietate suorum viuientium releuari, cum pro illis sacrificium mediatoris offertur &c. Hinc itaque non dubitatum exortum hoc in defunctos officium pro illis orandi & sacrificandi, &c. I *M. Doctor Fulke* in his confutation of purgatory pag. 353. And *Chemnitius* in his examen part. 3. pag. 110. a. circa med. sayth: *Apud Dionysium oratio pro defuncto fit in Templo*: And see further there pag. 100. b. post med. and 101. a. initio. & vide *Dionys. de Eccles. Hierarch. cap. 7. part. 3. in Act. 17. 34.* n *M. Fulke* against the *Rhemish Testament* in 2. Thess. 2. sect. 19. fol. 361 b. paulo ante me. thinketh that *Dionysius* lyued in the tyme of *Origen*. And *Hermanns Pacificus* in his *Theses*, &c. pag. 139. fine, maketh this *Dionysius* much auncient to *Chrysostome*, saying: *Quæ posteriorum explicatio consentit cum illis quæ multo ante (Chrysostomum) Lio yf. s. de hac rescriptis, cum ait in lib. de Ecclesiast. Hierarchia &c.* And *M. D. Bridges* Lord Bishop of Oxford, in his defence of the Government, &c. pag. 917. prope finem, sayth: *Itake this Dionysius to haue bene before Basil.*

\* Whereas it is vually objected against this booke that yf it had bene the wryting of *Dionysius*, then *Eusebius* or *Hierome* would haue mentioned it, this confessed antiquity thereof before their tymes auoydeth that obiection, which is also no lesse playnelie auoyded by *Eusebius* hist. l. 5. c. 26. and *Hierome* (in *Carul. prope initium*) who signify that the bookes offusd y wryters we e vnl nowne to them. o *Sutcliffe* de Presbyrio c. 11. pag. 91. prope finem sayth: *Dionysius antiquitatis optimus sanè testis. videtur enim esse antiquissimus, &c.* And *M. Oliuer Ormerode* in his picture of a Puritane printed

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91 Tract. I. Sect. 3.

printed 1605. fol. G. 3. a. ante med. sayth: I referre you to Tertullian, Iustine Martyr, Cyprian &c. but what doe I cyte these Fathers? Dionysius Areopagita, who lyued in the Apostles tyme maketh mention of the crosse in Baptisme, de Ecclesiast. Hierarchia cap. de Baptismo. And see further there fol. G. 2. b. fine. Also the protestant Treatise, entitled Consensus Orthodoxus printed in folio Tiguri Anno 1578. fol. 198. b. initio. alledgeth and affirmeth Dionysius, who wrote de Ecclesiastica Hierarchia to have liued Anno Christi 96. And the Lord Archbishope of Canterbury in his Answer to the admonition pag. 105. sect. vlt. alledgeth Dionysius saying: Dionysius Areopagita in his booke de caelesti Hierarchia, and seauenth Chapter speaketh thus, &c. And see M. Cowper late Bishop of Winchester in his Dictionariu historicum, &c. annexed to his Thesaurus, &c. printed 1578. at the word Dionysius Areopagita. And see hereafter in this section subdiuision 13. in the margin at this marke L.

Bellarmyne alledgeth in prooffe thereof the playne testimonies of the greeke Fathers, as namely of <sup>2</sup> Iustine, Irenaeus, Clemens, Origen, Eusebius, Basil, Nazianzen, Nyssen, Epiphanius, Chrysostome, &c. And of the Latine Fathers, <sup>3</sup> Tertullian, Hyppolitus, Cyprian, Hilarie, Gaudentius, Prudentius, Ambrose, Hierome, Rufinus, Ausine, Leo, Fulgentius &c. our Aduersarie Damianus answareth to their testimonies saying: <sup>4</sup> As concerning them, they were not instructed out of Gods word, neyther doe they confirme their opinion from it, but onely from their owne conceits, &c. In lyke plaine manner doth M. Iacob make his acknowledgment saying: <sup>5</sup> All the Fathers with one consent affirme, that Chryst deliuered the soules of the Patriarches and Prophetes out of hell at his comming thither, and so spoyled Satan of those that were in his present possession: Whereunto might be added the lyke liberall and plaine <sup>6</sup> confession of M. VVhitaker

2 Bellarm. tom. 1. l.

4. de Christi Anim.

ma cap. 14.

3 Bellarm. Ibid.

4 Damianus ad Roberti Bellarmini disput. par. 1. pag. 176. paulo post med.

5 See this in M. Bilsons booke of the full redēption of mankynd pag. 188. fine. And see M. Iacob further in his defence of the Treatise of Chrystes sufferinges pag. 199. paulo post me.

And see M. Bilsons

lyke acknowledgmēt in his booke of the full redēption &c. pag. 189. post med. & in his Suruey &c. pag. 656. post med. <sup>6</sup> M. Whitaker contra Duræum l. 8. pag. 567. fine, answereth to Duræus his testimonies from the Fathers, concerning Lymbus Patrum saying: Quod Scripturis euincere minus potuisti, id Patrum testimonijs proculdubio conficies; de quibus, vt tibi, quod sentio, liberè, breuiterque respondeam, apud me vna Scripturae vocula plus habet ponderis, quàm mille Patrum, sine Scripturis, pronuntiata: itaque non expectabis, dum singularim hos Patrum errores diluo: And see further M. Whitaker Ibid. pag. 773. initio. And D. Barlow in his defence of the Articles of the Protestantes Religion pag. 173. post med. sayth hereof: This passeth most ryse among the Fathers, who taking Inferi for Abrahams bosome, expound it, that Chryst went thither, ad liberandum liberandos, to conuey the Fathers deceased, before his resurrection, into the place where now they are.

7 *Iohannes Lascius* in the booke entituled, De Rufforum, Muscovitarum & Tartarorum religione pag. 122. initio. & 123.

8 See the testimony of *Ignatius* in his epistle ad *Trallianos* paulo post med. it is acknowledged by *M. D. Hill* in his defence of the Article, That *Christ* descended into hell fol. 22. a. circa med. and by *M. Bilson* in his Suruey of *Christes* sufferings &c. pa. 657. & 658. And see the lyke Testimony of *Thaddaeus* apud *Euseb. hist. l. r. c. vlt.* it is also alledged and defended by *M. Bilson* in his Suruey &c. pag. 657. & 658. & 660.

9 *M. VVhigfite* in his defence, &c. pag. 408 ante med.

10 *Matth. 10. 3.*

11 *Frigenilleus Gavius* in his *Palma Christiana* pag. 74. post med. 12 *Centur. 2. c. 10. col. 221. line 51. & vide Ibid. col. 58. line 49. and col. 43. line 58. and see D. Humfrey* in *Iesuitismi* part. 2. rat. 5. pag. 527. fine: and *Osiander* *centur. 2. l. 4. c. 4. pag. 84. fine.*

13 *Osiander* *centur. 2. pag. 56. paulo post med. and the Century-writers cent. 2. col. 207. line 49. p* So say the Puritanes in their briefe discouery of vntruthes &c. conreynd in *D. Bancroftes* sermon pag. 203. fine. And the Century-writers cent. 2. c. 4. col. 58. line 30. speaking of the tymes next after the Apostles say: *Nullus ferè doctrinæ locus est, qui tam citò obsecrari cæperit, atque hic de libero arbitrio: & Ibid. col. 59. line 11. they further say of those tymes: Eodem modo Clemens liberum arbitrium vbique asserit, vñ*  
apparet

taker & *M. D. Barlow*. In so much as *Iohannes Lascius* a learned Protestant of *Polonia*, doubteth not to affirme? and deryue the doctrine therof from manifest<sup>s</sup> testimonies of *Ignatius*<sup>9</sup> who was scholler to *S. Iohn*, as also of *Thaddaeus*, who was one of<sup>10</sup> the twelve. The authoritie and credit of which last testimonie, *Frigenilleus*<sup>11</sup> *Gavius* (an other Protestant wryter) vndertaketh specially to defend.

V.

Fifthly as concerning *Freewill*, it is affirmed, that the most auncient<sup>12</sup> *Irenæus* admitteth *Freewill* (euē) in spirituall actions: that *Iustine*<sup>13</sup> extolled to much the liberty of mans will in obseruing the Commandements of god. And yet further of *Freewill*, that Protestantes<sup>p</sup> know that euer since the Apostles tyme, in a manner, it florished euerie where, vntill *Martin Luther* tooke the sword in hand against it. And that accordingly the most auncient Fathers, namely, \* *Cyprian*, *Theophilus*, *Tertullian*, *Origen*, *Clemens Alexandrinus*, *Iustine*, *Irenæus*, *Athenagoras*, *Tatianus*, &c. erred therein.

V I.

Sixtly, as concerning *freewill* and merit of workes, *M. D. 9 Humfrey* sayth. It may not be denyed, but that *Irenæus*, *Clement* and others (quos vocant Apostolicos) called Apostolicall (in respect of the tyme in which they lyued) haue in their wrytinges the opynions of *Freewill*, and merit of workes. And in lyke manner doe our learned Aduersaries affirme, that *Austine* taught<sup>14</sup> assiance in mans merites towards remission of synnes; that<sup>15</sup> *Origen* made good workes the cause of Iustification: that<sup>16</sup> *Chrysostome* handleth impurely the doctrine of Iustification, & attributeth merit to workes: that not<sup>17</sup> *Cyprian* onely, but almost all

apparet in eiusmodi tenebris non tantum fuisse omnes eius seculi doctores, verum etiam in posterioribus eas subinde creuisse, &c. \* Hereof see *Abraham Schultetus* in *medulla Theologiae Patrum* pag. 379. post med. & 304. post med. & 466. fine, & 151. paulo ante med. & 105. circa med. & 98. circa med. & 48. prope initium & fine & 66. fine & 73. initio, & 40. ante med. And see the *Century-writers* cent. 1. c. 4. col. 58. line 30. & col. 59. line 11. & centur. 3. c. 4. col. 77. & 78. & col. 48. line 15. q *Hymfred*. *Iesuitini* part. 2. pag. 530. ante med. And concerning the confessed Doctrine of merit of workes in *Clemens Alexadrinus*, *Theophilus*, *Cyprian*, *Iustine martyr* &c. See *Abraham Schultetus* vbi supra pag. 48. ante med. & 122. post med. & 151. post med. and the *Century-writers* cent. 1. c. 4. & cent. 3. c. 4. 14 See *Brenius* in confell. *Wittenberg*. And *Osiander* cent. 4. pag. 520. post med. And the *Deuynes of VVittenberge* in the *English Harmony of Confessions* pag. 509. post med. and the *Century-writers* cent. 5. col. 507. line 40. & col. 1133. line 26. and *Melanchton* lib. 1. epist. pag. 290. initio. & in *Confil. Theolog.* pag. 240. initio. and see *Colloqu. Altemberg*. fol. 307. a. initio. and b. initio. 15 The *Centurists* cent. 3. col. 265. line 54. and col. 266. initio. 16 Cent. 5. col. 1178. 17 *M. VVhitaker* in respons. ad rat. *Camp. rat.* 5. pag. 78. and see him in *M. Fulkers* defence of the *English translations* pag. 368. ante med.

all the most holy Fathers of that tyme were in that error, as thinking so to pay the paine due to synne, & to satisfy Godes Iustice. In so much as *Luther* doth therefore call <sup>18</sup> *Hierome*, *Ambrose*, *Austine* and others, *Iustice-workers of the old Papacie*: And *Bullinger* also doth acknowledg, that <sup>19</sup> the doctrine of *Merites*, *Satisfaction* and *Iustification of workes* did incontinently after the *Apostles* tyme lay their first foundations. And *M. VVotton* not forbeareth to taxe for this very point of <sup>20</sup> *Merit*, the <sup>21</sup> vndoubted and <sup>22</sup> confessed wrytinges of *Ignatius the Apostles knowne scholler*, answering <sup>23</sup> to his objected testimonie: <sup>24</sup> I say playnly this mans testimonie is nothing worth, because he was of little iudgment in *Deuinitie*.

<sup>18</sup> *Luther* in *Gal.* c. 4. and after the *English translation* fol. 220 a. post med. and b. ante, & post med. where for the latin worde *Iustitarius*, the *English* translateth *Merit-mongers*.

<sup>19</sup> *Bullinger* vpon the *Apoc.* ferm. 87. fol. 270. b. prope initium.

V I I.

<sup>20</sup> See *Ignatius* his saying, concerning merit, extant in his *Epistle to the Romanes*, alledged in *M. VVottons* defence of *Parkins* &c. pag. 339. fine. <sup>21</sup> *Irenaeus* who lyued almost 1500. yeares synce, doth l. 5. adu. haer. versus finem, & apud *Eusebium* l. 3. c. 30. versus finem, alledge a saying of *Ignatius* yet to be found in his said epistle to the *Romanes*. And *Hierome* in *Catal.* and *Eusebium* l. 3. c. 3. do mention *Ignatius* his epistle to the *Romanes*, alledging lykewyle a great part therof, answerably found in the said Epistle, now extant. And lyke mention and recytall doe they make of sundry his other Epistles. <sup>22</sup> *M. VVhitgiste* in his defence, &c. pag. 408. circa med. acknowledgeth and vrgeth these Epistles of *Ignatius*, alledging in prooffe of them *Hierome* and *Eusebius*. And *M. Cartwright* in his answer thereto, doth not so much as deny the said Epistles.

23 M. V. Whitgift vbi supra, sayth Ignatius was S. Iohns Scholler, and liued in Chrystes tyme, and see pag. 343. prope finem. 24 M. V. Otton in his defence of M. Parkins pag. 340. And whereas M. V. Otton in the same place to proue these epistles counter, sayte alledged this saying of Ignatius: *VVhosoener doth not fist euery Lordes day cr Sabboth, except Easter day onely, is a murderer of Chryst*: which, sayth M. V. Otton, is absurd; to forbear M. V. Ottons misallegding of Ignatius his wordes, which are directly to the contrary of that he alledgeth, condemning indeed fasting vpon the Lords day: whereof see M. Cartwright in M. V. Whitgifts defence pag. 99. fine, who alledgeth this intended sentence as the vndoubted saying of Ignatius. As concerning the matter, the Lords day being the day of our Sauours Resurrection, and so to vs a day of ioy, it was euer in regard thereof, prohibited to fast thereupon. As concerning the phrase of *killing Chryst*, it is to be taken, as spoken of murdering or kylling only by way of signification, or in a lyke sober sence, as when the Apostle affirmeth vs to be *buried with Chryst in Baptisme*. Rom. 6. 4. & Collos. 2. 12. Or as when he affirmeth of synners, that they *Crucifye againe to themselves the sonne of God*, Hæbr. 6. 6. In so much as M. V. Whitgift in his defence pag. 102. ante med. and M. Hooker l. 5. sect. 72. pag. 209. circa med. doe both of them specially mention, and answere this very objection vrged by M. V. Otton.

V I I.

Seauently concerning Freewill, merit of workes, inuocation of Saintes, and such other lyke; the Lord Archbishop of Canterbury

discourfing of doctrine taught in any age since the Apostles tyme, affirmeth without any other exception, of age or Father, that (to vse his owne wordes) *almost all the Bishopes and wryters of the Greeke Church and Latine also, for the most part, were spotted with doctrines of Freewill, of Merite, of*

*inuocation of Saintes, and such lyke.* And so accordingly, concerning inuocation of Saintes, M. Fulke sayth: *I cōfesse that Amlo post initium, and brose, Austine, and Hierome held inuocation of Saintes to be lawfull.* And it is in lyke manner yet further confessed and affirmed of the Fathers in particuler, that *in Nazianzen, Basil, and Chrysostome, is mention of Inuocation of Saintes: that Theodoret also speaketh of praiers vnto martyrs: that Leo 20 ascribeth much to the praiers of S. Peter for him: that 22 manie of the ancient Fathers held, that the Saintes departed, praie for vs.* And to omit lyke further confession concerninge 23 *Ambrose 24 Basil, Nazianzen, Gregory Nyssen 25 Theodoret, Hierome,*

*Saintes, &c.* t Fulke in his reioynder to Bristow pag. 5. fine. 19 M. Fulke against the Remish Testament in 2. Pet. c. 1. sect. 3. fol. 443. paulo post med.

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20 Ibid paulo post med. 21 Ibid. paulo ante med. 22 Ibid. paulo ante med.  
23 M. Fulke against purgatorie pag. 310. 24 Chemnitius *examen part. 3. pag. 200. a.*  
*fine, sayth: Inuocatio Sanctorum tandē circa Annum Domini 370. per Basilium, Nyf-*  
*senum, & Nazianzenum in publicos Ecclesiæ cōuentus inuehi cepit.* 25 Chemnit.  
Ibid. pag. 211. a. ante med. And see further concerning Hierome, Bullinger in *Apoc. Sermon.*  
87. fol. 270. b. ante med.

rome, and concerning also euen \* S. Augustine him selfe; s. \* Chemnitius Ibid.  
Cyprian who was much their auncient, is charged <sup>26</sup> to as- <sup>pag. 211. a. initio. al-</sup>  
firme, that martyrs and dead Sayntes did pray for the lyuing. And <sup>ledge</sup> S. Austine  
the Centuristes charge Origen (who was auncient to Cy- <sup>innocating S. Cy-</sup>  
prian) with <sup>27</sup> prayer for him selfe to holy Iob, and <sup>derb saying thereof:</sup> \* invocation of  
Angells, affirming further that <sup>28</sup> there are manifest steps of Hæc Augustinus:  
Invocation of Sainies in the Doctors of that auncient age. <sup>sine scriptura, rem-</sup>  
<sup>poribus & consue-</sup>  
<sup>tudini cedens.</sup>

**V I I I.**

Eighty concerning Baptisme, and grace conferred by  
it, and other Sacramentes; it is confessed that the most  
auncient Fathers (who succeeded next to the Apostles  
schollers) namely Iustine, Clement, &c. <sup>2</sup> thought regeneration  
(not to be signified but) wrought by Baptisme & the worde, vn-  
to which (two) ioyned together, they attribute efficacie, that is to  
say, remission of synnes: that \* y<sup>e</sup> was a great error of the ould Doctors, in  
that they supposed the externall water of Baptisme, to be of any value,  
towards the purging of synne: that <sup>†</sup> Austine did inconsiderately  
affirme the Sacramentes of the new Testament to giue saluation:  
that also <sup>3</sup> Origen, Tertulian, and Cyprian mention how that the  
baptized persons were accustomed to be signed with the signe of the  
Crosse. That there were lykewyse then vled in Baptisme,  
sundry other Cerimonies, as & the Priests consecration of the  
water of Baptisme, <sup>4</sup> Abrenunciation, <sup>5</sup> triple immersion, <sup>6</sup> vncti-  
&c. that (by Beza's Iudgment) such & Fathers (as were) most  
auncient inuocados putauit,  
hom. 1. in Ezech.

<sup>28</sup> Centur. 3. c. 4. col. 83. line 47. it is said: Videas in Doctorum huius sæculi Scriptis  
non obscura vestigia inuocationis sanctorum. <sup>2</sup> Centur. 2. c. 4. col. 47. line 43. and  
in cetur. 3. c. 4. col. 82. line 33. it is said: Affirmare audeat Cyprianus quod persona Baptizans  
Spiritus sanctum conferat, & Baptizatus minus sanctificet, &c. \* Zuinglius: om. 2.  
de Bapt. fol. 70. <sup>†</sup> Musculus loc. commun. pag. 299. post med. sayth thereof: Inconsideratè  
dictum est ab Augustino &c. <sup>3</sup> Centur. 3. cap. 6. col. 125. line 16. <sup>6</sup> Cent. 3. col. 28. lin.  
50 & col. 124. l. 4. And see Cyprian. 1. Epist. ult. ante r. e. where he sayth: Oportet verò  
mundari & sanctificari aq. a prius a sacerdote. And see Cent. 4. col. 45. line 44. <sup>4</sup> Cët.  
3 col. 124. line 53, & col. 126. line 20. <sup>5</sup> Cent.

5 Cent. 3. col. 125. line 1. & 124. line 57. 6 Cent. 3. col. 125. line 9. § Beza in *Epist. Theolog. epist. 3. sayth*: Totum illum apparatus in quo vetustissimi etiam illi baptismum & Cœnam Domini se exornare posse putârunt, non satis mirari possum &c. pag. 79. initio. *And has in g receyved sundry of those Cerimonies be calleth th<sup>e</sup> hystronicas ineptias*, pag. 80. *prope initium, saying the e further*: Certè qui Apostolos faciunt istarum ineptiarum auctores, in refutatione quidem digni sunt, quârumcunque sunt vetusti Scriptores, &c. *And a little after wards*; plerique tamen ex vetustissimis illis Christianorum Sacra non aliter quàm Cereris mysteria quædam occultanda censuerunt, &c. Et totam illam actionem, &c. in *2<sup>a</sup> p<sup>a</sup> p<sup>a</sup> 1<sup>a</sup>* quædam, & ne ipsis quidem multis plerique intellecta, Sacra transformârunt.

7 So sayth Cart- auncient, adorned their Sacramentes with excesse of cerimonies: *Wright in M. VV<sup>th</sup> hit* 7 that *Austine was of mynd*, that children could not be saved with-  
gistes defence &c. out Baptisme: that *Austyne and manie Fathers were of the*  
pag. 522. fine. And same opinion. In so much, that, as *Caluin* confesseth, the  
Ibid. pag. 516. And Fathers here vpon doubted not, *almost from the verie be-*  
*Bullinger* in his de- cades in English, *gymning of the Church, to vse the Baptisme of lay persons in danger of*  
decad. 5. ser. 8. pag. death. In lyke maner concerning *Chrisme* or *Confirmation*,  
1049. a. circa med. to omit the plaine sayings of *S. Augustine* and other Fa-  
8 Musculus loc. thers, as also the lyke euident confession of \* *Caluin*;  
cõmun. de Baptif- u *Chemnitius* reprehendeth herein sundry of the most  
mo pa. 308. post me. auncient Fathers, namely *S. Cyprian, the Laodicene Councell*,  
9 *Caluin. institut.* *Melchisedes, Cornelius* and *Tertullian*. And the Ministers of  
lib. 4. c. 15. sect. 20. *Lincolne-Diocese* charge \* *Tertullian, Cyprian, Ambrose* with  
1 Aug. contra lit. error of vsing the Crosse, in confirming those that were baptyzed, &c.  
Petil. l. 2. c. 104. tom. IX. Ninthly  
7. sayth: Sacramen-  
tum Chrsimatis in

genere visibilium signorum, Sacrosanctum est, sicut ipse Baptismus. *And rom. 9. in epist. Ioan. tractat. 3. be sayth*: Vnctio spiritalis ipse Spiritus sanctus est. cuius Sacramentum est in vnctione visibili. *And Ibid. tract. 6. be preuenteth an obiection saying*: Numquid modo quibus imponitur manus, vt accipient Spiritum sanctum, hoc expectatur, vt linguis loquantur? aut quando imposuimus manus istis infantibus, attendit vnusquisque vestrum, vtrum linguis loquerentur, & cum videret eos linguis non loqui, ita peruerso corde aliquis vestrum fuit, vt diceret, nõ acceperunt Spiritum sanctum? *And a little after*. Si vis nosse quia accepisti Spiritum sanctum, interroga cor tuum, ne fortè cum Sacramentum habes, virtutem Sacramenti non habeas.  
\* *Caluin. institut. l. 4. c. 17. sect. 43. sayth*: Si quis vetustate tueri huiusmodi inuentiones velit, nec ipse ignoro, quàm vetustus sit Chrsimatis & exufflationis in Baptismo vsus, quàm non longe ab Apostolorum ætate Cœna Domini tacta rubigine fuerit. u *Vide Chemnitius. examen. part. 2. pag. 58. a. post med. and 64. b. a. item 1. and 62. a. post med.* x The Ministers of *Lincolne-Diocese* in their abridgment, &c. pag. 42. ante med.

## I X.

Nymby, concerning Confession, Absolution, Pen-  
 nance and Satisfaction, it is confessed, that euen <sup>10</sup> in  
 those (former) tymes of Cyprian and Tertullian was vsed priuate  
 Confession (euen) of thoughtes and lesser synnes; and that the  
 same was <sup>11</sup> then commanded and thought necessary; that also as  
 then, <sup>12</sup> Penance (or) satisfaction was inioyned according to the  
 offence; that the same Fathers <sup>13</sup> thought by (such) their ex-  
 ternall discipline of life, to pay the paines due for synnes, and to sa-  
 tisfy Gods iustice. That <sup>14</sup> not Cyprian only, but almost all the  
 most holy Fathers of that tyme were in that error: and that the  
 Prielt when confession was (as be fore) made, and pen-  
 nance inioyned <sup>15</sup> did afterwards absolue the penitent (euen)  
<sup>16</sup> with the now lyke vied Cerimony of imposing his hand.

## X.

Tenbly concerning the Primacy of Peter about the other  
 Apostles (acknowledged by <sup>1</sup> Calu:n, <sup>2</sup> Musculus, and sundry  
 other learned Protestantes) the antiquity of this opi-  
 nion is fully confessed by M. Fulke, who speaking of Leo  
 and Gregory Bishops of Rome, the first of them about Anno  
 Dom. 440. and th' other about 590. sayth: <sup>4</sup> The mysterie of  
 inquiry hauing wrought in that seate (of Rome) neere fyue or six  
 hundred yeares before them (so aunciently before them did  
 the Roman Sea in his opinion begynne to be Papall)  
 and then greatly encreased, they were so deceyued with long con-  
 tinuance of error, that they thought the dignity of Peter was much

more 127. lin. 44.

<sup>16</sup> Vide Ibid. And

see this Cerimony of imposing the Priestes hand in absolution, mentioned by Cyprine  
 in ser. de lapsis paulo ante med. & l. 3. epist. 17. & 18. & in Concil. 4. Carthag. Can. 76. &  
 78. & Chrysost. in Iohn. 20. hom. 8. fine. <sup>1</sup> Calu:n alledged in M. Whitgiftes  
 defence pag. 173. sayth: The twelue Apostles had one among them to gouerne the rest:  
 and see further pag. 469. ante med. <sup>2</sup> Musculus alledged there pag. 66 post med.  
 sayth: The celestiaall spirites are not equall; the Apostles them selues were not equall;  
 Peter is found in many places to haue bene chiefe among the rest, which wee deny  
 not. <sup>3</sup> M. VVhitgift vbi supra pag. 375. initio sayth: Among the Apostles them  
 selues there was one chiefe &c. that had chiefe authority ouer the rest, &c. that schismes  
 might be compounded; &c. vide Ibid. post med. And see him further there pag. 595. In so  
 much as he doubteth not to answere there pag. 62. 63. 65. 68 70. certayne places of  
 Scripture objected by our other Aduersaries against Peters Primacy. <sup>4</sup> M.  
 Fulke in his Reuerie against Bristowes motiues &c. pag. 248. fine.

more over the rest of his fellow-Apostles then the holy Scriptures of God do allow. So confessedly auncient and of long continuance was this opinion of Peters Primacy, euen in those elder tymes of Leo and Gregory. A thinge so euident, that our other learned Aduisaries reprehend sundry of the other much more auncient Fathers, for their affirming the Church to be built vpon Peter, namely <sup>5</sup> Hierome, <sup>6</sup> Hilary, <sup>7</sup> Nazianzen, <sup>8</sup> Tertullian, <sup>9</sup> Cyprian, <sup>10</sup> Origen, and in generall <sup>11</sup> many Fathers: reprobuing also others for their entituling Peter the <sup>12</sup> Head of the Apostles, and <sup>13</sup> the Bishop of Bishops. In so much that whereas the Fathers doubted not publickly to celebrate a yearly <sup>14</sup> festiual day in honor of Peters Sea (which respect so had therto is more then wee fynd had to any other Sea of any other Apostle) Danæus answearing herunto, affirmeth the Fathers assertion hereof to be, <sup>15</sup> the iudgments and testimonies of the Church then corrupted and bewitched, or made blynd with this error. And thus much concerning Peters Primacy confessedly, as before, taught by the Fathers & acknowledged by M. VVhigist, and sundry other Protestants, M. D. Coull not only further affirming it in particuler; but also as laying downe the generall receyued reason thereof, sayth to the Puritans:

9. &c. 10 Cent. 3. col. 85. line 3. it is said: Origenes Tract. 5. in Matth. dicit, Petrus per promissionem meruit fieri Ecclesiæ fundamentum. Idem hom. 17. in Lucam: Petrum vocat Apostolorum Principem. 11 Caluin. Instit. l. 4. c. 6. sect. 6. sayth: In Petro fundatam esse Ecclesiam, quia dictum sit, super hanc Petram, &c. At nonnulli ex Patribus sic exposuerunt, sed reclamatione tota Scriptura, &c. And Danæus in respons. ad Bellarmin. disput. part. 1. pag. 277. post med. sayth of the Fathers: Dictum enim Christi Matth. 16. Tu es Petrus, & super hanc Petram, &c. pessimè de persona Petri sunt interpretati, &c. 12 Cent. 4. col. 556. line 17. they alledge Optatus calling Peter, Apostolorum Caput, vnde & Cephas appellatur: and see next heretofore a 10. where they alledge Origen calling Peter Apostolorum Principem. And M. Fulke in his Retentive &c. pag. 248. chargeth Optatus with absurdity, for saying of Peter, præferri Apostolis omnibus meruit &c. he deserved to be preferred before all the Apostles, and he alone receyued the Keyes of the Kingdome of heauen, to be communicated to the rest, & vide Ibid. sine, in lyke manner is Peter called Prince of the Apostles by Cyrill of Hierusalem Catech. 2. Prince and Head of the rest, by Cirill of Alexandria l. 12. in Ioan. c. 64. the Pastor and Head of the Church, placed by Christ over the whole earth, by Chrysostom. in Matth. hom. 55. ante med. and Apostolorum vertex: in the same homily circa

8. Centuristes cēt.  
4. col. 1215. line 2.  
6 Cent. 4. col. 555.  
line 30.  
7 Cent. 4. col. 558.  
line 54.  
8 Centur. 3. col. 84.  
line 73. it is said: 7 er  
tullianus non sine  
errore sentire vide-  
tur. Claues soli Pe-  
tro commissas, &  
Ecclesiam super ip-  
sum extructā esse.  
9 Centur. 3. col. 84.  
line 59. sayth: Pessimè  
dicit Cyprianus su-  
per Petrum Eccle-  
siam fundatā esse:  
vt l. 1. epist. 3. l. 4. ep.

Subd. 10.

For the Roman Church.

99 Tract 1. Sect. 3.

circa med. *the maister of the whole world*, by Chrysostome in Ioan. hom. 87. paulo ante med. & ad Pop. hom. 80. ante med. *the rocke and toppe of the Catholicke Church* (in the Councell of Calcedon. act. 3.) 13 Cent. 4. col. 554. line. 32. & col. 1074. line 13. Arnobius is reprehended for tearing him *Episcoporum Episcopus*: in respect wherof the Centurists doe there further say, *de Petro minus commodè loquitur*. 14 Concil. 2. Turonense can. 16. sayth: *Sunt etiam qui in festiuitate Cathedre Domini Petri Apostoli, &c. see this confessed Centur. 6. col. 580. line 2. And S. Austine Serm. 15. de Sanctis, sayth: Institutio solemnitis hodiernæ à Senioribus nostris Cathedre nomen accepit, &c. rectè ergo Ecclesiæ natalem illius Sedis colunt, quam Apostolus pro Ecclesiarum salute suscepit, dicente Domino, Tu es Petrus, &c. ideo dignè fundamentum hoc Ecclesia colit. And see further mention herof in Beda in Martyrologio. 15 Danæus in resp. ad Bellar. disp. part. 1. pag. 275. fine & 276. initio. a M. Couell. in his examination &c. against the Plea of the innocent, printed 1604. hauing spoken pag. 106. post med. of one about the rest to suppress the seedes of dissention, sayth further therof pag. 107. prope initium: If this were the principall meanes to preuent schismes and dissentions in the primitiue Church, when the graces of God were farre more abundant and eminent then now they are: Nay yf the twelue were not lyke to agree, except there had bene one Chiefe among them; for sayth Hierome among the twelue, one was therefore chofen, that a Chiefe being appointed, occasion of dissention might be preuented. &c.*

tan: <sup>b</sup> *How can they thinke that equality would keepe all the Pastors in the world in peace and vntie, &c. for in all Societies, authority (which cannot be where all are equall) most procure vntie and obedience. And that this authority of Church-gouernment by him affirmed in the Apostles tymes, was not then so personally tyed to any one as to dy with him, but was to suruiue and continue to the Churches good, himself further signifyeth, saying expressely of the Apostolicke Church-gouernment in generall: That it was not to cease with the Apostles: most euidently so by these premisses implying an eminent authority continued in the Church of God, & refyding in one, whereby to procure vntie and obedience, and to keepe all the (obedient) Pastors of the world in Peace: whereto also Martin Luther agreeth: for otherwyse sayth M. D. Couell the Church (which though disperfed in seuerall Kingdomes vnder* <sup>b</sup> *Ibid. in the wordes there next following. c M. Couell Ibi. pag. 106. circa med. sayth: If it concerne all persons & ages in the Church of Chryst (as surely it doth) the Gouernment must not cease with the Apostles; but soe much of that authority must remaine to them, who from tyme to tyme to supply vnder that charge.*

<sup>d</sup> *See Martin Luthers saying most pertinent to this purpose, and alledged next hereafter in the margent vnder\* and next before 18. e M. Couell vbi supra pag. 107. paulo post med. By what course of authority inforcing obedience can the Churches*

deuyed members, dispersed in other feuerall Kingdomes & nations, be gouerned, vnlesse according to these principles laid downe by *M. Couell*, some one haue authority ouer them all? If it rest in the feuerall other Princes of those other feuerall Kingdomes, who then shall haue authority to command those Princes feuerally absolute in gouernment, disagreeing also perhaps in Religion, and some of them (as in the tymes of the Primitiue Church) not yet Christian? And yf no assured meanes be in this case left, how then is that auoyded which *B. Couell* heere sayth of the Church being in furre worse case then the meanest Common wealth? For howsoeuer the said feuerall Kingdomes of such said feuerall Princes make ech of them an absolute and feuerall Common wealth: yet the feuerall congregations, dispersed throughout those feuerall Kingdomes, doe all of them make but one spiritual common wealth and Church of Chryst, obliged in duty to the beliefe and profession of one and the same sayth. See further hereafter tract. 3. sect. 7. in the margent vnder m. at 70. & ibi. after o. at the figure 7. and heretofore tract. 1. sect. 4. subdiuision 13. throughour.

vnder feuerall Christian Magistrates maketh yet but one Church) should be in a far worse case then the meanest Common wealth: nay almost then a denie of theues, yf it were left destitute of meanes, eyther to conuince hereses or to suppress them: yea (sayth hee further which is much to be noted) though there were neyther help nor assistance of the Christian Magistrate, &c. Hitherto of Peters Primacy.

Now as concerninge that only preheminence or Primacy which *Iacobus Andreas* thought necessary \* 10 establish the Churches quyet, which also our Learned and so greatly 16 commended Aduersary *Melancthon*, 17 acknowledged as due, and appertayning to the Roman See, and which (as the learned Puritanes freely confesse) doth by way of proportion necessarily aryse & follow vpon the Protestants acknowledgment, eyther of a Catholicke visible

\* *Hospinianus* in his *Historia Sacramentaria*, parte altera, fol. 189 a. circa med. reporteth of *Iacobus Andreas*, a prime Lutheran: *Demonstrare conatur Ecclesiarum tranquillum statum tueri difficile esse, nisi ad aliquem tanquam ad summum Administratorem & Pontificem, rerum summa deferatur.* 16 See *Melancthon* greatly commended for a man rayshed vpon of God by Luther in *Prefat. primitom. oper. Melanct.* and also in *Act. Colloquij Altembergensis* pag. 94. paulo ante med. & pag. 230. paulo post med. 17 *Melancthon* in the booke entituled *Centuria Epistolarum Theologicarum*, &c. *epist. 74.* quæ est *Melancthonis* pag. 244. paulo post med. sayth from the opynion of him selfe and other his brethren: *Quemadmodum sunt aliqui Episcopi qui præsumt pluribus Ecclesijs, &c.* As certayne Bishops are president ouer many Churches: (so) the Bishop of Rome is President ouer all Bishops, and this Canonically policy no wyse man, as I thinke doth, or ought to disallowe, &c. for the Monarchy of the Bishop of Rome is, in my opynion,

opinion, profitable to this end, that consent of Doctrine may be retained: wherefore an agreement may easily be established in this article of the Popes Primacy, yf other articles could be agreed vpon. And see Melancthons other lyke saying set downe by Comadus Schlüsselburg. in Catalog. Hæreticorum l. 13. or vltim. pag. 633.  
 \* M. Iacob in his reasons taken out of Gods word, &c. pag. 24. sayth: By acknowledging a Catholicke visible Church, it followeth necessarily, that there is, and ought to be on earth an vniuersall gouernment Ecclesiasticall, &c. for yf there be properly one visible Church and gouernment Ecclesiasticall throughout the world, then this must be in some one place eminently, for some-whither wee must goe when Chryst biddeth vs tell the Church: now there is no place in all the world so likely as Rome is to be the visible and spring head of vniuersall gouernment of the Catholicke Church. And see more euidently yet here: fier tract. 1. sect. 4. subdiuision 13. at. 2. 3. Also Martyn Luther in loc. commun. c. 1. cap. 37. pag. 107. post med. sayth: Cum Deus voluerit vnam habere Ecclesiam Catholicam per totum Orbem, necesse fuit vnum aliquem populum, imò vnum aliquem Patrem istius vnus populi eligi, ad quem & suos posteros, spectaret totus Orbis, & fieret vnum ouile: & sic ex omnibus gentibus in infinitum variatis moribus: tamen vnica fieret Ecclesia.

visible \* Church, or els but of Bishops<sup>18</sup> gouernment, confessedly<sup>19</sup> testified and practized in all succeeding ages, since the Apostles, and without which forsaid Papall Primacy, as is inferred by M. Cartwright, and others, <sup>20</sup> cannot be assembled any generall Councell, which is yet necessary for keeping of vnity in the Church that one Archbishop should be Primate ouer all; why not  
 As as meete that for the keeping of the whole vniuersall Church, there should be one Archbishop ouerall? And in his 2. reply part. 1. pag. 582. paulo post med. he further sayth: This point of keeping peace in the Church, is one of those which requyareth aswell a Pope ouer all Archbishops, as one Archbishop ouer all Bishops in a Realme. And the very same is more fully as yet affirmed by Beza: see his wordes at large in Sarauia de diuersis Ministrorum gradibus &c. pag. 491. fine and 492. initio.

18 M. Cartwright in M. VVhigifes defence &c. pag. 380. antemed. sayth: If ye be necessary for keeping of vnity in the Church that one Archbishop should be Primate ouer all; why not

19 Of the confessed gouernment of Bishops and Archbishops in all ages since the Apostles, see M. Whigifes defence pag. 470. 471.  
 20 M. Cartwright in his second reply part. 1. pag. 582. med. sayth. Yf an Archbishop be necessary for calling a Prouinciall Councell, when the Bishops are deuyded; it is necessary, there be also a Pope, which may call the generall Councell when diuision is betweene the Archbishops: for when the Churches of one Prouince be deuyded from other, as yon aske me, soe I aske you who shall assemble them together? who shall admonish them of their duties, when they are assembled? Yf you can fynd a way how this may be done, without a

Pope; the way is also founde wherby the Church is disbursed of the Archbillop. See also this point more plainly confisid by Conradus Schlusfelburge. Syr Edwyn Sandes, and others alledged hereafter Tractat. 3. sect. 7. *versus finem in the margin at 5.*  
 21 So sayth Syr Edwyn Sandes vbi supra. And see further therof hereafter tract. 3. sect. 7. *versus finem at 4.\**

As touching this onely Primacy wee alledge, that  
 M. Fulke affirmeth in generall, that not some few, but  
 22 M. Fulke in his 22 many of the ancient Fathers were deceyued to thinke some thinge  
 confutation of Pa- pists quarrels &c. more of Peters prerogatiue, and the Bishop of Romes dignity, then  
 printed Anno 1583. by the word of God was giuen to eyther of them. And as concernyng  
 pag. 4. initio. particularers (to forbear what is generally  
 \* That Boniface \* confessed of the 1000. yeares last past) the Century-  
 the third claymed wryters of Magdeburge in their fifth Century (the last  
 to be Head of the part or end wherof was one hundreth, and the begyn-  
 vniuersall Church ning therof two hundreth yeares, within the compasse of  
 Anno 607. is con- M. Iewells owne challenge) do confesse and say concern-  
 fessed dy M. VVil- ing euen those ancient tymes: that 23 in this syfth age  
 let in his Synopsis the Roman Bishops applyed them selues to get and establishe do-  
 Papismi pag. 160. minion ouer other Churches: that to this end 24 they vsurped to  
 ante med. by M. Fulke in his answere to a counter- them selues right of granting priuiledges and ornamente to other  
 wereto a counter- Archbishops. That also 25 they confirmed Archbishops in their Seas,  
 fayte Catholicke 26 depofed, 27 excommunicated, & 28 absolued others; 29 arrogat-  
 pag. 36. initio; by ing (also) Power to themfelues of cyring other (Archbishops)  
 M. Perkins in his to de-  
 exposition of the  
 Creed pag. 307. by  
 M. Downham in his booke of Antichrist l. 1. pag. 4. post med. And by M. VVhitaker  
 de Ecclesia, contra Bellarminum, &c. pag. 144. post med. where he affirmeth, this  
 Boniface and all his successors to haue bene Antichristes. And the very same is affir-  
 med by M. Fulke in his answere to a counterfayte Catholicke pag. 27. circa med. and  
 by M. Powell. de Antichristo in Præfat. pag. 1. fine. 23 Cent. 5. col. 774. line 31.  
 24 Cent. 5. col. 777. line 55. and in example therof say further there: Sic Celestinus Cy-  
 rillo Alexandrino (cui suas partes, videlicet, vt Synodo Ephesine præfideret, dele-  
 gauit) priuilegium dedit vsurpandi titulum Papæ & mitram. 25 Centur. 5. col.  
 778. line 16. and in example therof say further there: Nam Leo Maximum Antioche-  
 num confirmauit in Episcopatu; Ac Proterio Alexandrino Episcopo iura antiqua eius  
 Sedis iuxta Canones & Priuilegia confirmasse, indicatur epist. 68. Leonis & 69. and  
 Ibid. line 37. yt is further said: Vsurpabant sibi Potestatem mandandi alijs Episcopis,  
 vt quem ipsi vellent & proponerent in disitis Ecclesijs, Episcopum ordinarent, aut  
 quem ipsi nollent, deponerent: sic Celestinus in Epistola ad Cyrillum Alexandri-  
 num, & Ioannem Antiochenum, & Rufum Thessalonicensem, mandat eis, vt Pro-  
 clum

clum Constantinopoli designarent Episcopum, &c. 26 See this next heretofore at 25. and see further cent. 5. col. 778. line 46. and see next hereafter at 67. in the margin: and of *Antimus* of Constantinople deposed by *Agapius*, see cent. 6. col. 55. line 20. and *Liberatus* in Breuiar. cap. 21. of *Dioscorus* in lyke manner deposed, & see *Gelasius* in epist. ad Episcopos *Dardania*. 27 Cent. 5. col. 779. line 31. it is said: Sumebant sibi facultatem excommunicandi alios Archiepiscopos, & Ecclesias; sic *Leo* excommunicauit Orientales, & *Felix* Ocaium, *Gelasius* damnauit *Acacium* & *Petrum*, misit literis in Orientem. 28 Cent. 5. col. 779. line 38. And in example thereof say further there. Nam *Gelasius* in Tomo Anathematum, *Petrum* Alexandrinum secundæ Sedis Antistitem negat absolui à quoquam posse, quàm ab Episcopo primæ Sedis, scilicet Romano. 29 Cent. 5. col. 779. line 8. it is said: Arrogant sibi potestatem citandi alios ad dicendam coram sese causam: sic Constantinopolitanus (Episcopus) *Romam* citatur, & Maximum citaturum sese promittit Bonifacius.

to declare their cause before them: and that 30 against a Bishop appealing to the Apostolicke See; nothing should be determined, 30 Centur. 5. col. 778. line 55. it is said. but what the Bishop of Rome censured: that also 31 they appointed Constituerunt & their Legates in remote Prouinces; challenging Authority to postularunt, vt in beare 32 and determine all vprying controuersies, especially 33 in Questions of faith: that likewise, 34 they tocke vpon Episcoporum causis liceat ad sese appellari, vt patet ex them Power of appointing generall Councels, and 35 to be Presidentes in Generall Councells. And when them selues were absent, cuen 34 by their deputies: which were oftentimes Actis sextæ Carthaginensis Synodi, & Epistola ad Bonifacium: & Syxtus

les cap. 5. decernit. vt contra Episcopum ad Sedem Apostolicam appellantem nihil aliud statuatur quàm Romanus Episcopus censuerit. *Gelasius* in epistola ad *Fauftum* Magistrum, impudenter mentitur, in Canonibus sancitum esse, vt Appellationes totius Ecclesiæ ad examen Romanæ Sedis deferantur, & ab ipsa nusquam appelleretur. 31 Cent. 5. col. 780. line 8. sayth: Conati sunt eam sibi super Archiepiscopos vendicare auctoritatem, vt si quid illi agerent, ex auctoritate Romani Episcopi egisse viderentur, quasi serui & mancipia eius essent: sic *Leo* Epistola 84. indicat Antistites Thessalonicenses semper vicem Apostolicæ Sedis impleuisse, ac monet *Anastasium* (who was then Bishop of Thessalonica) vt in longinquis Prouincijs, quodam modo, præsentiam suæ Visitationis impendat, & nihil decernat, nisi quod sibi probari agnoscat. Sic *Gelasius* in epistola ad *Dardanos*, dicit, se curam Alexandrinæ Ecclesiæ delegasse *Acacio* Constantinopolitano, ideoque eum debuisse ad ipsum referre omnia And see further col. 778. line 26. And col. 779. line 17. example is giuen of Legates sent into remote Prouinces, (as) Constantinople, Ephesus, and Africke.

32 Cent. 5. col. 779. line 43. sayth: Ausi sunt ab Archiepiscopis postulare, vt si quid suo iudicio non possent determinare, ad sese referrent: sic *Leo*. epist. 84. cap. 7. Thessalonicensi hanc legem dictitat, &c. And see col. 1230. line 26. & col. 780 line 45. And see further heretofore of *Stephanus Mauritanie Episcopus*, in epistola ad *Damasum*. And *Anastasius*

Anastasius Hierosolimitanus in epist. ad Fælicem. 33 See their testimony and examples hereof giuen col. 781. line 9. 34 Col. 781. line 20. sayeth: Generalia Concilia indicendi Potestatem sibi sumpserunt, vt patet epist. 93. cap. 7. Leonis &c. Ac Synodos sine sua autoritate conuocatas, vt illegitimas reiecerunt. 35 Col. 781. line 36. sayeth: Ius præsidendi Synodis vniuersalibus sibi adscriperunt, &c. Sic Celestinus Cyrillo Alexandrino in Ephesina Synodo Præsidedi Potestatem, suo nomine concessisse videri vult: Ac Leo Paschasium Siciliæ Episcopum, vt Calcedonenſi Præsideret, misit. And see the subscription of Paschasius in Concil. Cal. act. 3. 36 Vt supra; and see this heretofore in the margin at 24. and see Centur. 5. col. 781. line 52. And see *Danius* in resp. ad Bellarmin. part. 1. pag. 323.

37 See next before no meaner then some one or other Patriarch, reiecting for at 34. also col. 781. vnlawfull those Synodes that were called without their authorite. line 57. sayeth: In Synodis perperam A- And as these are confessed to be the knowne practice of thoſe ancient Roman Bishops: so also is the lyke answerable respect and acknowledgment then had to that Sea, by other Fathers of those tymes, no lesse plainly testified by the said Centur. 5. wryters.

To this lyke end they say concerning the Roman Bishops, that 38 they had flatterers in those tymes) who affirmed, that without permission of the Roman Bishop, none might undertake the person of a Iudge, who then lyke wyse 39 auerred that antiquity (ner ore it was not the first begun) had attributed the principality of Priesthood to the Roman Bishop alone all: that accordingly 40 Victor called the Roman Church, the Head of all Churches: that 41 Turbinus Asturiensis flattered Pope Leo and Apostolica, quod acknowledged his Superiority: that 42 some tymes Bishops condemned nunquam licuit, in Synodes appealed to the Sea of Rome, as d'd (say the ) Flavianum factum nunq Patriarch of Constantinople in the Councell of Ephesus, and that Councells 43 requested to haue their acts confirmed by the Bishop

38 Centur. 5. col. 774. line 53.

39 Cent. 5. col. 775. 16. sayeth: Ex errore quodam affirmant, antiquitatem ei super omnes, Principatum Sacerdotij contulisse. Concerning this assertion of Antiquity, &c. see further Anastasius Hierosol. in epist. ad Fælicem, and Innocentius epist. 2. ad Vict. And see him in epist. ad Concil. Mileuitan. cyted cent. 5. col. 781. line 4. & 5. and Leo epist. 98. ad Anastasium Thessaloniticum cap. 1. & epist. 93. ad Episcopos per Viennam cap. 2. 40 Cent. 5. col. 774. line 57. 41 Col. 775. line 4. 42 Col. 778. line 51. and Leo epist. 24. & 25. sayeth of his Legates in the Ephesine Councell, Nostri fideliter reclamauerunt, & eisdem libellum appellationis Flavianus obtulit: and herof see further the letter of Valentinian to Theodosius in Preamb. Con. Cal. where it is said: Constantinopolitanus

nopolitanaus Episcopus (Flavianus) Episcopum Romanæ Ciuitatis per libellos appellauit. *And againe; libellum ad Apostolicam Sedem miserit. Ana Liberatus cap. 13. sayth of Iohn Talaida (Patriarch of Alexandria depos'd by the Emperour Zeno and Petrus Moggus intruded in his place) Romanum Pontificem Simplicium appellauit, sicut & beatus fecit Athanasius.* 43 Col. 782. lin. 36. sayth hereof; Patres sæpe honoris ergo petebant ab ijs Decreta confirmari. Sic Calcedonensis Synodus ad Leonem scribit: Rogamus & tuis Decretis nostrum honora iudicium, & sicut nos cupidi in bonis, adiecimus consonantiam: sic & summitas tua, filijs quod decet, adimpleat: *And the Councell of Carthage epist. ad Innocēcium desyreth Innocētius in lyke rearmes; Vt Statutus nostræ mediocritatis etiam Apostolicæ Sedis adhibeatur authoritas; alledged cent. 5. col. 823. And see the Councell of Ephesus in epistola ad Cēlestinum Papam.*

*Bishop of Rome: In so much as they conclude and say of*

S. Leo (who was one of those Fathers of this fift age, to whom<sup>44</sup> M. Iewell did namely appeale)<sup>45</sup> Leo very pain-fully goeth about to proue, that singular Preheminence was giuen to Peter aboue the other Apostles; and that thence rose the Primacy of the Roman Church. To alledg other wryters, Beza further sayth: <sup>46</sup> It is manifest that Leo in his epistles doth cleerly breath forth the arrogancy of the Antichristian Roman See. In lyke manner sayth the Lord Archbishop of Cāterbury of theiſe tymes: <sup>47</sup> It is certayne that then (viz. in the tyme of the Carthage & Africane Councells) the Bishop of Rome beganne at least to claime superiority ouer all Churches. And it is in lyke sorte confessed Celestinus, who is tearmed by M. VVhitgift <sup>48</sup> A godly Bishop, and by the ancient Father Vincentius Lyrmenſis,

<sup>44</sup> M. Iewell in his publicke challenge at Paules Crosse: wherof see heretofore sect. 1. in the margin at 9.

<sup>45</sup> Centur. 5. col. 1262. line 30. And that Peters Primacy was thought to descend or come to the Bishop of Rome, is lyke wyſe affirmed by Vigelius in epist. ad Euterium cap. 7.

<sup>46</sup> Pope by Anastasius in

epist ad Anastasium Augustum: by the Emperour Iustinian in his Epistle to Iohn the second cod. de sum. Trinit. & fide Cath. tit. 1. by the said Iohn in his epistle to the said Emperour, cyted ibid. by Pelagius the second in epist. ad omnes Episcopos: by Gelasius in epist. ad Faustū, & in epist. ad Episcopos per Lucenā & c. 11. And see Decret. c. 11. sect. 70. Episcopis initio. And by Innocētius the first in epist. 1. ad Decentium, & in epist. ad Victorium initio, & c. 3. And most especially, in Reſcr. ad Conc. Carth. which Reſcript is acknowledged & cōmended by S. Aſtinc one of the Fathers of that Cōuncell in epist. 106. where he ſaith therof: Pope Innocētius did wyte as ſuere to the Biſhops in all thinges as he gaue the Biſhop of the Apoſtolicke See. And ſee more hereof hereafter tract. 2. cap. 1. ſect. 3. ar. \*. 104.

<sup>47</sup> Confess. Genui. cap. 7. ſect. 12. ana M. Whittaker de Con. ilius contra Bellarminum pag. 37. paulo ante med. ſ. yth: de Leone primo parū n laboro, magnus ille fuit Antichristiani regni Architectus. And yet 1. 1. p. g. 34. in camed. be ſayth of Leo: Fuit ille quidem doctus & pius Episcopus, sed fuit tamen magis ambitioſus & c. 47 M. VVhitgift in his Defence & c. pa. 542. post med. 48 So doth M. VVhitgift terme him in his Defence pag. 586. fine.

49 Vincentius Lyr. in libro aduer. hæ. prope finem.

50 See this confessed in M. Cartwrights second Reply part. 1. pa. 500. paulo post med. and see M. Cartwrights Defence pag. 342. post med.

51 See this in M. Cartwrights 2. Reply part. 1. pag. 512. ante med.

52 Centur. 5. col. 1274. line 38. & 47. and M. Symondes vpon the Reuelations cap. 5. pag. 38. fine.

53 M. Symondes Ibid. pag. 57. circa med.

54 Anno 1. Elizabeth. c. 1. versus finem, is established the Authority of the foure first generall Councils.

55 See this in M. Cartwrights 2. reply part. 1. pag. 510. circa med. And see M. VVhitgiftes defence &c. pag. 344. initio. And see Saravia de diuersis gradibus ministro rum pag. 493. post med.

56 Centur. 4. col.

549. line 42.

57 Cent. 4. col. 550. line 28.

58 See S. Hierome his acknowledgment of Damasus hereafter tract. 2. c. 1. sect. 3. in the margin at 106. And in Bul-

49 Pope Celestine of blessed memory) that <sup>50</sup> he claymed the hearing of matters in the Africane Churches, and <sup>51</sup> claymed superiority ouer all Churches, taking vpon him as it were the name of vniuersall Bishop. That also <sup>52</sup> Gelasius held, that Councils are subiect to the Pope, and that all should appeale to him, but none from him: with the lyke wherof Pope Xystus <sup>53</sup> is also charged: that lyke- wyse the Councell of Calcedon, whose authority is to our aduersaries established by speciall <sup>54</sup> Act of Parliament, <sup>55</sup> did offer the name of vniuersall Bishop, to the Bishop of Rome.

Hitherto concerning those only Fathers that liued in the age or Century next ensuing the foure hundreth yeaes after Christ, and their not doubtfull, but confessed testimonies of the Iurisdiction, really executed and extended by the Popes of those tymes, not only ouer their Neighbour-Churches & Bishops in Italy, but ouer remote Prouinces, and the other greatest Archbishops and Patriarches of the world, as namely, of Antioch, Hierusalem, Alexandria, and Constantinople, &c. And by them then accordingly acknowledged.

As concerning now the like testimony frō the more ancient Fathers that liued in the age then next precedent, which is the time wherin Constantine the Great liued; although the Church beganne as then, but, as it were, to take breath from her former long endured persecutions, wherby neither, her wryters were so many, nor her face of outward gouernment so knowne, as in the times succeeding: yet is not there wanting euen for that time sufficient cōfessed testimony in this kind. In regard wherof the Cēturistes affirme, that <sup>56</sup> In this age the Mistery of iniquity was not idle. To this end they further alledge, that <sup>57</sup> The Bishops of Rome challenged by Ecclesiasticall Canō, the disallowing of those Synodes wheremat they were absent. And M. Cartwright saith accordingly of Damasus (whom S. Hierome and Protestantes them selues terme <sup>58</sup> blessed) that he <sup>59</sup> spake in the dragons voyce, when he shameth not to write

not to write

lingers

lingers decades in English on the page next before the first decade, is set downe the Creed of blessed Damascus Bishop of Rome, &c. and in the end of that page is also set downe the Imperiall Decree of the Emperors Gratian, Valentinian and Theodosius to embrace the Religion taught by Damascus and Peter of Alexandria. Whereof see further hereafter tractar. 1. sect. 8. subdiuision 1. fine in the margent at 6, 59 M. Cartwright in his reply part. 1. pag. 502. paulo post initium. And in prooffe therof he alledgeth there in his margent Zozenen hist. l. 6. c. 23. post med.

write, that the Bishop of Romes sentence was aboute all other to be attended for in a Synode. And M. Whitaker cōfesseth the Ecclesiasticall <sup>60</sup> Canon ( of those tymes, whereby it was decreed ), That no Councell should be celebrated without the sentence of the Bishop of Rome: And that <sup>61</sup> Iulius made Challenge therby: For which \* Damascus reprocureth him and certaine other Bishops of Rome. Also it is confessed, that <sup>62</sup> Damascus wrote to the Councells of Africke, that the iudgment of the causes of Bishops, and all other matters of great importance, may not be determined, but by the authority of the Apostolike See. And that accordingly <sup>63</sup> Iulius Bishop of Rome at the Councell of Antioch outreached in clayming the hearing of causes, that apperteyned not to him. In lyke manner concerning Appales made to Rome, it is testified, that <sup>64</sup> Iulius decreed, that who-

<sup>60</sup> Whitaker de Concilijs &c. qu. 2. pag. 42. fine 43. initio.

<sup>61</sup> Ibid. pag. 44. paulo ante med. sayth hereof. Fatemur Iulium sibi talem auctoritatem vendicasse. And M. Cartwright in his 2. Reply part. 1. pag. 510. paulo post me. sayth: Iulius Bishop of Rome sayth, yt was decreed by

the lawes of the Church, and immediatly after the Nicene Councell, that the Bishop of Rome must be called to the Synod, & that, that was void which was done there besydes his sentence. And see part. 2. pag. 110. circa med. This appeareth more plainly in Socrates and the Tripartite History. For whereas the Arianes had assembled a Councell at Antioch whereat Maximus Bishop of Hierusalem, and Iulius Bishop of Rome were both of them absent: Yet is the only absence of Iulius specially set downe, as the only cause of disannulling the said Councell. And so accordingly it is said, Maximus Bishop of Hierusalem was absent from thence, &c. Neyther was Iulius Bishop of the greatest Rome present thereat, neyther did hee appoint any in his place; whereas yet the Ecclesiasticall Canon doth command, that noe Councell ought to be celebrated without the sentence of the Bishop of Rome. Hist. Tripartit. l. 4. c. 9. and Socrates l. 2. c. 5. and see Hist. Tripartit. l. 4. c. 19. & see l. 5. c. 29. also in Socrates l. 2. c. 13. Iulius doth accordingly alledge this Canon.

\* And whereas Bellarmine doth obiect this example of Iulius, and other Bishops of Rome, alledginge this Canon; Damascus his only answer is, That this obiection, nullius est momenti: nam ab ipsius Romani Pontificis, id est, partis in sua causa testimonio profertur (in resp. ad Bellarm. part. 1. pag. 595. circa med. at quarta ratio, &c.

<sup>62</sup> M. Symonds vpon the Reuelations cap. 5. pag. 54. post med. See also Cent. 4. col. 550. line 32. And Innocentius epist. ad Victorium cap. 2.

63 See this in M. Cartwrights second Reply part. 1. pag. 501. initio. And the Centurifles Cent. 4. col. 529. line 19. say: Romani Episcopi regulam fecerunt, vt ad Se omnia præscribi primum mandarent, vt patet ex epistola Iulij apud Athanasium, Apologia secunda. Inquit enim (Iulius) an ignari estis hanc consuetudinem esse, vt primum nobis scribatur? &c. 64 M. Symondes vpon the Reuelations cap. 3. pag. 53. fine. And see the lyke in Damasus epist. 2. ad Stephanum & ad Concilia Africa.

soeuer suspected his Iudge, might appeale to the Sea of Rome. That also Theodoret (a Greeke Father who liued in the later end of this Centurie, and was depofed by the second

65 See Cent. 5. col. 1013. line 12. it is said of Theodoret. Appellat ad iudicium Leonis eique supplicat, &c. And Theodoret himself, in his Epistle to Pope Leo, and was therupon by him \* restored to his Bishoppricke: that 66 Chrysostome did the like to Innocentius, who therupon 67 decreed Chrysostoms aduersarie, Theophilus, to be excommunicated and depofed: that lastly, the famous + and ancient

68 Iacobus fore his Commentaries vpon Pauls Epiistle sayth: Behould after all this traualle and sweat. I am condemned, being not so much as accused: But I looke for the sentence of your Apostolicke Sea, and I humbly beseech and require your Holines in this case, to aide me (iustam vestrum & rectam appellanti dictionem) appealing to your right and iust iudgment, and command me to come before you, &c. And in his epistle ad Renatum Præsbyterum, he further sayth: Nudarunt me sacerdotio &c, deprecor te vt sanctissimo Archiepiscopo (Leoni) suadeas, vt Apostolica autoritate vtatur, iubeatque ad vestrum adire Concilium: tenet enim sancta ista Sedes gubernacula regendarum cuncti Orbis Ecclesiarum, &c. \* Cent. 5. col. 1013. line 26. it is said: Restituit Theodoro Episcopatum Sanctissimus Leo. And see the same in Concilio Calcedonensi fact. 1.

66 Chrysostome in epist. ad Innocentium sayth: I beseech you wryte that these thinges so wrongfully done in my absence. & I not refusing iudgment, may not be of force, as of their owne nature, they are not, and that those who haue done wrong may be subiect to the penalty of the Ecclesiasticall lawes, &c. and command vs to be restored to our Church, &c. See this in Palladius in Vita Chrysostomi, extat in Aloysio Lipomanno tom. 2. l. 3. part. 2. And Chrysostom. epist. 2. ad Innocentium, desyareth that (his enemies) yf they will repent, may not be excommunicated.

67 See in Centur. 5. col. 663. line 36. Pope Innocentius his epistle to Arcadius the Emperor and his wyf, who were aduerseto Chrysostome, and rooke part with Theophilus, where he sayth: I the least of all and a sinner, hauing yet the Throne of the great Apostle Peter committed to me, doe separate and remove thee, and her, from receyning the immaculate mysteries of Chryst our God: and euery Bishop or any other of the Clergy which shall presume to minister or giue to you those holy mysteries, after the tyme that you haue read the present letters of my bound, I pronounce them voyde of their dignity, &c. Arfacius whom you placed in the Bishoplyke throne in Chrysostoms roome, though he be dead,

dead, wee depose, and command that his name be not written in the roll of Bishops. In lyke manner wee depose all other Bishops which of purposed aduys have communicated with him, &c. To the deposing of Theophilus (Bishop of Alexandria) wee ad excommunication, &c. + So is it termed by M. Thomas Bell in his Regiment of the Church pag 158. initio.

ancient Councell of Sardis of cōsisting of <sup>68</sup> 300. Bishops and a- <sup>63</sup> See Socrates  
boue, assembled \* from Spaine, France, Italy, Sardinia, hist. l. 2. cap. 16. init.  
Greece, Egypt, Thebais, Libia, Palestine, Arabia &c. and most & Zozom. l. 2. c. 11.  
other parts of the Christian world, and wnerat sundry \* See Cent. 4. col.  
Fathers of the Nycene Councell were <sup>69</sup> present, <sup>70</sup> de- 747. line 50. and  
creed Appeals to the Lishop of Rome. And so confessedly Theodoret hist. l. 2.  
that the same is accordingly graunted, & the said Coun- cap. 3.  
cancell therefore reproved, by <sup>71</sup> Osiander, Calvin, <sup>72</sup> Peter <sup>69</sup> Of this presence  
Martyr, <sup>73</sup> Frigenillus Gausius, and <sup>74</sup> the Century-writers. therat, see Theo-  
In so much that whereas the Arrianes had expelled A- doret hist. l. 2. ca. 7.  
thanasius Bishop of Alexandria, Paulus Bishop of Constanti- & Socrates hist. l. 2.  
noble, and dyuers other Catholicke Bishops of the East c. 16. and Carion in  
Church, it is testified that Iulius (Bishop of Rome) vpon Chroni. pag. 282.  
the Arianes first accusation made to him against Atha- post med.  
nasius, <sup>75</sup> summoned Athanasius the great (Λαοδικεύς) according to <sup>70</sup> The seventh  
the Canons. And afterwards vpon relation had from recyted by the Cen-  
Athanasius of the truth of the matter, <sup>76</sup> Iulius hearing the ac- turistes cent. 4. col.  
cusations 764. line 6. and by O-  
siander in epitome,

&c. pag. 294. is, *Flacuit, vt si Episcopus &c.* It hath seemed good to vs, that yf a Bishop  
be accused, yf the Bishops of the Prouince assembled together haue iudged the  
matter, and haue depnyed him, yf the party depnyed doe appeale and fly to the  
Bishop of Rome, &c. yf the party accused desyryng his cause to be heard once againe  
doe intreate the Bishop of Rome (*vt e Latere suo presbyteros mittat*) to send Le-  
gates from his syde; it shalbe in the power of the Bishop to doe as he shall thinke  
good, &c. And see also in those Authors the 4. and 5. Canons of the said Councell.

<sup>71</sup> Osiander in epitom. &c. pag. 294. alledged hereafter tractat. 2. c. 1. sect. 3. in the  
margent at 104.

<sup>72</sup> Of Calvin and Peter Martyr see hereafter tract. 1. sect. 7.  
subdiuision or example 2. in the margent at d.

<sup>73</sup> Frigenillus Gausius in his Palma Christiana pag. 30. & 122. & 124. circa med.

<sup>74</sup> The Centu-  
ristes doe confesse and recyte this Canon vt supra at 70.

<sup>75</sup> Nicephorus l. 9.  
c. 6. and hist. Tripartit. l. 4. c. 6. it is said: Ipsi Romam venire preceperit, & venerabilem  
Athanasium ad iudicium regulariter euocauit, ille continuo, euocatione suscepta,  
venit &c. And see Theodoret hist. l. 2. c. 4.

<sup>76</sup> Hist. Tripart. l. 4. c. 15. and see  
Zozomen. hist. l. 3. c. 7.

77 Centur. 4. col. 550. line 20. and see this further in Socrates hist. l. 2. c. 11. prope initium. And Zozomen. hist. l. 3. c. 7. initio sayth of Iulius: *Ac cum propter sedis dignitatem cura omnium ad ipsum spectaret, singulis suam Ecclesiam restituit.* And as the Centuristes confesse <sup>77</sup> restored euery one of those (for said other wronged) Bishops to his owne place (or Bishopricke,) & that not by intreaty or arbitrarly: but (as the Centuristes say) *fratres Ecclesie Romanae prerogatiua*, <sup>78</sup> by prerogative of the Roman See. Which premises are made as yet much more eident, by Iulius his vndoubted Epistle extant in Athanasius his second Apology, and alledged by the <sup>†</sup> Centuristes.

As concerning the other precedent age or Centurie next ensuing the second hundredth yeares after Christ, in which, persecution so raged, as the Churches government was thereby the more obscured, as also of the written monuments of that time, little is at this day remaining; S. Cyprian moueth Pope Stephen <sup>79</sup> by his letters, to depose Martianus (from his Bishopricke) and to appoint another in his place. And he also maketh mention of Basilides, who <sup>80</sup> going to Rome, sought to deceiue (Pope) Stephen then ignorant of the matter, so to procure himselfe iustly restored to the Bishopricke, from whence he was iustly deposed. Which very examples, together with sundry other like before mentioned, concerning the confirming, deposing, and restoring of

78 Cent. 4. col. 550. line 15. and Zozomen. vt supra & see Socrates l. 2. c. 11. and hist. Tripart. lib. 4. cap. 15. *Allo D. Philippus Nicolai de Regno Christi l. 2. pag. 149. circa med. saith of this matter: Iulius Pontifex, referentibus Socrate & Zozomeno, literas ad Orientales dedit, in quibus, vt ipse literæ testantur, non semel indicat, Sibi soli, qui sit primæ Sedis, vt ait, Præsul, singulari quodam priuilegio, vt ex præscripto diuino, ius competere, Synodos generales conuocandi; nec minus ad Sequoque solum, eius Urbis Antistitem pertinere dicit, vt de causis Episcoporum, & id genus alijs grauioribus negotijs cognoscat: Ad eundem modum & pari ambitione Damasus, &c. & postea Innocentius, &c.* <sup>†</sup> This epistle is alledged cent. 4. col. 735. in which is mentioned, their citation col. 737. line 10. & 742. line 26. vnto iudgment col. 737. line 58. & col. 742. line 23. & col. 745. line 9. at a certaine day (col. 739. line 19. & col. 740. line 11.) and col. 746. line 31. Iulius sayth to them: *An ignari estis hanc consuetudinem esse, vt primum nobis scribatur, vt hinc quod iustum est definiri possit? &c. Quæ enim accepimus a Beato Petro Apostolo, ea vobis significo.* See this saying reprehended cent. 4. col. 529. line 22.

<sup>79</sup> Cyprian lib. 3. epist. 13. ante med. sayth. Dirigantur in Prouinciā & ad plebem Arelatæ consistentem a te literæ, quibus, absente Martiano, alius in locum eius substituatur. And afterwards in the same Epistle fine, he further sayth. Significa plane nobis, quis in locum Martiani Arelatæ fuerit substitutus, vt sciamus ad quem fratres nostros dirigere, & cui scribere debeamus.

80 Cyprian. l. 1. epist. 4. circa med. sayth of Baslides: Romam pergens, Stephanum Collegam nostrum longè positum, & gestæ rei ac veritatis ignarum sefellit, vt exam-biret reponi se iniustè in Episcopatum, de quo fuerat iustè depositus.

of Bishops, being objected by Bellarmine, are in theſelues furthermore so plaine and confessed; that *Danæus* in his answer thereto cannot deny the same; but only answereth, and saith: \* It doth not follow that, Because the Bishop of *Danæus* in resp. Rome vsed this right, therefore he had that right, certainly he had ad Bellarmin. part. no right to do this, but only Tyranny and Vsurpation: So con- 1. pag. 117. post me. fessedly ancient is this supposed Tyranny and Vsurpation. In like manner the Centurists do reprehend Pope Ste-phen for vndertaking, <sup>81</sup> in this age to threaten excommunication to *Helenus* and *Firmilianus*, and all (others) throughout *Ci-licia*, *Cappadocia* and *Galatia*, for rebaptizing Heretickes. And in a speciall scuerall Tract of their fourth Chapter, entitled, \* *Inclinatio doctrina, complectens peculiares & incom- \* Cent. 4. col. 71. modas opiniones & errores Doctorum &c.* in the same Tract line 31. vnder the title there <sup>82</sup> de Ecclesia & Primatu Romano, they <sup>82</sup> Cent. 3. c. 4. col. do immediatly next after, reprove *Tertullian*, for that, say 84. line 35. they, <sup>83</sup> He did erroneously thinke the Keyes to be committed to Peter <sup>83</sup> Col. 84. line 37. alone, and the Church to be builded on him. In like manner is *S. Cyprian* there charged for his affirming, <sup>84</sup> the 84 Col. 84. line 60 Church to haue bene buylt vpon Peter, and <sup>85</sup> one Chaire founded 85 Col. 84. line 44. by our Lords voyce vpon the rocke, and that <sup>86</sup> there ought to be one 86 Col. 84. lin. 49. Bishop in the Catholicke Church, and for his calling <sup>87</sup> Peters 87 Col. 84. line 56. Chaire the principall Church, from whence Priestly Vnitie arise-<sup>88</sup> Col. 84. line 51. seth; And lastly for his (say they) <sup>88</sup> teaching without any foundation of Scripture, that the Roman Church ought to be \* *M. Hutton* in his acknowledgement of all other for the mother and roote of the Catholicke Church. Answer to the second part of reasons of Refusal to Subscription. pag. 195. post med.

Lastly as touching the very then precedēt age or Cētury which was next after the Apostles, wherof as *M. Hutton* obserueth, few monumētts are but now remayning: <sup>89</sup> *M. VVhitgift* in his defence &c. pag. 510. prope fine. *Victor* (as the Lord Archbishop of Canterbury affirmeth) <sup>89</sup> *M. VVhitgift* in his defence &c. pag. 510. prope fine. was <sup>89</sup> a godly Bishop and Martyr, and the Church at that time in great puritie, (as) not being long after the Apostles time: yet is he charged by *Amandus Polanus* professor at Basill <sup>90</sup> to haue <sup>90</sup> *Amandus Polanus* in fill. Theſiū shewed a Papall mynd and arrogancy: and by *M. Sparke* Theolog. pag. 165.

91 M. Sparke against M. Iohn Albinus in his answer to the Preface ante med. And see Ofiader in epitom. & cent. 2. pag. 87. & 96.

92 VVhitaker contra Duræum l. 7. pa. 480. initio. If our Aduersaries doe reprehending Vistor, see the same answered hereafter tract. 1. sect. 7. prope initium at f. t. y. \*

93 The Protestant-

Wryter Hamelmannus l. de Traditionibus col. 528. lin. 17. sayth: Sciendum est Polycarpum, Irenæum, ac alios qui his contemporanei fuere, memoria adhuc tenere potuisse viuæ vocis prædicationem Apostolorum, And see M. Bridges in his defence &c. pag. 39. initio. 94 The saying of Irenæus is l. 3. c. 3. where he sayth: Ad hanc enim Ecclesiam (Romanam) propter potentiorē principatē necesse est omnem conuenire Ecclesiam, &c. These words (necesse est) and (omnem conuenire Ecclesiam) and (propter potentiorē principatē) seeme so forcible, that the Centuristes Cent. 2. col. 64. line 10. doe say therof, Nouitatem quandam respicere quibusdam videri posset quod in exemplaribus Irenæi, qualia nunc habemus, extat, &c. So for their best answer, insinuating (without any prooffe and against all Copies new and old) that the place is forged.

95 See this in the Alphabetical Table of the second Century at the word Irenæus. 96 Philippus Nicolai in Comment. de vero Christi pag. 221. circa med. vnder taking to speake de origine & incremento Pontificiæ dignitatis, affirmeth that, Primatus affectatio, communis fuit infirmitas Apostolorum, ac etiam primorum Vrbis Romæ Episcoporum, &c.

97 M. Middleton in his Pafisto, masix, printed 1606. pag. 200. circa med. sayth: Papias was the first Father and founder of divisions and Peters primacy or Romish Episcopality, This Papias (as appeareth by testimony of Irenæus alledged by the Centuristes cent. 2. col. 172. line 27. lyued in the Apostles tymes, and was scholler to S Iohn, as witnesseth M. Fulke in his answer to a counterfayt Catholicke pag. 35. paulo post med. And M. Middleton maketh no other exception to his authority, but that he was a Chilist, whose error (as the Centuristes cent. 3. col. 131. line 54. doe report) was that after the Resurrection, Christ would dwell with vs here vpon earth for a thousand yeares: whereto Cerinthus the Hereticke in the Apostles tyme added an expectation of all belly-cheere and fleshy lust to be then

XI. Ele-

then

then accomplished (wherof see Aug. hær. 3.) from which Papias was free, as but only mistaking literally that which S. Iohn spake mystically of our reigning with Chryst for a thousand yeares Apoc. 20. 6. Into which mistaking also did holy Irenæus and Iustinus Martyr both of them fall (as is noted by the Centuristes Centur. 2. col. 227. line 32. & col. 212. line 57.) and yet their testimony in other matters not contradicted, is, and euer was of great authority in the Church of God. Also Bullinger de Scripturæ auctoritate &c. printed Tiguri Anno 1538. l. 2. c. 20. fol. 166. a post med. sayth: *Quamquam dominandi cupiditas ab ip[s]is statim Apostolorum temporibus, potissimum verò a Constantini Magni imperio (sub quo nonnulli aiunt primum venenum effusum esse in Ecclesiam) non semel se exercuerit in quibusdam Romanis Episcopis &c.* And M. D. Downham in his Treatise concerning Antichrist l. 2. c. 8. pag. 79. paulo post initium seemeth lykewyse to acknowledge, though not the then open exercise of (the Popes) vniuersall dominion: yet the priuate doctrine therof, saying. *The (very same) Antichrist which is to be destroyed at the second coming of Chryst, was come euen in the Apostles tyme, although he was not revealed by exercising openly a soueraigne and vniuersall dominion. In lyke respect wherof M. Middleton in his forsaide Papiſto-mastix pag. 193. post med. sayth: Wee are sure that the Mystery of iniquity did worke in Pauls tyme, and fell not a sleepe so soone as Paul was dead, waking againe 600. yeares after, when this mystery was disclosed, &c. and therefore noe maruaile though perusing Councells, Fathers and Stories from the Apostles forward, wee fynd the print of the Popes sietie, &c.* And see M. Fulks lyke full acknowledgment in his saying alledged heretofore in the beginning of this present tenth subdiuision in the text at the figure 4.

## II.

Eleuently as concerning the speciall forbearance or restraint to fast vpon Sunday; it is confessed that the contrarie vndertaken libertie to fast vpon that day (renewed now by the Puritanes) was reprobued by the Apostles owne <sup>41</sup> Schollers, & other <sup>42</sup> Fathers, in so much as some of them doubted not specially to condemne the same in Arius <sup>43</sup>, & the <sup>44</sup> Manichees. As concerning the appointed fast of Lent, S. Ambrose saith, \* *It is summe not to fast in Lent*: For which M. Cartwright <sup>3</sup> reprobueth him: and yet no lesse is affirmed <sup>4</sup> by S. Austine, <sup>5</sup> Chrysostome & other <sup>6</sup> Fathers. In so much as Chemnitius confesseth that <sup>7</sup> Ambrose, Maximus, Taurinensis, Theophilus, Hierome, &

<sup>41</sup> Clemens I. s. A. apostolic. Constit. cap. vlt. sine sayth: *Obnoxius peccato est qui die Dominico ieiunat.* And the lyke is affirmed by Ignatius in epist. ad Philippens. See this others confessed by M. Cartwright in M.

Whitgiftes defence, &c. pag. 99. prope finem.

<sup>3</sup> sayth: *Die Dominico ieiunium nefas ducimus.* And see this confessed by M. Cartwright vbi supra. Also S. Austine epist. 85. ad Casulamum circa med. sayth: *Quis non Deum offendet, si velis cum scandalo totius, quæ vbiq[ue] dilatata est, Ecclesiæ, die Dominico*

ieiunare? And Conc. 4. Carth. can. 64. sayth: Qui Dominico die studiosè ieiunat, non credatur Catholicus. 43 Epipha. bar. 73. ante med. repeateth and condemneth the error of the Arrianes saying of them. Apud ipsos studium est, vt potius in die Dominica ieiunent, quarta vero & profabbato edant. 44 Aug. epist. ad Casilatum post med. sayth. To fast on the Lordes day is a great offence, especially since the detestable heresy of the Manichees, &c. who appoint vnto their hearers this day as lawfull to be fasted vpon. And see this alledged by M. Whitgift in his defence, &c. pag. 102. circa med. 2 Ambros. Serm. 25. 34. & 36. 3 M. Cartwright alledged in M. Whitgiftes defence pag. 100. initio 4 Aug. de tempore serm. 62. & 77. 5 Chrysost. ad pop. hom. 6. prope finem. 6 Concil. 8. Tolet. can. 9. 7 Chemnitius examen Concil. Trident. part. 1. pag. 89. b. ante med. sayth: Quadragesimam enim Ambrosius, Maximus, Taurinensis, Theophilus, Hieronymus, & alij affirmant esse traditionem Apostolicam.

8 See this in Abraham Scultetus in Medull. Theologiae Patrū pa. 440. initio.

9 M. Whitgift in his defence &c. pag. 408. circa med.

10 See Abraham Scultetus vbi supra: and the same epistle of Ignatius (being ad Philipenses) is in lyke manner cyted and acknowledged by

M. Whitgift in his defence pag. 102. ante med. and by M. Cartwright alledged Ibid. pag. 99. prope finem. And M. Hooker in his Ecclesiasticall Policy l. 5. sect. 72. pag. 209. circa med. answereth our Aduersaries vsuall obiection made against it. And so lyke wyse doth M. Whitgift in his defence &c. pag. 102.

11 Whereas Epiphanius her. 75. ante me. reporting the errors of Arius, affirmeth of him that he said: Neysther shall fasting be appointed; for these thinges be Iudaicall and vnder the law of bondage. If at all I will fast, I will choose any day of my selfe, and I will fast for liberty. And see the lyke in S. Augustine her. 53. and confessed by M. Fulke and Pantaleon hereafter tra& 1. sect. 8. subdiuision 2. in the margent at c. This opynion of Arius though thus condemned was yet so agreeable, and the very same with the now Doctrin of Protestantes, that M. Whitaker contra Duræum l. 9. pag. 830. initio saith: De ieiunio nihil à

12 Twel-

side

others do affirme, the fast of Lent to be an Apostolicall tradition. In more vndoubted proofe wherof, other Protestant writers do not only affirme<sup>8</sup> the superstition of Lent and fasting to haue bene allowed & commanded by Ignatius<sup>9</sup> who was Scholler to S. Iohn: but do also defend<sup>10</sup> that very Epistle of Ignatius, in which this doctrine is extant, to be his true Epistle and not counterfaite. Adde but now hereunto, that our learned aduersaries do acknowledge how that in the Primitiue Church<sup>11</sup> Arius was specially cōdemned for his then impugning of our now doctrine, concerning the Churches appointed fastes: And that also they them selues do in our behalfe giue true and full answer to our other aduersaries common and misapplied obiection of the mistaken example of<sup>12</sup> Montanus and wrested saying of<sup>13</sup> S. Paul. 1. Tim. 4. 3.

*fide Catholica alienum docuit Arius.* And see this condemned opynion of Arius yet further defended by M. Fulke in his answer to a counterfeit Catholicke pag. 45. initio. And by Danaus de hæresibus cap. 53. fol. 175. b. & 177. a. b. though yet others, who dislyke our aduersaries ouer playne Nouelisme herin, doe specially condemne Arius and his forsaide defended doctrine, as doth namely M. Hooker in his Ecclesiasticall Policy l. 5. sect. 72. pag. 210. paulo post med. And the Protestant Author of the Booke intituled *Querimonia Ecclesie*. Printed Londini 1592. pag. 31. fine & 94. ante med. & 103. fine.

12 Whereas M. Fulke against the Rhemish Testament in Matth. c. 15. fol. 28. a. versus finem, & in Act. Apost. c. 13. sect. 5. fol. 208. a. fine, Aretius in loc. Commun. pag. 272. versus finem, and many others doe commonly obiekt, that Montanus the Hereticke was the first that appointed lawes of fasting: M. Hooker in his Ecclesiasticall Policy l. 5. sect. 72. pag. 209. fine & 210. initio, answereth with vs, that the Montanists were reprehended only, for that they brought in sundry vnaccustomed dayes of fasting, continued their fastes a great deale longer and made them more rigorous, &c. VVherupon Tertullian mantayning Montanisme wrote a Booke in defence of the new fast, &c. And the forsaide Protestant Author of *Querimonia Ecclesie* pag. 110: initio. answereth in lyke manner saying: Eusebium (inquunt) Montanum primas de ieiunijs tulisse leges, manifestò docet sed falluntur grauius in hac re vt in alijs, &c. Abrogatis Ecclesiæ ieiunijs nouum inducit (Montanus) ieiunandi morem, &c. See this answer more at large in the Booke it selfe.

13 Wheras M. Fulke against the Rhem. Test. in 1. Tim. 4. 3. and comonly most Protestantes doe obiekt the saying of S. Paul. 1. Tim. 4. 3. against our Catholick doctrine of fasting from certayne meates; M. Hooker in his Ecclesiasticall Policy l. 5. sect. 72. pag. 209. post med. sayth with vs herof: Against those Hereticke which haue vrged perpetuall abstinence from certayne meates, as being in their very nature vncléane, the Church hath still bent her selfe as an enemy, S. Paul giuing charge to take heed of them, &c. And the forsaide Author of *Querimonia Ecclesie* pag. 106. & 107 giueth the same answer to the said saying of S. Paul (as lyke wyse doth S. Austine contra Faustum Manich. l. 30. cap. 4. & c. 6. & contra Adimant. Manich. c. 14.) An answer so euidently true, that M. Iacob (the Puritan) in his defence of the Church and Ministry of England pag. 59. initio acknowledgeth, that the place of Paul (1. Tim. 4. 3.) is vnderstood of Marcion and Tatianus, who did absolutely condemne Marriage and certayne meates; and soe (sayth he) are in noe comparison with the Papistes, yf they erred in nothing els.

Twelfthly concerning vnwritten traditions, and Cerimonies, Images, Reliques, and consecration or hal-  
lowing of Creatures. And first concerning vnwritten Traditions, it is confessed as followeth. Wheras S. Chrysostome sayth, 2 The Apostles did not deliuer all things by writing, but many things without, and these be as worthy of credit as the other; M. Whitaker in answer therof saith: 3 I answer that this is an inconsiderate speech, and unworthy so great a

2 Chrysost. in 2. Thess. hom. 4.

3 VVhitaker de sacra Scriptura pa. 678. paulo post med.

4 Epiphanius her.  
61. circa med.

5 Basil de Spir.  
Sanct. c. 27.

6 D. Reynoldes in  
his conclusions an-  
nexed to his confe-  
rence, the 1. Con-  
clusion pag. 689.

7 Where Eusebius  
1. demonstr. euāg.  
ca. 8. is objected to  
say, That the A-  
postles published  
their doctrine part-  
ly without writing,  
as it were by a cer-  
taine unwritten  
Law: M. Whit-  
aker de Sacra Script.  
pag. 668. fine sayth  
thereto: I answer  
that this testimony  
is playne enough, but  
in no force to be re-  
ceyed, because it is  
against the Scriptu-  
res. And whereas  
Dionysius de Ecclef.  
Hierarch. c. 1. versus  
finem sayth: That  
the Apostles did de-  
liver (their Do-  
ctrine) partly by  
writing, partly  
without writing,  
&c. See M. Whit-  
akers lyke ac-  
knowledgment and  
answere thereto al-  
ledged next hereafter  
in the margent at  
the letter t.

Father. And whereas Epiphanius saith: 4 VVe must vse Tra-  
ditions, for the Scripture hath not all thinges, and therefore the Apo-  
stles deliuered certaine thinges by writing and certaine by Traditi-  
on; With whome agreeth S. Basil saying: 5 Some thinges  
we haue from Scripture, other thinges from the Apostles Traditi-  
on. &c. both which haue like force vnto godlines. M. Doctō Ray-  
noldes answering to these foresaid sayings of Basil and  
Chrysostome saith: 6 I take not vpon me to controll them; but let  
the Church iudge, if they considered with aduice enough &c. Where-  
unto might be added the like further confessed 7 testi-  
monie from Eusebius and from Dionysius Areopagita the A-  
postles Scholler.

And thus much bricfly, concerning the Fathers of  
the Greecke Church. Now as concerning the lyke con-  
fessed doctrine in the Fathers of the Latin Church, to  
auoid tediousnes, S. Austine only (as being most \* ap-  
proued by our Aduersaries) shall serue for all: who la-  
bouring to proue that those who are baptized by He-  
retickes should not be rebaptized, sayth: 8 The Apostles com-  
manded nothing herof, but that custome which was opposed herein  
against Cyprian, is to be believed to proceed from their tradition, as  
many thinges be, which the whole Church houldeth, and are therefore  
well believed to be commanded of the Apostles, although they be not  
written. Wherein, and 9 other his lyke sayings, his mea-  
ning is soe euident and confessed, that M. Cartwright  
speaking therof sayth: 10 To allow S. Austines saying, is to bring  
in Popery againe. And that, 11 yf S. Austines Iudgment be a good  
Iudgment, then there be some thinges commanded of God, which are  
not in the Scriptures, and therupon no sufficient doctrine conteyned in  
the Scriptures: Ad but now hercunto, that 12 Chemnitius re-  
proueth for their lyke testimony of vnwritten traditiōs,  
Clemens Alexandrinus, Origen, Epiphanius, Ambrose, Hierome, Ma-  
ximus, Theophilus, Basil, Damascene, &c. That M. Fulke 13 also  
confesseth as much of Chrysostome, Tertullian, Cyprian, Augu-  
stine, Hierome, &c. That lastly M. VVhitaker 14 acknowle-  
geth

\* Gomarus in speculo veræ Ecclesiæ, &c. pag. 96. ante med. sayth:  
Augu.

*Augustinus Patrum omnium communi sententia purissimus habetur. Also M. D. Feild of the Church l. 3. pag. 170. fine tearmeth Austine the greatest of all the Fathers, & worthiest Deuyn the Church of God euer had synce the Apostles tymes.*

*Aug. de Bap. contra. Don. l. 5. c. 23. 9 See the lyke saying in Austine epist. 118. ad Ianuarium. 10 See M. Cartwright in M. Whitgiftes defence, &c. pag. 103. ante med. 11 See M. Cartwrights wordes alleadged vbi supra. And see*

*his further assertion herof in his 2. Reply against M. Whitgift. part. 1. pag. 84. fine & 85. & 86. 12 See Chemnitius examen part. 1. pag. 87. 89. 90. 13 See M. Fulke against Purgatory pag. 362. ante med. & 303. & 397. and against Martiall pag. 170. 178. and against Bristowes motiues pag. 35. & 36. 14 See M. Whitaker de*

*sacra Scriptura pag. 678. 681. 683. 685. 690. 695. 696. 670. 668.*

geth the lyke of Chrysostome, Epiphanius, Tertullian, Cyprian, Augustine, Innocentius, Leo, Basil, Eusebius, Damascen &c.

Now as concerning Cerimonies, M. Calschill (to omit

other) affirmeth that <sup>15</sup> the Fathers declined all from the sim-

ilitie of the Ghespell in Cerimonies. In like maner con-

cerning the Machabees, Ecclesiasticus, Toby, and other the

Bookes of the old Testament \* unworthily seclused by M.

Whitaker from the Canō, for that, saith he, they were writ-

ten in Greeke or some other forraigne Language (and not in He-

brue) nor had for their knowne Authors those, whome

God had declared to be his Prophetes, that these bookes were

yet neuerthelesse holden for Sacred and Canonically by

S. Austine, the third Councell of Carthage, and other Fathers,

is made euident by their manifest <sup>16</sup> sayings had ther-

of. And howsoeuer certaine of our learned Aduersaries

were soe to measure the

Scriptures by the

tongue, wherein they are written, as to restrayne the spirit of God to one only Lan-

guage. The knowne vanity of which said assertion is sufficiently further disproved

by example of Daniell, a great part wherof (viz. from cap. 2. vers. 4. vsque ad finem

cap. 7.) though not written in Hebrue, is yet by our aduersaries themselves acknow-

ledged for Canonically. Neyther is it approued that God would direct by his holy

spirit no authors in their wraytings, but such as were knowne, and also further de-

clared by certayne testimony, to be Prophetes. For our aduersaries cannot yet

tell who were Authors of the seuerall bookes of Iudges: the third and fourth of

Kinges: the two of Chronycles, & the bookes of Ruth, and Job: euen M. Whitaker

himselfe in disput. de sacra Scriptura pag. 603. post med. sayth herof: *Multorum li-*

*brorum auctores ignorantur, vt Iosua, Ruth, Paralipomenon, Hester, &c. And M.*

*Willet in his Synopsis pag. 4. post med. sayth. Wee receyue many bookes in the old*

*Testament, the Authors wherof are not perfectly knowne. Also Caluin, Beza and the*

<sup>15</sup> See this say-  
ing of M. Calschill in  
M. Fulkers reioyn-  
der to Martials re-  
ply printed 1580:  
pag. 131. fine & 132.  
initio.

\* <sup>16</sup> Unworthily soe  
seclused by M.  
Whitaker in his  
answere to M. Rgy-  
noldes refutation  
pag. 22. & 23. for it  
is a rash assertion

publishers of the English Bybles of Anno 1584. & 1579. in the preface or argument vpon the epistle to the *Hebrues*, doe all of them profess to rest doubtfull of the author therof: *Caluin* and *Beza* there affirming, that it is not written by *Paul*; wherof see also *Caluin* further in cap. 2. *Hæbr. vers. 3. fine.* 16 *S. Austine* de doctrina Christiana l. 2. c. 8. sayth: Totus Canon Scripturarum his libris continetur: Quinque Moyses, &c. *Iob*, *Tobias*, *Hester*, *Iudith* & *Machabeorum* libri duo, & *Esdra* duo &c. illi duo libri, vnus qui *Sapientia*, & alius qui *Ecclesiasticus* inscribitur, de quadam similitudine, *Salomonis* esse dicuntur: Nam *Iesus filius Syrach* eos conscripsisse constantissimè perhibetur, qui tamen quoniam in auctoritatem recipi meruerunt, inter Propheticos numerandi sunt: reliqui sunt, &c. Also the third Councell of *Carthage* Can. 47. sayth: Placuit, vt præter Scripturas Canonicas, nihil in Ecclesia legatur sub nomine diuinarum scripturarum. Sunt autem Canonice Scripturæ *Genesis*, *Exodus*, *Leuiticus*, &c. *Salomonis* libri quinque &c. *Tobias*, *Iudith*, *Hester*, *Esdra* libri duo, *Machabeorum* libri duo, &c. And see the lyke accompt made by *Innocentius* in epist. ad *Exuperium* cap. 7. By *Gelasius* tom. 1. concil. in decret. cum 70. *Episcopis*, By *Isidor.* l. 6. *Etymolog.* cap. 1. By *Rabanus* l. 2. *Instit. Clericorum*; and by *Cassiodorus* l. 2. diuin. lectionem.

17 In the Tower-disput. with *F. Capian*, Anno 1581. the first dayes conference.

18 In Conc. 3. *Carthag. sine*, yt is said: *Augustinus* Episcopus plebis *Hipponæ* subscripsi.

19 *M. Reynoldes* in his Cöclusions annexed to his conference, the second conclusion pag. 699. post med. & 700. initio, reproveth herein the third Councell of *Carthage*.

20 *Zanchius* de *Sacra Scriptura* pag. 32. & 33. acknowledgeth the forsaide lyke Iudgment of the *Carthage* Councell, *Innocentius*, and *Gelasius*.

21 *Hospinianus* in *Histor. Sacram.* part. 1. pag. 160. paulo ante med. reiecteth herein the Iudgment of the *Carthage* Councell. And *Ibid.* post med. & pag. 161. ante med. he lykewyse reiecteth *Innocentius* and *Gelasius*: and pag. 161. post med. he reproveth *S. Austine*.

22 *Lubbertus* de *Principiis Christian. dogm.* l. 1. cap. 4. pag. 8. prope finem sayth: Concedo quosdam ex his libris a *Carthaginensibus* admissos, sed nego eos propterea esse verbum Dei. Nulla enim Concilia habent istam auctoritatem.

were not abashed in the Tower-disputation publickely and seriously to euade and answer, that *S. Austine* in his sayings hereof vsed the word *Canonically* 17 improperly: the very contrary therof is so euident, not only in *S. Austine* & the 3. Councell of *Carthage* (wherat *S. Austine* was present & 18 subscribed) but also in sundry other Fathers, that the same is plainly confessed in diuers of the same Fathers, by 19 *D. Reynoldes* 20 *Zanchius*, 21 *Hospinianus* 22 *Lubbertus* 23 *Hiperius*, *D. Field*, and *D. Couell*. And wheras our Aduersaries do obiekt, that 25 *Origen* & 26 *Epiphanius* do in their mentioning the Scriptures of the old Testament, seclude these from the Canon; and that 27 *S. Hierome*

rome

24 *Hiperius* in *Method. Theolog. lib. 1. pag. 46. sine* sayth: In Concilio

cilio Carthaginensi tertio adduntur ad Canonem, &c. Sapia et Ecclesiasticus, libri duo Machabæorum, Tobias, Iudith &c. quos libros omnes eodem ordine numerat Augustinus, Innocentius & Gelasius. And then after wardes more at large reiecteth their Iudgment.

24 D. Feild of the Church l. 4. c. 23. pag. 246. circa med. & 247. circa med. acknowledgeth the lyke iudgment herein of S. Austine, Innocentius and the third Councell of Carthage.

\* See D. Couell against Burges pag. 76. fine & 77. most playnly confessing S. Austines lyke Iudgment had of the booke of *Vvisdome*; and *Ibid.* pag. 87. ante med. he further sayth of all these Bookes: yf *Ruffinus* be not deceyued, they were approved as partes of the old Testament by the Apostles.

25 Origen in *Psalm.* 1. apud Eusebium Hist. l. 6. c. 19. & mensur. and also Hær. 8. Epicureorum circa med.

26 Epiphanius de pond.

27 Hierom. præfat. in

lib. Regum.

rome affirmeth them to be Apocryphall; yt is answered thereto: First that the Fathers in those places doe not speake of their owne opynion, but doe only reporte what was the opynion of the Hebrewes, and what bookes they thought Canonically. Fro which now defended opynion of the Hebrewes 38 Origen, 39 Epiphanius, 28 Origen was so far from the Hebrewes opynio herof, that he doubted not to defend for euasion and cauill) not vnder the naked and onely name of *Scripture* in generall, but with such further

cumstance doubted therof) the History of *Su-*

*fanna*, which the Hebrewes and Protestantes reiect; herof see Origen in epist. ad *Iulium Africanum*, and hom. 1. in *Leuiticum*. He doth lykewyse (in epist. ad *Iulium Africanum*) affirme that part of *Hester* to be sacred and Canonically, which the Protestantes refuse, as not being in the Hebrewes Canon.

29 Epiphanius hær. 76. ante med. numbred *Sapia et Ecclesiasticus* among the diuine Scriptures: And in libro de pond. & mensur. paulo post initium he referreth *Sapia et Ecclesiasticus* vnto Salomon as Author therof. 30 As concerning Hierome; whereas he (in præfat. Daniel.) vnto an vnwarie Reader may seeme to seclude certayne Chapters of *Daniel* reiecteth by Protestantes, as not being in the Hebrewes Canon; In so much that *Ruffinus* mistaking herein (as the Protestantes doe) Hieroms meaning, doth reprehended and charge Hierome, with refusall of these forsaide parts of *Daniel* (accordingly also as doth *M. VV. litaker* contra camp. rat. 1. pag. 18. circa med. alledg the forsaide place of Hierome against those Chapters of *Daniel*) S. Hierome Apol. 2. adu. *Ruffinum* circa finem answereth and explaineth him selfe saying. *Non enim quid ipse sentirem, &c.* Truly I did not set downe what my self thought, but what the Hebrewes are accustomed to say against vs herein: calling there further *Ruffinus stultum Sycophantam*, a foolish *Sycophant*, for mistaking and charging him herin with the Hebrewes opynion. See yet this

this point of S. Hierome thus explaining himself confessed by M. D. Couell in his answer to M. Iohn Burges, &c. pag. 87. circa med. And see the Conference before his Maieſty, pag. 60. Also S. Hierome in prolog. in Machab. most expressly placeth the Bookes of Machabees (reiected by the Hebrues) among the Stories of diuine Scripture. And Hier. in præfat. in Iudith sayth of that Booke: *Apud Hebræos liber Iudith inter Agiographa legitur, cuius autoritas ad roboranda illa quæ in contentionem veniunt (to wit with the Iewes) minus idonea indicatur &c. sed quia hunc librum Synodus Nicæna in numero Sanctarum Scripturarum legitur computasse, acquieui, &c.* 31 S. Austine de ciu. Dei l. 18. c. 36. sayth: Among which are the bookes of Machabees, which nor the Iewes, but the Church accompteth for Canonick: And S. Isidore l. 6. Etimolog. c. 1. sayth of the Machabees: Though the Hebrues doe not receyue them into their Canon; yet the Church of Christ doth honour them among the diuine Bookes. So clearly did the auncient Fathers disclaime from the Hebrues Catalogue which our Adversaries professe to maintayne and follow.

\* So is the Booke of cumsfance or Epithets \* of diuine Scripture, holy Scripture, Wisdome alledged wherein the holy Ghost speaketh, or such other like, as peculiar only to those Scriptures that be Canonick. Secondly though we should suppose that these Fathers had omitted or denied all or some of these bookes in their Catalogue of the Scriptures, accordingly as the Protestants obiect

prope finem: By Fulgentius ad Transmendum Regem l. 1. c. 5. & l. 2. c. 9. and ad Feram Diaconum resp. ad qu. 1. prope initium: by Cyrill l. 2. in Iulianum ultra med. By Clemens Alex. l. 4. Strom. by Dionysius de Eccles. Hierarch. c. 2. By Egesippus apud Eusebium l. 4. c. 22. by Melito apud Euseb. Hist. lib. 4. c. 26. fine. By S. Austine de prædest. Sanctorum l. 1. c. 14. and see Synod. Alexandrin. in Epist. ad omnes vbique Ecclesias: And it is yet further referred to Salomon, as author thereof by Epiphanius hæc. 76. Ambros Ser. 8. in Psal. 118. Hilary in Psalm. 127. Tertull. de præscript. Melito apud Euseb. l. 4. c. 26. So lykewyse is the booke of Ecclesiasticus alledged by Fulgentius, de remiss. pecc. l. 1. c. 12. & 29. & l. 2. cap. 4. and de fide ad Petrum c. 3. and de Incarnat. & Gra. Christi cap. 28. Cyprian. de mortalitate post initium, and Sermon. de Eleemosyna initio and l. 3. epist. 9. Austine de Doctrina Christiana l. 22. c. 3. and de ciu. Dei l. 17. c. 20. Ambros l. 4. de fide cap. 4. & Sermon. 30. & l. de Nabath Iezraelita c. 12. fine & l. de Tobia c. 1. Hier. ep. 33. Maximus Taurinensis. hom. 1. de Eleemosyna. Epiphanius hæc. 76. ante med. Iulius Africanus de part. diuin. leg. c. 3. 5. 6. & (which further proueth they thought it Canonick) yt is referred to Salomon as Author thereof, by Hilary in Math. can. 7. Cyprian. l. 3. epist. 9. & ad Guisinum c. 35. 61. 69. & Sermon. de Eleemos. prope initium; Basil. l. 4. contra Eunomium; Ambros in 1. Cor. c. 7. Chrysost. de decollat. Iohannis Baptistæ initio. & hom. 3. imperfect. in Matt. Innoc. ep. ad Exuperium; Gregory l. 10. moral. c. 14. Clemens Alex. l. 7. Strom. and Concl. 3. Carth. can. 47. So also is the Booke of Tobie alledged by Cyprian Ser. 1. de Eleemosyna initio, & de orat. dom. prope finem. Ambros l. de Tobia c. 1.

&c. 1.6. exam. c. 4. & l. 10. ep. 32. Austine ep. 120. c. 29. & ep. 121. e. 9. & de diligendo Deo c. 3. Hilary in Psalm. 129. circa med. and Irenaeus l. 1. cap. 34. numbred Today among the other Prophets, of whom the Heretickes called *Gnostici* did feigne certayne foolish deuyces. The lyke might be further alledged of the other controuerted Bookes, but this place is not capable therof.

object that the <sup>32</sup> *Laodicean Councell* doth in it Catalogue of <sup>31</sup> *Concil. Laodi-*  
the Scriptures omit all those books, as indeed the same *cen. can. vlt.*

Councell doth also there likewise omit the *Apocalips*: yet is the obiection hereof (though supposed for true) of no force, because it is euident that in the Primitive Church the Canonically Scriptures were not generally

receiued all at once, but in so great varietie <sup>33</sup> o. pretended Scriptures, great care & search was requisite, whereby to determine which Scriptures were Canonically and which not, whereby it came to passe that sundry books were for the time misdoubted, or by some Fathers or Councils omitted or not receiued, which yet afterwards were vpon greater search and consideration generally acknowledged. A thing so euident, that our learned Aduersaries themselves do accordingly confesse and illustrate the same by many confessed and knowne

particular <sup>34</sup> examples; *M. Bilson* therupon <sup>35</sup> concluding, that this denyall or omission made by certaine Fathers of certaine Scriptures, is no argument against the said Scriptures. Whereupon it necessarily followeth as well by *M. Bilsons* foresaid conclusion, as by vna-

uoidable sequels of the other premises, that the Canonically Scriptures are to vs at this day discerned & made knowne, not by that which certaine Fathers do omit,

deny or doubt of: for so should we vpon this ground

deny Deanes of Paules & Windefore say;

Eusebius affirmeth playnly the Epistle of S. Iames to be a counterfayt or bastard Epistle. *As M. Bilson Lord Bishop of Winchester in his Suruey of Christes suffering* &c. printed 1604. pag. 664. *Paulo post inquit* says: The Scriptures were not fully receiued in all places, noe nor in Eusebius tyme. Hee sayth the Epistles of Iames, Iude, the second of Peter, the second and third of Iohn are contradicted, as not written by the Apostles, the Epistle to the Hebrewes was for a while contradicted, &c. the Churches of Syria did not receiue the second Epistle of Peter, nor the second and third of Iohn, nor the Epistle of Iude, nor the *Apocalips*, &c. The lyke might be said

<sup>33</sup> Of the great variety of pretended Scriptures, see hereafter tract. 2. c. 3. sect. 7. subdiuision 6. in the margin vnder the letter b.

<sup>34</sup> See many confessed examples herof alledged by *Protestantes* hereafter tract. 2. c. 3. sect. 7. subdiuision 6. in the margin at the letter c. And in the *Tower-disp.* 1581. the first dayes conference D. 1. The

for the Churches of Arabia: will you hence conclude that these partes of Scripture were not Apostolicke, or that we need not to receyue them now, because they were formerly doubted of? So fully doth M. Bilson answer our Aduersaries lyke vsuall objection had against the Machabees, and the other Bookes of the old Testament now in question. 35 M. Bilson in his saying alledged next heretofore in the margin vnder 34.

36 *Ofiader* a pryme deny also with the Lutherans, the 36 Epistles of Iames, Jude, Lutheran speaking the second of Peter, the 2. and 3. of Iohn, the Epistle to the Hebrewes and the Apocalips no lesse then the other bookes now in question: but by that which many of the Fathers objected by our Aduersaries) where in are omitted the ries, an infallible and sure direction to vs in this question, and the Apocalips, sayth in his epit. &c. cent. 4: pag. 299. fine) *Non recitantur libri Machabeorum, & recte quidem: in eo*

*autem erratum est, quod Epistolam Iacobi & Iuda & posteriores duas Iohannis, inter Canonica Scripta numerant: quae Scripta non longè post Apostolorum tempora, non pro Scriptis Canonicis habita sunt, &c. Recte autem omisa est Apocalipsis, ea enim non est Iohannis Apostoli &c.* And see this poynt more fully hereafter tract. 1. sect. 10. subdiuision. 3. fine at a. and tract. 2. c. 2. sect. 10. subdiuision. 2. initio in the text and margin there at o. p. q. r. f. t. u. And see at large in the Protestant Authors themselues the places there cyted wherein they reiect these Scriptures vnder colour, and pretence that they were denyed or doubted of in the primitiue Church. 73 M. Fulke in his answer to a Counterfayre Catholicke pag. 5. initio sayth: the Church of Christ hath iudgment to discern true wrytinges from counterfayte, and the word of God from the wrytinges of men, and this iudgment she hath of the holy Ghost. And M. Jewell in his defence of the Apology pag. 201. and after the other edition of 1571. pag. 242. circamed. sayth: The Church of God had the spirit of wysdome, whereby to discern true Scriptures from false. The Protestant Author of the Scripture and the Church (which Bullinger so greatly commendeth in his Preface therof to the Reader) doth (cap. 15. fol. 71. 72. & c. 16. fol. 74. 75.) affirmeth at, The Church is indued with the Spirit of God (and that) the diligence and authority of the Church is to be acknowledged herin which hath partly giuen forth her testimony of the assured wrytings, & hath partly by her Spirituall iudgment refused the wrytings which are vnworthy: And afterwarde he further sayth: Wee could not belieue the Ghospell, were it not that the Church taught vs & witnessed, that this doctrine was delyuered by the Apostles.

And

And see M. Hookers demonstrable assertion herof hereafter tract. 1. sect. 10. subdvision. 3. initio at p. 9. And M. Couells lyke i. dgment alledged tract. 2. c. 3. sect. 11. subdvision. 1. fine in the margin at f.

was <sup>38</sup> chiefe and best of all the Fathers; what can be more cleare and conuincing herein for vs and against our aduersaries, then that which is, as hertofore, though but briefly yet playnly thus delyuered from the not doubtfull, but confessed iudgment of S. Austine and those other many ancient Fathers? M. D. <sup>39</sup> Couell (a prime man among our Aduersaries) not forbearing in this case, to vndertake speciall defence and answer against such weak seeming repugnances or contradictions (occurring <sup>40</sup> likewise in the other confessed Canoni-

<sup>38</sup> M. D. Couell in his answer to Iohn Burges pag. 3. fine sayth: Saint Austine a man far beyond all that ever were before him; or shall in lykeli- hood follow after him, both for hu- mane and diuine call learning, those being excepted

that were inspyred. Also M. D. Fielde of the Church l. 3. fol. 170. fine sayth: Austine the greatest of all the Fathers and worthiest Deuine the Church of God euer had since the Apostles tymes: And Gomarus in Speculo Veræ Ecclesiæ &c. pag. 96. ante med. sayth: Augustinus Patrum omnium communi sententia purissimus habetur. <sup>39</sup> M. D. Couell in his answer to Iohn Burges pag. 83. fine sayth of the vntruthes or repugnances supposed to be in these bookes now in question: *¶ Wee could without violence haue afforded them the reconilement of other Scriptures, and vndoubtedly haue proued them to be most true.* And pag. 87. fine & 88. & 89. & 90. he maketh speciall answer to certayne such objected repugnances. <sup>40</sup> Concerning the lyke seeminge repugnancy of other Scriptures M. leWell in his defence, &c. pag. 361. fine affirmeth, that S. Marke alledged *Abiather* for *Aimelech*; and that S. Matthew nameth *Hieremias* for *Zacharias*: And in S. Matthew 27. 9. are wordes al-

ledged vnder the name of Hieremy, which are not found in Hieremy but in Zachary 11. 13. Also in Marke 15. 25. our Sauour is said to be crucified in the third houre, wheras in Iohn 19. 14. Pilate sate in iudgment vpon him, about the sixth houre. In lyke manner Luke 3. 35. 36. affirmeth Sale to be the sonne of Caynan, and Caynan the sonne of Arphaxad, and so Arphaxad was grandfather to Sale: wheras in Genesis 11. 12. it is sayd, that Arphaxad lyued 35. yeares and begate Sal: vpon which said last appearing difficulty, though Beza in Nou. Test. in his seuerall editions of Ann. 1556. & 1587. to reconcyle Luke with Genesis, doe in the said 3. Chapter of Luke vers. 36 leaue out these wordes, *who was the Sonne of Caynan*, and is therein defended by M. Fulke in his Defence of the English Translations against M. Martin in the preface sect. 13. pag. 41. yet the English Translation of Anno 1576. date not follow Beza therein. To these few examples sundry other lyke might be added, all which notwithstanding wee are bound to acknowledge the said Scriptures for true and sacred (and so lyke wyse the other Bookes now in question) though the occurring diffi- culties were greater then yet is vrged,

call Scriptures) as are vulgarly objected against the bookes now in question.

a M. Fulke against Helkins Sanders, &c. pag. 672. initio 47. & 675. circa med.

b Cent. 4. Magdeburg. c. 10. col. 1080. line 50.

c Centur. 8. c. 10. col. 850.

d Bale in his pageant of Popes fol. 33.

e Osiander in epit. cen. 6. pag. 288. fin. and see Peter Martyr in his Comon

places part. 2. pag. 343. fine, & Chemnitius in his examen. par. 4. pag. 32. b. fine.

f See Bale in his pageant of Popes pag. 24. & 27. and M. Symondes on the

Reuelations pag. 57. fine sayth: Leo decreed, that reuerence should be giuen to Images, &c. See this hereafter tract. 1. sect. 3. circa med. subdiuision 2. at \*. next before e.

g See this hereafter tract. 2. cap. 1. sect. 3. ante med. at u. x. y. and Ibid. post med. at 80. & 81. & 82.

i Ibid. and see M. Parkins problem, pag. 83. See hereafter tract. 2. c. 1. sect. 3. initio at y. & post med. at 83.

j See hereafter tract. 2. c. 1. sect. 3. prope initium at m. and \*. and after at 55. m Chemnitius in his examen part. 4. pag. 10. a. post med. sayth herof: Ex Translationibus mox facta fuerunt circumgestationes reliquiarum, vt apud Hieronymum & apud Augustinum, &c.

n Chemnitius examen. part. 4. pag. 10. b. ante med. o Osiander in Epit. centur. 4. pag. 506. ante med. and see the other Century-writers of Magdeburg. cent. 4. col. 1250. line 45.

p M. Fulke in his answer to a Counterfayte Catholicke pag. 46. alledged hereafter tract. 1. sect. 8. subdiuision 2. at d.

q Hereof M. W. hitaker contra Duranum l. 10. pag. 866. ante med. sayth. I doe not thinke those Miracles vayne, which are reported to haue bene done at the Monumentes of Saintes. And

Luther in Purgatione quorundam Articulorum, sayth: who can gaine-say those things which God to this day worketh miraculously and visibly (ad durorum sepulchra) at the

As concerning Images, it is affirmed that a Paulinus caused Images to be painted on Church walles: that b Lactantius affirmeth many superstitious things concerning the efficacie of Christs Image: that c S. Bede erred in the worshipping of Images: that S. d Gregory by his Indulgences e established Pilgrimage to Images: that S. Leo f allowed the worshipping of Images: that S. Xenayas was specially noted or condemned for being the first that stirred vp warre against Images.

And in no lesse plaine (if not more full) manner, are the Fathers likewise charged with affirming the great vertue of the signe of the Crosse, with i their worshipping of it: And also with confessed testimonies of vndoubted k miracles shewed by God in it.

As concerning Reliques of Saintes, it is affirmed that the ancient Fathers erred both in l Translation, and m Circumgestation, or carrying about of reliques. Also in n Pilgrimage to reliques: that o S. Hierome did foolishly contend that the reliques of Saintes were to be worshipped: that p Vigilantius was specially condemned for his contrary doctrine, and that many great q Miracles are confessed to haue bene vndoubtedly done at the reliques of Saintes.

As

the Monumentes of the Saintes. And see M. Fox act. mon. printed 1576. pag. 61. b. ante med. where he sayth: The Idoll ceased to giue any more Oracles, saying that the body of Babyllas (the Martyr) he would giue no more answeres. And see M. Fox in the margin there, and Chrysostome contra Gentiles post med. And of many other miracles, read only S. Austine de ciuit. Dei l. 22. c. 8. and see what is further confessed by Chemnitius in his examen part. 4. pag. 10. b. ante med. as reported by the ancient Fathers.

As concerning the consecration of Creatures, it is, See hereafter confessed that the Fathers giue testimony of Consecration tract. 2. cap. 1. sect. 3. of Churches, Autlers, Church-vestells, of Consecration of Monkes, initio at 1. and Ibid. and Virgins, of hallowed Chrisme, water, bread, Candles, post med. at 100. & heretofore tract. 1. sect. 1. at d. and see

## XIII.

Thirteenthly it is confessed yet further in generall concerning Dionysius Areopagita and Hermes, who are holden most ancient and Apostolike: namely, that Dionysius in his foresaid writings which were about a thousand yeares the Century-writers

See hereafter M. Fulke against the Rhemish Testament in 1. Tim. 4. sect. 13. fol. 378. a. prope initium: and the Century-writers Centur. 4. c. 6.

col. 408. line 55. f See the Centuristes cent. 5. col. 744. line 24. And Dionysius de Ecclef. Hierarch. c. 3. mentioneth the Consecration of Autlers with infusion of sacred oyle. And see Concil. Agathense can. 14. 2 Ofsander in epitom. cent. 4. l. 3. c. 38. pag. 391. initio. And see Concil. Laodicean. can. 21. & Concil. Agathense Can. 66. 3 See next hereafter subdiuision 13. at x. 4 The Centuristes Centur. 4. col. 374. line 21. And see Ambrosi. l. 3. de Virginibus and Concil. 4. Carth. Can. 11. & 104. & Concil. Agathense Can. 19. & Concil. 2. Carth. Can. 3. 5 The Centuristes Centur. 3. col. 143. line 48. Chemnitius part. 2. pag. 58. b. post med. And Cyprian l. 1. epist. 12. circame, sayth: Oleum in Altari sanctificatur: and see Concil. Laodicean. Can. 48. & Concil. 2. Carth. Can. 3. Basil. de Spir. S. c. 27. Aug. l. 5. contra Don. c. 19. & 20. 6 See heretofore sect. 3. subdiuision 8. at next before 4. And see M. Parkins problem. pag. 136. And M. Fulke against the Rhemish Testament in 1. Ti. 4. sect. 13. fol. 378. a. prope initium. And see Bede: hist. l. 5. c. 4. post med. And Ambrosi. de Myster. Init. c. 3. and Basil. de Spiritu Sancto c. 27. And see Epiphanius hær. 30. ante med. And Theodoret. hist. l. 5. cap. 21. & l. 3. c. 13. 7 Holy bread is affirmed so plainly by S. Austine de pecc. mer. & remiss. l. 2. c. 26. that M. Fulke against Heskines, Sanders & C. pag. 377. circa med. doth therefore terme it a superstitious bread giuen in S. Austines tyme to those that were Cathecumens instead of the Sacrament. And Syr Philip Mornay in his Booke of the Masse pag. 51. initio, chargeth Basills Liturgy with Holy bread distributed after seruice to such as had not communicated. And S. Hier. in vita Hilarionis post med. sayth. Concurrabant Episcopi, Presbyteri, Clericorum & Monachorum greges, &c. Et hinc inde ex Urbibus & agris vulgus ignobile, sed & potentes in i. & l. dices, ut benedictum ab eo panem vel oleum acciperent. 8 Centur. 5. col. 744. line 22. & see Concil. 4. Tolet. can. 8. and Gregoty l. 9. ep. 28. and Prudentius in Benedic. carci Pasch. 9 Of Dionysius mention is made act. 17. 34. and of Hermes Rom. 16. 14.

¶ Humfred. in Iesu- years since (as D. Humfrey & confesseth) publickly  
suisitini part. 2. rat. extant and alledged vnder his name, (doth casually and  
5. pag. 513. sine & obiter among other things) make mention (ouer and  
514. initio sayth: besides the foresaid doctrine of prayer for the dead) of A-  
Huc Areopagitam, postolicæ vñwritten Traditions: of <sup>u</sup> Chrisme, <sup>x</sup> Consecration  
Suidas, Michael of Monkes: of <sup>2</sup> Chancells seuered with sanctification from the  
Singelus, Grego- rest of the Church, of <sup>3</sup> Auliers, places sanctified, and sundry Ceri-  
rius Turonensis, monies: of the peoples & mutuall salutation vpon the Pax pro-  
& alij, Pauli audi- nounced: of <sup>5</sup> the tonsure and rasure. of Priestes heades; of perfu-  
tore credunt fuisse ming or <sup>6</sup> burning incense at the Aulter; and of <sup>7</sup> Six of our Sa-  
illum scriptorem cramentes:  
celestis & Ecclesia-  
sticæ Hierarchie:

And see before sect. 3. in: 10 at \*. p. Hamelmanus de Traditionibus Apo-  
stolicis col. 707. line 27. & col. 736. line 56. and M. Whitaker de Sacra Scriptura pag.  
635. ante med. sayth: I doe acknowledge that Dionysius is in many places a great Patrone  
of Traditions. Hamelmanus vbi supra col. 707. l. 4. & col. 737. l. 51. x Hamel-  
manus vbi sup. col. 707. 49. & col. 741. l. 4. And D. Reynoldes in his conferce pag. 488.  
post me. 2 M. Reynolds in his cōference with M. Hart pa. 488. post me. 3 Ha-  
melmanus de Traditionibus col. 741. post me. 4 Hamelmanus Ibid. col. 742. circa  
med. 5 Scultetus in his medulla Patrū pag. 484. circa med. sayth: in libro de Ecclesia-  
stica Hierarchia multa scribit de Altaribus, de locis sacris, de choro, de  
consecratione Monachorū, de Tonsura & rasione caputum. 6 Hospinianus in  
Historia Sacramentaria cap. 1. pag. 104. post med. y Humfred. Iesuistini part.  
2. pag. 519. circa med. and Luther tom. 2. Witemberg. Anno 1562. de captiu. Babyl. fol.  
84. b. ante med. sayth: At dices: Quid ad Dionysium dices, qui sex enūnerat Sacramen-  
ta? &c. Respondeo, scio hunc solum haberi ex antiquis pro septenario Sacramentorum, licet  
Matrimonio omisso senarium tantum dederit. As concerning number of Sacraments  
mentioned by the Fathers, it is to be noted, that the Fathers doe speake of them but  
casually, and as occasion is ministred; So somtymes they doe in some places but  
mention one Sacrament, in other places two, in others three, in some place Baptis-  
me only, in an other Order, in a third Confirmation. In this sort S. Austine contra  
litteras Petil. 1. 2. c. 104. affirmeth, The Sacrament of Chrisme (or Confirmation) to be in  
the kynd of visibleness, and sacred euen as Baptisme it selfe. And in Epist. Ioan. tract. 6.  
he mentioneth not only the Sacrament therof: (but also) the vertue of the Sacrament. In  
an other place namely tom. 7. l. 2. contra Epist. Parmen. c. 12. he mentioneth Baptisme  
and Order. And to proue that Orders once receyued cannot be lost, no more then  
Baptisme, he sayth: Si enim verumque Sacra mentum est quod nemo dubitat, cur illud non  
amittitur & illud amittitur? Neutri sacramēto iniuria fa- ienda est. And againe: Vtrum-  
enim Sacramentū est, &c. In lyke manner S. Cyprian in Ser. de ablut. pedū initio sayth:  
Docetur quæ sit Baptismi & aliorum Sacramentorum stabilitas, mentioning therewith  
all sundry of them. And so playnly, that Chemnitius speaking therof, in examen.  
part. 2. pag. 7. b. post med. confesseth that, quinque nūnerat, be there reckoned vpon  
Sacramentes; Only answearing therto for his best refuge, that Cyprian was not Au-  
thor

thor of that Treatise. The vanity of which his answer against that Treatise of Sermons extant vnder Cyprians name, is sufficiently refuted hertofore sect. 3. subdiuision 2. at 7. In lyke manner doth *Innocentius* the first, mention extreme vnction in so much as Bale in his pageant of Popes fol. 26. and *Segecaine* in *speculo Pontificum* pag. 33. ante med. reprehend *Innocentius*, for that he affirmed, *Anueying of the sicke to be a Sacrament.*

cramentes: that the Booke of *Hermes* entituled *Pastor*, affoordeth in lyke manner testimony or groundworke, of  
 2 Freewill, and Monasticall solitude, of <sup>a</sup> Purgatory, and praier for the dead, of <sup>b</sup> merit and Iustification of workes, of professed <sup>c</sup> chastity in Mimsters: of <sup>d</sup> fasting from certayne meates: or <sup>e</sup> the Innocent parties remayning vnmarried in case of adultery: of <sup>f</sup> workes of superrogation: and of <sup>g</sup> Popery. And though in the primitive Church some questiō <sup>h</sup> was made of this Booke, as whether it were Canonically Scripture or not (many Fathers <sup>i</sup> thinking that it was: ) yet is it confessed to haue bene receaued at the least for <sup>k</sup> Ecclesiasticall. And the authority therof to haue bene so many ages since specially alledged, <sup>l</sup> By *Origen*, *Clement*, and *Irenaeus*, who lyued next to those Apostolicke tymes.

## XIIII.

Fourteenthly this confessed continued current of Testimonies from the Fathers, is so certayne and euident that

*Abraham Scultetus* in medulla Theolog. &c. pag. 467. postmed.

<sup>a</sup> *Hamelmannus* de trad. Apost. col. 252. fine & col. 253. init. & col. 254. lin. 38 & *Abraham Scultetus* vbi supra pag. 467. postmed.

<sup>b</sup> *Hamelmannus* vbi supra col. 253. l. 54. & col. 254. l. 49.

<sup>c</sup> *Hamelmannus* vbi supra col. 251. line 48. & col. 254. l. 30.

<sup>d</sup> *Hamelmannus* vbi supra col. 254. lin. 36.

<sup>e</sup> Ibid. col. 253. line 46.

<sup>f</sup> *Chemnitius* examen Concil. Trident. part. 4. pa.

27. prope finem.

<sup>g</sup> *Hamelmannus* vbi supra col. 254. line 53. sayth: Fuit igitur bonum Papismi initium impurus ille liber Pastoris, vel Hermetis.

<sup>h</sup> *Eusebius* Hist. l. 3. c. 3. prope finem.

<sup>i</sup> It was thought to be sacred, and for such alledged by *Origen* l. 10. in Epist. ad Rom. T. 1. c. 1. de oratione. *Clement* Alex. l. 6. Strom. *Athanasius* in libro de Decretis Nicen. Synod. C. 11. by *Irenaeus* l. 4. c. 37.

<sup>k</sup> *Hamelmannus* vbi supra col. 254. line 24. sayth: illum pro Ecclesiastico habuerunt quidem Patres: and col. 730. line 25. he saith: Hermetis libellus qui dicitur Pastor, est olim aliquando in numerum Ecclesiasticorum librorum relatus. And see the same, yet further confessed by *M. Hooker* l. 5. pag. 34. prope initium. In so much as *Eusebius* hist. l. 5. c. 3. *Rufinus* in Symbolum & *Hierom.* in Catul. do commend this Booke for profitable, and so *M. Whitaker* de Sacra Scriptura pag. 93. fine confesseth of *Hierome*.

<sup>l</sup> *Hamelmannus* vbi supra col. 273. line 10. sayth: Liber Pastoris videtur receptus esse ab Irenaeo & Clemente. And Col. 255. line 42. he sayth: Ostendit Eusebius a quibusdam librum Pastoris receptum esse, & imprimis ab Irenaeo: sic & Origenes l. 1. de Principijs c. 3. citat quaedam ex libro Pastoris, eiusque libri

libri ledionem commendat hom. 13. in Ezech.

**1.** Whitaker contra Dr. *essm* l. 6. ca. 423. *sine sayb*: Ex Patrum erroribus vester ille Pontificie religionis Ceto confusus est.

**2.** *Humfredus* in libel. de vita Iewelli printed Londini p. 212. And see the same also in *M. Fuller* Retentive against *Bristol* pag. 55. circa med.

that sundry of our Learned Aduersaries doubt not therefore to make generall disclayme in the ancient Fathers.

Hence it is that *M. VVhitaker* affirmeth, <sup>1</sup> *The Popish Religion to be a patched couerlet of the Fathers errors sowed together.* And that also *M. D. Humfrey* did gricuouly reprehend *M. Iewell*, for his so bold appealing to the Fathers, affirming therfore of *M. Iewell*, that herein, <sup>2</sup> *he gaue the Papiſtes to large a scope, was iniurious to himselfe, (and) after a manner spoyled him self and the Church:* which lyke disclayme in the auncient

Fathers is no lesse playnly professed by *Iacobus Aconius* (in his Treatise dedicated to her late Maiesty) and by sundry other Protestant-Wryters, many of them not doubting specially to reprove euen those Fathers that lyued next to the Apostles tymes; *M. VVhitaker* and others to such purpose <sup>3</sup> *abusing* the mistaken testimony of *Egesippus*.

To

**3.** *Iacobus Aconius* in *Serapenatum Satanae* l. 6. pag. 296. *sayb* of the Protestants allegation of the *Fathers*: *Quidam eo redierunt, vt Patrum autoritatibus omnia denuo replerent, quod vti nam tam secundo fecissent successu, quam bona spe aggressi sunt, &c. Equidem perniciosissimam omninoque fugiendam hanc esse arbitror consuetudinem, &c.*

**4.** *Lutherus* *com. 2. Wittenbe. 3. Anno 1551. lib. de seruo arbitrio* pag. 434. *affirmeth*, the Fathers of so many ages to haue bene playnly blind, and most ignorant in the Scriptures; to haue erred all their life tyme and that vnlesse they were amended before their deaths, they were neyther Saintes, nor pertayning to the Church. And see further *Luthers Booke de seruo arbitrio* printed in 8. 1603. pag. 72. 73. 276. & 337. Also in *Colloquijs mensalibus cap. de Patribus Ecclesie*, *Luther sayb* of sundry Fathers in particular: In the wrytinges of Hierome, there is not a word of true sayth in Chryst and sound Religion. Tertullian is very superstitious. I haue holden Origen long since accursed. Of Chrysostome I make noe accompt. Basile is of no worth, he is wholly a Monke, I way him not of a haire. Cyprian is a weake Deuyne &c. *affirming the e yet farther* that the Church did degenerate in the Apostles age, and that the Apology of Philip Melancthon doth far excell all the Doctors of the Church, and exceed euen Austine himselfe: And *Pomerane in Ionam sayb*: *Nostri Patres siue sancti, siue non sancti, nihil moror, excacati sunt Montanico Spiritu, per traditiones humanas & doctrinas Demoniorum, &c. non purè docent de Iustificacione, &c. nec solliciti quidem sunt vt Iesum Christum per Euangelium suum verè doceant, And Beza in his preface vpon the new Testament dedicated to the Prince of Condy Anno 1587. affirmeth* that, Euen in the best tymes, the ambition, ignorance and lewdnes of Bishops was such, that the very blynd may easily perceiue how that Sathan was president in their assemblies or Councils.

<sup>5</sup> *Abusing* for wheras *Euseb. l. 1. c. 16. sine*, alledgeth *Egesippus* saying; *Till those tymes the Church remayned a pure virgin,*

incor-

incorrupt: for yf any then were willing to deprave or corrupt the sincere rule of healthfull doctrine, they lay hid in the obscure corners of darkenes: But after the Apostles death, &c. then certainly the false and subtle conspiracy of wicked errors tooke begynning through the fraud and craft of those who laboured to disperse false doctrine, &c. M. VVhitaker in resp. ad rationes Campin. rat. 7. pag. 102. and contra Duræum lib. 7. pag. 490. & 491. vrgeth this to proue that presently after the Apostles tymes the true Church was no longer a Chast Virgin, but became adulterous and corrupt: An inference many wayes most absurd. For first Egessippus only meaneth, that during the Apostles tymes the Church remayned a Virgin, that is, not so much as assaulted openly by hereticks, who then lay secret and lurking: whereas after the Apostles tymes they stepped forth & gaue open and violent assaults, inuading som tymes and vsurping euen vpon Bishops Sees, and corrupting or altering with their damnable heresies many of the Churches reuolted Children: which yet, no more made the visible true Church to be as then Hereticall, or vnchast, then *Luthers* lyke late dispersion of his Doctrine and infecting therewith of many, who were formerly Catholickes, maketh our now Church to be *Lutherā*. Secondly yf otherwyse the Church so presently after the Apostles tymes ceased to be a Virgin & so became adulterous & corrupt, who seeth not then the blasphemy thence ensuing? For in what one age since the Apostles tymes to this present, may the Church then be thought to be preserved chait? Thirdly it is aginst manifest Scripture, as where it is said of the Church I will marry thee to me for ever, &c. I will marry thee to me in saythfulness and thou shalt know the Lord. Osee 2. 19. 20. and I will make this my covenant, sayth the Lord, my Spirit that is vpon thee, and my wordes which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seedes seed from henceforth for euermore. Ilay 59. 21. Very pertinently therfore sayth S. Cyprian to the contrary: *Adulterari non potest Sponsa Christi, incorrupta est & pudica*, &c. l. de vnitatē Ecclesię postinitium.

To this end also doth M. Napper in his discourse hereof<sup>6</sup> Seeth this herto-  
to your Ma.<sup>tie</sup>, not onely condemne all the Fathers fore sect. 2. at l. and  
that liued for<sup>6</sup> 1260. yeares last before Luther, but hereafter tract. 2. c.  
doth also proceed yet further, affirming that,<sup>7</sup> During 1. sect. 4. at q. r. f. t.  
euen the second and third ages (next after Christ) the true  
temple of God and light of the Gospell was obscured by the Roman  
Antichrist himselfe. In lyke māner doth M. Fulke auerre,<sup>8</sup> that  
the true Church decayed immediatly after the Apostles tymes: & that  
\* immediatly after the Apostles tymes, errors and abuses except into  
the true Church. With whome agreeth M. Downham, affir-  
ming that<sup>9</sup> the generall defection of the visible Church, (foretold

7 M. Napper vpon  
the Reuelatiōs pa.  
19. initio; and see  
the Century-writers  
cent. 2. ca. 4. col. 55.  
line 49.

8 M. Fulke in his  
answere to a Coun-  
2. Theff. terfayt Catholicke  
pa. 35. prope finem.

\* M. Fulke vbi supra prope initium.  
tichrist l. 2. c. 2. pag. 25. prope finem.

9 M. Downham in his treatise of Anti-  
This mystery of iniquity, which S. Paul. 2.  
Theff.

Thess. 2. vers. 7. affirmeth to be *working in his tyme*, is more then boldly peruerbed by *M. Downham*, and our other Aduersaries, to be as then working in the Church of Christ: directly against S. Paul himself, who tearmeth *the Church, the Pillar and stay of Truth* 1. Tim. 3. 15. The working therfore of this mystery of iniquity in the Apostles tymes, was not in the Church, but in the Churches then persecutors and sundry heresies of those first tymes: As also yt is yet working in the heresies of this tyme, the same being (as some Deuynes hold) the very next and *ultima* or at least *penultima* mysticall working before the Reuelation of Antichrist himself.

2. Thess. 2.) began to worke in the Apostles tymes. And Melancthon sayth accordingly, that <sup>10</sup> presently from the beginning of the Church, the ancient Fathers obscured the Doctrine, concerning the *Institution of sayth, increased Cerimonies, and denyed peculiar worships*. As also Peter Martyr affirmeth in lyke manner, that in the Church <sup>11</sup> errors did begin immediately after the Apostles tymes. And that <sup>12</sup> presently after their age, men began to decline from the word of God, and that therfore <sup>13</sup> so long as wee doe insyst upon Councells and Fathers, wee shalbe alwayes conuersant in the same errors. In so much as Beza and others doubted not (yf not most arrogantly reed, & iudge) to prefer in <sup>14</sup> knowledge of the truth, their now Protestant wryters, euen before those other that flourished immediately, and next after the Apostles tymes. *Celius Secundus Curio* (a principall Protestant wryter) expressing further to that end <sup>15</sup> in how great darknes, blind-

<sup>10</sup> Melancthon in 1. Cor. cap. 3. & Hamelmannus de traditionibus col. 460. fine sayth. Post mortem Ioannis Apostoli caperunt defectiones a fide, doctrinae Canoniorum sub specie verbi Dei, prohibitiones nuptiarum & ciborum, vota, caelibatus, &c.

<sup>11</sup> Martyr. de votis pag. 477.

<sup>12</sup> Martyr de votis pag. 490. fine.

<sup>13</sup> Martyr de votis pag. 476. paulo post med. sayth: *Quamdiu consistimus in Concilijs & Patribus, versabimur semper in iisdem erroribus.* <sup>14</sup> Beza in epist. Theol. epist. 1. pag. 5. initio sayth: *Itaque dicere nec immerito quidem, vt opinor, consueui, dum illa tempora, Apostolicis etiam, proxima cum nostris, comparo, plus illos conscientiae, scientiae minus habuisse: nos contra, scientiae plus, conscientiae minus habere, haec mea sententia est, &c.* And the Lord Archbishop of Canterbury in his defence of the answer to the admonition pag. 472. fine & 473. ante med. sayth to M. Cartwright: *The Doctrine taught and professed by our Bishops at this day, is more perfect and sounder than it commonly was in any age after the Apostles, &c. how greatly were almost all the Bishops and learned wryters of the Greek Church, and Latines also for the most part, spotted with Doctrines of Freewill, of Merites, of Inuocation of Saintes, and such lyke (other points of Popery:) surely you are not able to reckon in any age, since the Apostles tymes, any company of Bishops that taught and held so sound and perfect Doctrine in all pointes, as the Bishops of England doe at this day.*

<sup>15</sup> Celius Secundus Curio in his Booke de amplitudine regni Dei lib. 1. pag. 43. circa med. (Which said booke is greatly commended by Beza in Epist. Theolog. pag. 232.) sayth:

An ignoramus quantis in tenebris, quantaque cæcitate & ignorantia versatus sit mundus, ab Apostolorum ferè ætate, vsque ad hæc tempora, in quibus Dominus, præter omnem expectationem, se ipse cæpit aperire?

nes and ignorance the world hath continued almost from the Apostles age to these very tymes, in which aboute all expectation our Lord began to manifest himself. And an other Learned Protestant wryter, affirmeth accordingly, that <sup>16</sup> from the Apostles tymes, till Luther, the ghospell had neuer open passage, not (so much as) in Husse his tyme. In respect of which their so common receyved opinion, Sebastianus Francus concluded for certayne, That, <sup>17</sup> Statim post Apostolos, omnia inuversa sunt, &c. Presently after the Apostles tymes, all thinges were turned vpside downe, &c. And that for certayne through the worke of Antichrist, the externall Church, together with the sayth and Sacramentes, vanished away presently after the Apostles departure: and that for these 1400. yeares, the Church hath bene noe where externall & visible.

## X V.

Especially to scale vp (as it were) the premisses, wheras the Lord Archbishop of Canterbury doth against M. Cartwright learnedly and truly vrge, this generall rule or prooue of Apostolicke Doctrine: laying: <sup>18</sup> For so much as the Originall and beginning of these names Metropolitane, Archbishop, &c. such is their antiquity, cannot be found so far as I haue

<sup>16</sup> The Author of of the Booke intituled Antichristus, siue Prognostica finis mundi. pag. 13. post med. sayth: Inde à primitiuis Apostolorum Euangelio ante Lutherum, vt diximus, nunquam iuit, ne quis autem Hufsticum Euangelium huc pertinere putat, id prohibet, &c. See this testimony alledged more at large herafter tract. 2. ca. 1. sect. 6. initio in the margin at g.

<sup>17</sup> Sebastianus Francus in Epistola de Abrogandis in vni-

uersum omnibus statutis Ecclesiasticis. If our aduersaries doe herunto answere, that this Sebastianus Francus denyed the Baptisme of Infantes & being so an Anabaptist, his testimony is not to be regarded; yt is replied thereto: First, that being otherwise a learned wryter, and no lesse enemy to vs then our other aduersaries; his testimony as against himself and them, is therewith of no lesse force then theirs. Secondly, that the denyall of Childrens Baptisme till they be of yeares of beliefe, is especially by our aduersaries (who deny the necessity of Baptisme to infantes) excepted against vnworthily, in comparison of their owne far greater differences, concerning Reall presence, Christes descent into Hell, His suffering in soule the paynes of Hell, Reprobation, and many moe of lyke consequence, notwithstanding which, they yet profess to be brethren of one Church. Thirdly, that accordingly Zuingleius and Decolampadius (alledged herafter tract. 2. c. 3. sect. 9. Subiunction 3. in the margin at e. f.) doe affirme the Baptisme of Infantes to be but a matter of indifferency, and such as the Church may worthily omit and rightly take away. And so accordingly Peter Martyr

in his Epistles annexed to his Comon-places in English epist. 34. to Robert Cooke pag. 113. b. circa med. tearmeth him his deare friend in the Lord, his dearest friend in Christ. Ibid pag. 115. a. initio: and yet did the said Robert as appeareth there pag. 114. b. circa med. deny Baptisme to infants, as lykewylse Oecolampadius (in libro Epistolarum Oecolampadij & Zuinglij pag. 300. prope finem) wryteth of this very point to Balazar Pacimontanus tearming him there, Charissime Frater, and yet was he a chiefe Anabaptist. Fourthly this Sebastianus Francus was so farre enemy to the other barbarous Anabaptistes, that he specially reprehendeth them; as appeareth hereafter tract. 2. c. 3. sect. 5. subdiuision 1. in the margent at x. m M. Whitgift in his defence &c. pag. 351. post med. And see also further herof M. Doctor Field in his Treatise of the Church l. 4. cap. 21. pag. 242. the title of that Chapter being: Of the Rules, wherby true traditions may be knowne from counsefaine.

read, it is to be supposed they haue their Originall from the Apostles themselues, for as I remember S. Austine hath this rule in his 118. Epistle. In so much as he yet further sayth in prooffe of this rule, <sup>n</sup> yt is of credit with the wryters of our tyme, namely with M.

<sup>n</sup> M. Whitgift vbi supra pag. 352. ante med. And see M. Whitgift in his defence man doth dissent from them.

Yt is now by the premisses and by manifest <sup>†</sup> confession of sundry learned Protestants made more then euident, that the seuerall Doctrines of our sayth, are according to this rule no lesse free from all noted & knowne

<sup>†</sup> M. Whitaker in resp. ad Camp. rat. 7. pag. 101. initio confesseth, that the sary doubteth not yet further to acknowledge the same, tyme of the Romā saying therfore of this very rule in plaine wordes: Churches change o That therby a window is open to bring in all Popery. And p I appeale (sayth he) to the Iudgment of all men, yf this be not to bring in Popery againe, to allow of S. Austines saying, &c. So euidently doe our owne learned Aduersaries, and the <sup>2</sup> apparant probability of this forsaide rule in yt self, confirme and proue

that, yf our (Catholike) Doctrine be errour, then to tell vs when it came in, who was the Authour of it? &c. answereth thereto, acknowledging and saying: Wee cannot tell by whome, or at what tyme the enemy did sow it, &c. Neyther in deed do we know who was the first authour of euery one of your Blasphemous opinions, &c.

o M. Cartwright his wordes in M. Whitgifts forsaide Defence: &c. pag. 352. initio. p M. Cartwright alleadged Ibid pag. 103. paulo ante med.

2 Apparant probability: For seeing Pastors and Doctors must be in the Church till the

the end of the world (Ephes. 4. 11. 12. 13. & M. Fulke against the Rhemish Testament in Ephes. 4. fol. 335. a initio) and that they shall not besylent (Esay 62. 6. and the marginall notes of the English Byble in Esay 62. 6.) but shall alwayes resist all false opinions with open reprehension (M. Fulke in his answer to a counterfayt Catholicke pag. 11. initio and 92. ante med.) And that the Religion being of God, noe feare of man shall keepe them backe (M. Deering in his Reading vpon the Epistle to the Hebrewes in c. 2. vers. 12. lect. 10. circa med.) and seeing also, that all new and strang doctrine is at it first beginning, against and contrary to the other then before generall receyued opinion, as being for the tyme but priuate & singuler, in the first teacher therof: Yet doth it therefore vpon these premisses most euidently follow, as well, that all such new doctrine was euer at it first beginning resisted and openly withstood; as also that by reason of such open and knowne resistance, such said beginning is discovered & left knowne to posterity. Which point, as it is abundantly verified in the many examples of all such confessed heresies, as are out of question betweene our Aduersaries and vs, whose resistance and secondary beginning synce the Apostles tymes is yetto vs discovered and left knowne: So againe to thinke that it should hold in all other, and faile only in these matters, now in controuersy betweene our Aduersaries and vs, may be thought no lesse then very partiall, strang, and inforced. Vpon all which is necessarily deduced, that according to M. Whigges forsaide rule and assertion, whatsoeuer opynion is not knowne to haue begun synce the Apostles tymes, the same is not new or secondary, but receyued it Originall from the Apostles themselves.

proue our forsaide Catholicke Religion, wherto wee were so many ages since conuerted, to be not new or secondary since the Apostles tymes, but truly Primitiue, and vndoubtedly Apostolicke.

## XVI.

Vpon the Summary and due consideration had of which premisses, concerning the knowne and confessed doctrine of the Primitiue Church, is offered vnto your Ma. ties graue iudgement. First that we Englishmen were aboute a 9 thousand yeares since couerted from paganism to our now professed Catholicke faith. Secondly that our said faith was euen in that auncient time the religion vniuersally then professed through the Christian world. Thirdly that it is likewise knowne to haue beene, no lesse vniuersall for sundry other then precedent ages, as hauing confessedly reigned vniuersally and without any debatable contradiction 1260. yeares (from Anno Dom. 316. In so much that it is also yet further found to haue bene agreeable euen with that primitiue faith wherto the Britains of Wales were confessedly

See this heretofore tract. 1. sect. 1. throughout.

Heretofore tract. 1. sect. 2. init. in the margin at k.

See there in the text and margin at l. \*. And in further proofe therof, see tract. 2. c. 1. sect. 3.

3. throughout all the particulars of our Catholicke Religion professed by *Constantine the Great*, and the Church in his tyme. And see also there at the figures of reference 113, the Centuristes confessing the Religion so taught in *Constantines* tyme, to haue bene that State of the Church which in his tyme illustrated the whole world with the Splendour thereof. t See this tract. 1. sect. 2. from m. to t.

u See this continued gradation of confessed testimonies tract. 1. sect. 3. throughout eury subdiuision thereof. x See this disclayming tract. 1. sect. 3. subdiuision 14. throughout.

y See *M. Whigift* & others alledged hertofore tract. 1. sect. 3. subdiuision 15. in the text and margent at m. n.

z See tract. 1. sect. 3. subdiuision 14. after n. at o. p.

a For their more full conuincing; for no lesse the such is this kind of prooffe, being thus drawne from the Aduersaries confession acknowledged by *M. Whitaker* & others alledge I herafter tract. 3. sect. 6. initio at x. y.

b 1. Tim. 4. 2.

c Tit. 3. 11.

sedly conuerted in the Apostles times. Fourthly, that in further confirmation of this acknowledgment thus made in generall, all the particulars of our Catholicke Religion are by a continued gradation of the Fathers confessed Doctrines in particular, accordingly deduced vp to the very ages next succeeding the Apostles. Fifthly, that in regard of so knowne & euident premilles, many (and those very learned) Aduersaries are alledged, all of them, therefore specially \* disclayming in the auncient Fathers. Sixthly that according to the knowne appointed rule prescrybed by *M. Whigift* and others, in tryall of Apostolicke doctrine, yt is made z euident, that noe first begynning of our Religion, synce the Apostles tymes, can be shewed, and that therefore, yt did vndoubtedly proceed from the Apostles themselues.

All which being as hertofore abundantly proued not from the Fathers obscure sayinges (for this course is in regard of our aduersaries bold and endlesse tergiversation purposely forborne :) but (for their more full a conuincing) from the only frequent confession of learned Protestantes themselues, and those not few, but in number manie; neyther vulgar, or of meane esteeme, but such as be pryne and eminent men amongst them: wee cannot but with amazement wonder, that any should haue a Conscience so b canterized, or stand so conuict in their owne iudgment, as with exceeding boldnes, and without all forehead, to publish to the world, with no lesse then solemne protestation, both in print and pulpit, a full and resolute denyall of whatsoever is, as hertofore by themselues soe frequently & abundantly confessed, concerning the vndoubted antiquity of our Catholicke Religion. Alas! what meant *M. Iewell* (a man vndoubtedly learned) with such publique and solemne accla-

acclamation to protest and say, <sup>d</sup> O Gregory! O Austine! O Hierme! O Chrysestome! O Leo! O Dionys! O Anacletus! O Calixtus! O Paul! O Christ! yf wee be deceyved, you haue deceyved vs; this you taught vs, &c. And againe concerning no fewer then twenty & seauen severall articles by him specially repeated, to insist, and further say, <sup>e</sup> As I said before, so say I now againe, I am content to yield and subscribe, yf (see) any of our learned adversaries, or yf all the learned men will at be a bye, be able to bring any one sufficient sentence out of any old Catholike Doctour or Father, or out of any old generall Council &c. for the space of six hundred yeares after Christ, &c. protesting with all, that he affirmeth thus much, nor <sup>f</sup> as carried away by heat of zeale, but as moved with the simple truth: What also meant M. D. Whitaker thus confidently lyke wyse to say therof to vs. <sup>g</sup> The speech of M. Iewell was most true and constant, when provoking you to the antiquity of the (first) six hundred yeares, he offered, that yf you could shew but any one cleare and playne saying out of any Father or Council, he would grant you the victory: yf is the offer of vs all: the same doe wee all promise, and wee will performe it. To which publicke testimonies thus confidently deliuered by M. Iewell, and M. Whitaker (men of chiefe rank and place in our Adversaries Church) might be further added sundry lyke bold assertions of dyvers other learned Protestantes, who with lyke pretended vehemency of asseueration haue claymed the auncient Fathers to be on their part not forbearing also to charge vs with the vnworthy and hatefull note of Nouellisme and Innouation. In which their bold demea-

nour  
obtulit, vt si vel v-

nicam, ex aliquo Patre aut Concilio, claram & dilucidam sententiam afferretis, non reculeret quin vobis palmam contederet; ea est nostrum omnium professio; idem omnes pollicemur; fidem non fallamus. <sup>h</sup> Concerning M. Iewell, M. Hooker in his Ecclesiasticall Policy l. 2. sect. 6. pag. 112. prope finem, teareth him, the worst thief Designe that Christendome bred for some hundreds of yeares. Also Lubbertus de Principijs Christian. dogmat. l. 1. c. 5. pag. 28 circa med. sayth of M. Whitaker: Quod & antequam obseruauit illud deus Anglice Whitakerus. And concerning them both, they were such eminent men, that their lyues were specially written, M. Iewells as before by M. D. Humfrey, and M. Whitakers by M. Abdy Aston in Latin, and printed at Cambridge 1599. <sup>i</sup> M. Sutcliffe in his examination of M. D. Kellifons

Suruey

d M. Iewell in his publicke Sermon at Pauls Crosse. And see this also in D. Humfrey, in his Iohannis luelli Angli vita & mers, printed 1573. pag. 123. post med.

e M. Iewell in his publicke Sermon. And see his wordes alledged by D. Humfrey vbi supra pag. 125. circa med. And in his reply to M. Harding. fol. 1. f See this in D. Humfrey in his forsaid Treatise pa. 123. fin.

g Whitaker in respons. ad rationes Campani rat. 5. fine pag. 90. ante med.

h sayth: Audi Campaniane, quam ea die luellus vocem verissimam ac constantissimam emisit, quando ad sexcentorum Annorum antiquitatem prouocauit, vobiscum obtulit, vt si vel v-

Suruey pa. 17. ant. me. saith; *The Fathers in all pointes of faith, are for vs & not for the Pope. M. Willet in Antilog. &c. p. 263. sayth: I take God to witnes, before whō I must réder accōpt, &c. that the same sayth & Religion which I defend, is taught & confirmed in the more substiāiall pointes by those Histories, Coucells, Fathers, that lyued within fyue or six hūdreth yeares after Christ. And pa. 264. heblissheth not to say; It is most notoriously euident, that for the grossest poyntes of Popery, as Transubstātiation, Sacrifice of the Masse, worshipping of Images, Iustificatiō by workes, the Supremacy of the Pope, prohibitiō of Marriage, and such other, they (Papistes) haue no thew at all, of any euidence from the Fathers within fyue hūdreth yeares of Chryst*

\* See hereafter tract. 1. sect. 7. subdiuisiō 6. initio in the margin at \*. their pretending of S. Augustine to haue denied or rested doubtfull of purgatory. And see hereafter tract. 1. sect. 7. subdiuisiō 9. *Whitaker sayth of Basile: <sup>k</sup> Secum ipse pugnat; he is contrary throughout, their lyke pretending of S. Gregory against the Bishop of Rome then claymed Primacy. k Whitaker de sacra Scriptura pag. 670. post med. l Lubbertus de Principijs Christiani. dogm. l. 2. ca. 10. pag. 675. ante med. sayth: Oppono Basilium controuersum Basilio, non controuerso: That the booke, & very saying there controuerted was nour with the Fathers (wherof some few <sup>†</sup> examples are in this Treatise casually mentioned) they haue so far proceeded, that they haue not doubted to inforce their many testimonies, not only against vs, but also (which is exceeding grosse) euen against the Fathers theselues, and which is most, euen one & the same Father against himself. So but in the only question of Traditions (omitting in this hast all examples of other kynd) M. 7. subdiuisiō 9. *Whitaker sayth of Basile: <sup>k</sup> Secum ipse pugnat; he is contrary to himself. And Lubbertus sayth accordingly: <sup>l</sup> I oppose Basile against Basile: and of Damascene he sayth <sup>m</sup> sibi non constat, he is contrary to himself: and of Chrysostome: <sup>n</sup> Ego Chrysostomum Chrysostomo oppono, I oppose Chrysostome against Chrysostome. And M. Whitaker sayth also of him: <sup>o</sup> secum ipse pugnat, he doth vary from himself. Also M. Whitaker sayth of Cyprian: <sup>p</sup> Let vs not attend what Cyprian sayd, but let vs examine him by his owne law. Of S. Augustine, I although in this place he may be thought to saue Traditions; yet in other places he defendeth ear-Principijs Christiani. nestly the perfection of the Scriptures. Thus much of certayne playne examples giuen but in this one only question of Traditions: which their incredible bouldnes towards the auncient Fathers, is to be lesse maruayled at, seeing they are not abashed to intreat also no lesse bouldly their owne Protestāt-Authors of these very tymes, inforcedly vrging and alledging them against their confessed**

most clearly S. Basills, S. Damascene so many ages synce in orat. 1. pro Imaginibus sufficiently proueth, specially there recyting the very said booke 27. Chapter & particular controuerted saying, and all of them vnder the very name of Basile. In so much

so much as almost no Protestant wryter doth deny the said saying to be Basiles.  
*m* Lubbertus de Principijs Christian. dogm. pag. 678. fine. *n* Lubbertus  
 vbi supra pag. 676. paulo post med. *o* Whitaker de Sacra Scriptura pag.  
 678. circa med. *p* Whitaker vbi supra pag. 686. circa med. *q* Whit-  
 taker vbi supra pag. 690. post med.

fessed and knowne meanings. As in the example of  
 the Lutheranes, who are knowne and confessed to de-  
 fend the Reall being of Christes body in the Sacramēt,

<sup>r</sup> before participation, and present also <sup>t</sup> to the bodily mouth,  
 euen <sup>u</sup> of the vnworthy receyuer. In so much as they <sup>v</sup> adore  
 it; *M. Fulke* is not abashed most boldly and vnruly to af-  
 firme, that <sup>x</sup> the Lutheranes and Zuinglianes do both consent in  
 this, that the body of Christ is receyued spiriually, not corpo-  
 rally, with the hart, not with the mouth. And to passe ouer  
 the no lesse incredible bouldnes herin of <sup>y</sup> *M. D. Field*,  
*Peter Martyr* affirmeth vpon report <sup>z</sup> of credit, that *Luther*  
 iudged not so grossly of this matter, &c. and <sup>a</sup> that he in very deed  
 put no other coniunction, but Sacramentall, betweene the body of  
 Christ and the signes. As though the hoat and tragicall  
 contentions had, and yet to this day continued, about  
 the Sacrament betweene the Lutherans & Zuinglians  
 were to the world vnkowne, or but only a dreame or  
 imaginary fiction. And hence it is, that the Lutherans  
 do grieuously complayne against our aduersaris, <sup>b</sup> be-  
 cause

*r* Herofsee *M. D.*  
*Conell* in his defen-  
 ce of *M. Hooker*,  
 &c. pag. 118. prope  
 finem.

*f* Affirmed by the  
 fifteene Lutheran  
 Deuines, as appea-  
 reth by their wor-  
 des in the answer  
 made to them, in-  
 tytled *Apolog. mo-  
 dest. ad Acta Con-  
 uentus quindecim Theo-  
 logorum Torgæ  
 nuper habit.* pag. 35.  
 fine & 48. fine.  
 And see *Luther*  
 there alledged, af-  
 firming the same  
 pa. 36. pau. post me.

<sup>c</sup> That the wicked receyue truly Christes body, is affirmed by *Iacobus Andreas* in  
 confut. disput. Ioan. Iacobi Grinæi pag. 110. circa med. & 115. & 244. initio. And by  
*Chemnitius* in his Enchiridion pag. 345. And by *Adamus Francii* in *Margarita*  
*Theologica* pag. 260. & 261. and by *Marpachius* in *Peter Martyrs* Epistles annexed to  
 his Common places in English. pag. 96. a post med. And see *Luther* alledged by *Peter*  
*Martyr* in his collections annexed to his Comon places in English, and his Treatise  
 there of the Lordes Supper pag. 138. a. fine & b. initio. <sup>d</sup> That the Luthe-  
 ranes doe adore the Sacrament during the vse therof, see *Chemnitius* in his examen.  
 part. 2. pag. 91. b. circa med. and *Benedict Morgensterne* Tract. de Ecclesia pag. 147. &  
 149. & 135. and *Apolog. modest. ad Acta Conuentus q* inde in *Theologorum Torgæ  
 nuper habit* pag. 40. circa med. And *Luther* tom. 7. Wittemberg. fol. 335. a ante med.  
 and *Schlusfeldburg*. in Catal. hæret. l. 3. 13. pag. 367.

to a counterfayte Catholicke. wt. 17. pag. 61. fine.  
<sup>e</sup> *M. D. Field* in his answer  
 l. 3. c. 42. pag. 170. ante med. sayeth: Yea I dare confidently pronounce that after due &

full examination of ech others meaning, there shalbe no difference found touching the matter of the Sacrament; the Vbiquitary Presence, or the lyke betweene the Churches reformed by Luthers Ministry in Germany and other places, and those whome some mens malice called *Sacramentaries*.

Common Places part. 4. pag. 188. fine. *y* Peter Martyr Ibid. pag. 195. b. ante med.

*a* Of the great contentions concerning the Reall Presence had betweene the *Lutherans* and *Zuinglians*, see *Luc. Osiander* in epitom. cent. Eccles. cent. 16. fec. 1. c. 10. pag. 133. 134. 135. &c. And *Peter Martyr* in his Epistles annexed to his common places pag. 137. b. & 139. a. And *M. Cowper* in his Chronicle fol. 284. b. 290. b. & 370. b. and *M. Whitaker* de Ecclesia pag. 322. and they are yet further notified by the very many wrytinges by them published to the world one against another, mentioned hereafter in the last Catalogue of Protestant Bookes. *b* *Gerhardus Giesekenius* a Lutheran in his Booke, *De veritate corporis Christi in Cæna*, contra *Pezelium* pag. 93. so chargeth the Caluinistes.

cause (say they) that you alledge Luthers wordes against his meaning. Which thing as *Luther* did in his lyte tyme perceyue

*e* *Lutherus* in præf. in *Smalcadicos articulos*, extant in *Luc. Osiander* epitom. cent. Eccles. cent. 16. pag. 251. sayth there pag. 254. circa med. Quid dicam? quomodo querelâ institutam? adhuc superstes sum. scribo, conciones habeo, *e* by experience and grieuouly therof *e* complayne: so also did he specially forsee, and a litle before his death *d* forwarne against the same. In lyke manner do the *Lutherans* charge our *Aduerfaries*, for that with lyke extreme boldnes, *e* they mdeauored to make the Confession of *Augusta* (which teacheth the Reall presence) to be *Zuinglian*, that is, against the Reall Presence, exclayming therat, and saying therof: *f* *Sihac res &c.* If this thing had bene done in *Arabia*, *America*, *Sardinia* or such lyke remote Countryes

& prælego publicè & quotidî, & tamen virulenti homines non tantum ex *Aduersarijs*, sed etiam falsi fratres, qui nobiscum se sentire aiunt, mea scripta & doctrinam meam simpliciter contra me alferre & allegare audent, me viuente, vidente & audiente, etiamsi sciant me aliter docere, & volunt virus suum meo labore exornare, &c. Quid ergo, bone Deus, postobitum meum fiet? *d* Ibid. next after he sayth: Deberem quidem ad omnia respondere, dum adhuc viuo &c.

*And the Tigurine Dynies* in *Confess. Orthodox. Eccles. Tigur. tract. 3. fol. 108.* alledge *Luthers Confession* made a litle before his death, wherein *Luther* sayth: Ego quidem sepulchro vicinus, &c. I that walke now ny to my graue, will carry this testimonie and glory to the Tribunal seat of Christ my Sauour, that I haue with all carefullnes condemned and auoyded those fanaticall men and enemies of the Sacrament, *Zuinglius*, *Oecolampadius*, *Suinckfeldius* and their schollers, whether they be at *Zurick*, or in what other place soeuer, vnder the sunne.

*e* *Gerhardus Giesekenius* l. de veritate corporis Christi in cæna pag. 76. fine sayth: *Zuinglianam Augustanam Confessionem* reddere conantur, sed tam manifestis mendacijs & conspicua falsitate, &c. And see there further pag. 118. ante med. And see in *Luc. Osiander* in centur. 16. pag. 146. post med.

the

the lyke or worse complaynt against the Zuinglians, concerning the Confession of *Augusta*. In lyke manner wheras the Confession of *Ausburg* was exhibited by the same Deuines, and in the same yeare, and to the same Emperour *Charles the V.* as was the Confession of *Augusta*, as appeareth by comparing of *Luc. Osiander* cent. 16. pag. 144. & 145. with the Catalogue of Confessions initio set before the *Harmony of Confessions* in English, and their Doctrines of the Reall Presence, is deliuered in the very same wordes, as in the Confession of *Augusta*: Yet *M. Chaterton*, or who els foeuer was Author of the *Observations vpon the Harmony of Confessions* in English, is not abashed in his obseruations vpon the Confession of *Ausburg* to indeauour by his explication, to make it agreeable in sense to Caluinisme. And so lyke wyse as is there testified, *did the Neusticians in their late admonition, c. 5. f. Gerardus Gieselenius vbi supra pag. 77. prope initium.*

Countrys and of former tymes, this vsurpation of fraud and historically falsehood were more tolerable. But seeing (say they) the Question is of such thinges as be done in our owne tymes, and in the sight of all men, who with a quyet mynd can indure such lyes? And as thus with the Lutherans; so lyke wyse with our Catholicke wryters of this age is our Aduersaries lyke practise no lesse notorious. To forbear their exceeding boldnes in alledging *Erasmus* and *Picus Mirandula* as mebers of their Protestant Church, yt is beyond beliefe, & a very wonderment that *M. D. Field* (a man otherwyse graue & learned) should not be abashed by his publike wryting so confidently to auerre of our so many Christian Catholicke Churches dispersed through the world at *Luthers* first appearing; that they were all of them (sayth hee) <sup>h</sup> the true (Protestant) Churches of God, and that they which (then) belieued those damnable errors which the Romanistes now defend, were a particuler sectio only; most directly against that which so many learned Protestantes haue as from comon knowledge most playnly, & fully <sup>i</sup> confessed to the contrary. By which exaples thus giuen of our Aduersaries bouldnes with their owne Protestant & our Catholicke wryters of this present age, your most excellent Maiesty may the more easily coniecture the lyke boldnes in *M. Iewell*, *M. VVhitaker* and others in their prouoking, as before said, to the auncient Fathers. And is it credible that men so wyse, so graue, so learned, should with such (wee will not say outfacing, but)

g See *Erasmus* & *Picus* alledged for Protestants herafter tract. 2. c. 2. sect. 2. in the margent at \* after o.

b D. Field of the Church 1. 3. pag. 76. post med. & 72. ante med.

i Confessed to the contrary herafter tract. 2. ca. 2. sect. 11. subdiuision 3. at ¶ c. 4. f. and so forwardes, to the end of that subdiuision.

*k* Concerning M.  
Iewells pretended  
appealing to the  
Fathers, M. D. Hü-  
frey sayth of him,  
that therein, hee was  
inurious to himselfe,  
and after a manner  
spoyled himselfe & the  
Church. And the  
learned Protestant  
wyter Iacobus A-  
contius in a speciall  
Treatise dedicated  
to Queene Eliza-  
beth, tearmeth yt  
a most pernicious  
course, & altogether  
to be auoyded. See  
both these sayinges  
next hertofore  
subdiuis. 14. initio  
in the text & mar-  
gent at the figure 2.  
Also Peter Marryr  
de celibatu & votis  
pag. 462. circa me.  
signifieth his an-  
wearable dislike  
saying: Quod ad al-  
terum attinet, de Pa-  
trum iudicio, quoniam  
aduersarij nostri &  
in hac causa & in  
alijs controuersis  
semper prouocare so-

lent ad eos, pronuncio mihi non videri esse hominis Christiani, ad hominum iudicia pro-  
uocare à scripturis Dei. And pag. 476. post med. he sayth: Quamdiu consistimus in  
Concilijs & Patribus, versamur semper in isdem erroribus. I The Earle of Salisbury

in

vndertaken boldnes and vehemency of wordes, and  
in such publique, both view & audience, and aboue all,  
in the cause of Religion, so greatly vs and them con-  
cerning, affirme, aurre, and constantly protest (to the  
speciall<sup>k</sup> dislike therin of certayne their owne learned  
wryters) so directly against that which so many &  
cheife of themselves haue as hertofore ingenuously &  
fully acknowledged, concerning the knowne & con-  
fessed antiquity of our Catholicke Religion? Hath  
this bene that (for the tyme) preuayling stratage-  
me, which hauing once surprysed the weake abused  
iudgments of many credulous Readers, hath (as by  
a kynd of precipitation) drawne them head-long  
further to preiudge, in grosse, all those many grounds  
and reasons of our Religion, which afterwarde  
their vnderstanding (as being preuented with such  
former preiudice of opinion) had neyther indiffe-  
rence, nor willingnes to examine or discern? In  
which course of our Aduersaries ouer bold proceedings  
to the thus seducing against vs of many (otherwyle)  
very worthy wittes and Iudgments, when wee do  
consider or rather feelingly discern, those mouing  
effectes of admiration and lyking, which vertue (in yt  
selfe euer commendable) stirreth vp in the behoulders,  
therof: though but in others, wee cannot (out of that  
respectiue obseruance which the tribute of our zeale  
yieldeth due to such accomplished worthines) but ac-  
cordingly lament, that mynd full of honour, & of such  
excellent intendment, should be so preoccupied by sy-  
nister information, had against vs, as thence to affirme  
that when our Nation abandoned our now professed  
Catholick sayth,<sup>1</sup> The aunciēt Religion of the Primitiue Church  
(did then) shake of the bandes and fetters of the Roman cor-  
ruption, vnder which it long continued in seruitude: directly (vnder  
his

his Lo. pardon be yt (spoken) against that, which so many learned and pryme Aduersaries haue as hertofore confessed in generall and alledged further in particuler concerning our full knowne and constant agreement in Doctrin with the *auncient Religion of the primitive Church*: the particulers wherof being of so great consequence, & made as hertofore so contessedly playne; yf now his Honour (at some spare tyme reserved from his other serious occasions for this one most of all concerning) would (more fully to informe himself vpon a second cōsideration had in tryall of this point) make these once indigested labours so happy, as to vouchsafe his leasurable & impertiall examination, though but of some small part therof, according to the few references particularly prepared & set downe in the only margēt but of this one present subdiuision; wee could not be without hope, but that so vnderstanding a mynd (able to perce into intricate obscurities) would easely discern the light of such euident truth, euen with further encrease of his Honorable Heroicke zeale to preferre the same so once discerned, before whatsoeuer temporall respects, which to a great & constant resolution, neyther are, nor ought to be further vsed or respected, then as

*m* transitory types & naked resemblances, wherby to stirre vp in vs a sacred ambition of that heavenly glorious & euerlasting inheritance, which is prepared for all the iust. And thus much concerning the euident deducing of our now professed Catholicke Religion vp to the Apostolicke tymes by confessed testimony from reuerend Antiquity, commended to vs by *n* *Scriptures*, *o* *Fathers*, and learned *p* *Protestantes*.

in his *Answe*re to *certaine scandalous Papers*, in the beginning of the last leafe but two.

*m* Let them that vse this world be as though they vfed it not, for the figure of this world passeth away. 1. Co. 7. 31.

*n* Remember the auncient dayes, cōsider the yeares of

so many generations, aske thy Father, and he will shew thee, aske thy elders & they will tell thee. *Deut.* 32. 7. Inquyre therefore I pray thee of the auncient generation, & prepare thy self to search of their Fathers, for wee are but yesterday. *Iob* 8. 8. Go not from the Doctrin of the elders, for they haue learned yt of their Fathers, & of them thou shalt learne vnderstanding, & to make answe in the tyme of need. *Eccles.* 8. 9. Stand in the wayes and behould, and aske for the old way which is the good way, & walke therein, & yeu shall fynd rest for your soules. *Ierem.* 6. 16. They haue stumbled from the auncient wayes, to walke in wayes not trodden. *Ierem.* 18. 15. Thou shalt

not remoue the auncient boundes, which thy Fathers haue set, *Proterb. 22. 28.*  
*o S. Austine disputing against the Pelagians, sixth of the Fathers before his tyme:*  
*Neque nobis &c. they be angry, neyther at you, nor vs; what they haue found in*  
*the Church, that they haue houlden; they haue taught what they haue learned; what*  
*they haue receyued from their forfathers, they haue delyuered to posterity. Aug.*  
*adu. Iulian. Pelag. l. 2. prope finem & l. 3. c. 17. & l. 4. cap. 12. Also memorable is the aduise*  
*which Sylinius gaue to the Emperour, perswading him that (against certayne Heretickes*  
*of thosetymes) he should vrge testimony out of the tradition of the elders, & from*  
*the aunciēt Doctours of the Church, that florished before the Controuersy: Histor.*  
*tripart l. 9. c. 19. And Vincentius Lyrinensis prescribeth that, yf any new question*  
*do aryse, wee do repaire to the iudgment of the holy Fathers, l. adu. bar. versus fi-*  
*nem. In lyke manner Eusebius. hist. l. 11. cap. 9. commendeth Nazianzen and Basil, saying*  
*of them: They did seeke forth the vnderstanding of the Scriptures, not from their*  
*owne presumption, but from the wrytings and authority of their aunceltors. And*  
*Origen tract. in Matth. 29. teacheth that in our vnderstanding of the Scriptures wee must*  
*not depart from the first Ecclesiasticall tradition, nor belieue otherwyse, but as the*  
*Church of God hath by succession delyuered to vs.*  

p

*The Confession*  
*of Bohemia in the Harmony of Confessions pag. 400. versus finem sayth: The primitiue*  
*Church is the true and best Mistresse of posterity (&) going before, leadeth vs the*  
*way. Also Chemnitius in his examen part. 1. fol. 74. b. prope initium sayth: No man*  
*doubteth, but the primitiue Church receyued from the Apostles and Apostolicall*  
*men, nor only the text of Scripture, but also the right and natue sense therof. And*  
*see further hereafter tract. 2. c. 2. sect. 10. subdiuision 9. prope finem in the margent at 14.*



# ANOTHER LIKE DEMONSTRATION THEREOF, BY TESTIMONY FROM THE AN- cient Iewes.

## SECT. IIII.



D but now in further demon-  
stration herof, that concerning such  
Articles of fayth now in question,  
as are common to vs with the Fa-  
thers of the old Testament, when-  
soever vpon any occasion direct  
mention is made of any of them,  
eether by those that were before

Christes tyme, or by the Iewish Rabbines \* synce; it is \* That by the Do-  
still with vs and against our Aduersaries. So in the strine of the Iewish  
example of *Praier for the dead*, admitting the Booke of Rabbines of these  
*Machabees*, but for a true History, yt may not be denyed, later tymes, is pro-  
but that long before Christes tyme *Iudas Machabeus* (the ued also the lyke  
yndoubted seruant of God) procured Sacrifice for the answerable Do-  
dead: That the Priests at *Hierusalem* accordingly offered ctrine of the el-  
\* yt, and that the Author of the History so many yeares der Iewes before  
after Christes tyme, M.  
in his Treatise of

*Israell, and of the Church*, in the Treatise of the Church cap. 7. sect. 11. pag. 93. and 94.  
where speaking of the Church before the comming of Christ, he affirmeth the  
Doctrin then taught by the Iewes, to be now knowne (among other reasons) by the  
open Confession of the Iewes in all ages synce the comming of Christ. For (sayth he) yt is  
playne

playne that they bould eue to this day those opinions which they receyued from their Ancestors, and were commonly held of that Nation. And the Centuristes cent. 8. col. 835. line 8. say: *Iudei tenaces sunt suarum opinionum: quare si quæ in Historijs occurrunt, propemodum congruunt cum illis, quæ superioribus sunt assignata.* And see hereafter tract. 2. c. 1. sect. 5. paulo post initium. at 6. in the margent. q 2. Machab. 2. 43. r 2. Machab. 2. 45. so he made a reconciliation for the dead that they might be deliuered from synne.

f 2. Machab. 2. 45. after commeded the same. Wherunto might be added It was a holy and further lyke testimony therof from *Iosephus Bengorion*: good thought. & also from *Rabby Simeon*, (who lyued before Christ) and *Vide Ibid. ver. 43.* from sundry other ould Iewish *Rabbynes*. In so much as the Iewish Rabbines of later ages do therupon yet to this day professe still to retayne and obserue y prayer for the dead: A thing not denyed, but plainly confessed by *\* M. Whitaker*, and others. The Protestant-wryter *Ioannes Buxdorsius*. (Hebrue-Reader at Baile) reporting also yet further in expresse tearms, their confessed and knowne doctrine of *† Purgatory*.

I I.

Secondly concerning *Lymbus Patrum*, the booke intituled *Ecclesiasticus*, acknowledged for Canonicall by that learned Caluinist & *Iohannes Lascinius*, though wee should for the tyme suppose it not to be Canonicall Scripture, yet was it collected or penned before Chrysts tyme, & by such an Author, as then before; <sup>z</sup> had giuen himself to the reading of the Law and the Prophetes, and other Bookes of their Fathers, & had gotten therein sufficient knowledge. In this booke is our Sauiors descending in to that place specially for- toulde, as where it is sayd in this person: *† I will perce through the lower partys of the earth; I will looke vpon all such as be punished after this a sleep; and will lighten all them that trust in the Lord; A saying lyfe.* After they are purged from the filth of their synnes, then doth God cause them to ascend out of that place.

x *Menachim Siarin* Comment. ad Leuit. cap. 16. and *R. Hifim Alphesij* Choliastes ad caput Roch. *Hifbana*. And *R. Isaac Adabab* in *Lucerna Lucis*. Conclusion 1. part. 2. c. 2. & *R. David Rinbi* in *Plal. n. 32.* y *Rab. Moysse* in his *Symbolum fidei Iudearum*, printed at Paris Anno 1569. fol. 26. b & 27. a. & 22. b. expresseth a prescript forme of Praier for the dead. Lyke testimony therof is giuen by *Ioannes Isaac* in *Instructionibus linguæ Hæbraicæ*, impress. Coloniz 1553. And by *Antonius Margarita*

Subd. 2.

For the Roman Church.

145 Tract. 1. Sect. 4.

Margarita (a late converted Iew) in his booke intituled, Vniuersa Iudæorum fides, &c.

\* Whitaker contra Duræum lib. 1. pag. 85. ante med. sayth: Scio enim Iudeis esse libros memoriales, quos in Synagogis suis legunt; eosque nunc precibus quibusdam pro mortuis uti solere non ignoro. And see Ioannes Buxdorsius in his Synagoga Iudæica pag. 275. ante med. & pag. 506. ante med. & pag. 505. fine & 24. fine.

† Ioannes Buxdorsius ubi supra pag. 24. ante med. & pag. 505. & 508.

§ Ioannes Lascicius in Epistola ad Volanum proueth this Booke to be Canonically from S. Austines authority. ? In the prologue of the booke of Ecclesiasticus ante med.

a Ecclesiasticus 24. 37.

so direct \* and pertinent, that M. VWhitaker seeketh to \* This pearning euade by these two only wayes. As first in answearing, *through the lower partes of the earth, that these wordes are wanting in the Greeke Copies.* Secodly, *to lighten those that were there asleepe, and trusted in the* (this being notoriously \* false) he finally and only repositeth himself in answearing, that *a the Booke is not Canonically:* and so acknowledging the plaine meaning Lord, argueth of the wordes, reiecteth their authority; so euidently plainly that those doth this Author make with the Doctrine of Lymbus saythfull so a sleep Patrum. In lyke maner Rab: Haccados, who lyued before (or dead) were not Christ; sayth, in the person of the Messias: *c I haue decreed to descend into Hell, to redeeme the soules of the iust, which my Father did thrust there in the rod of his indignation, for by the lower partes of the earth cannot be meant heauen.* Adams synne. And the same Doctrine is more playnly b VWhitaker cō- as yet affirmed by Rabby<sup>f</sup> Symeon (who lyued before tra Durzül. 8. pag. Christs comming) and by other \* Iewish Rabbines. 567. post med.

And it is furthermore so agreable with the wry- *c False, for the* tings of the new Testament, that the atincient English Byble (to Fathers and sundry learned \* Protestants do therfore omit others) of allow of yt. Anno 1576. pur- porting by the ty-

III. tle on the 1. page therof to be transla-

ted according to the Hebrue and Greeke, hath these words translated accordingly. d Whitaker contra Duræum l. 8. pag. 567. post med. sayth: Nec libri huius auctoritatem Canonicam agnosco, his fundamentis Lymbum immixtum ruere est necesse.

e Rabb. Haccados lib. qui inscribitur, Reuelator Arcanorum. f Rabby Symeon filius Iohai apud Rabb. Haccados fortelleth of the Messias, saying: Tunc anima eius descendet ad inferos, quos triduo morabitur, ut inde omnes animas Patrum iustorumque educat, &c. iuxta illud Hoseæ. 6. Visitabit nos post duos dies, in die tertia suscitabit nos, & viuemus ante faciem eius.

\* See these more at large alledged by Petrus Galatinus, De arcanis Catholicae veritatis l. 6, c. 9. & 10. See them also alledged by Peter Martyr in his Common

T

places

places part. 3. c. 16. sect. 13. pag. 377. a fine & b. 2. It is said that the law brought nothing to perfection but was only an introduction of a better hope. Hebr. 7. 19. That therefore the way of holines was not open whyles the former Tabernacle was standing. Hab. 10. 20. That the Fathers of the ould Testament are said to dy according to sayth not receyuing the promise Habr. 9. 8. The same way being therfore called the new way which Christ dedicated. Hab. 11. 13. God prouyding a better thing for vs, that they, without vs, should not be made perfect. Ibid. vers. vlt. that accordingly the soules of sundry persons dead before our Sauours Ascension, as of Lazarus, lo. 11. 43. 44. the Maide, Luc. 8. 55. and of those many bodies of the Saintes that rose and appeared to many. Matth. 27. 52. 53. did not returne from the eternall and vnchangeable ioyes of heauen, but from that other place, which is called *Abrahams bosome*. Luc. 16. 22. the which was not heauen, as is testified by *Peter Martyr* in his Common places part. 1. pag. 621. a. & part. 3. pag. 378. b. & 379. a. initio. That (lastly) our Sauour in regard of his deliury of the old Patrarches and iust men from this place, at the tyme of his Ascension, is accordingly said to ascend on high, leading Captiuitie captiue. (Ephes. 4. 8.)

3 See hertofore sect. 3. subdiuision 4. at. 4. 5. 6. & c.

I I I.

4 See hereafter Thirdly concerning *Freewill*, it is said in the forsaide tract. 3. sect. 7. in the margent vnder the letter m. at. 10. see *Peter Martyr* vbi supra.

5 Ecclesiasticus 15. 22. 15. 16. 17.

6 *VVhitaker* in respons. ad rationes Campiani rat. 1. pa. 15. ante med. And in lyke playne mā: Freedom of mans will, although he should affirme a hūdreth tymes, nīer is the forsaide saying of Ecclesiasticus specially mentioned & reiected by the Ministers of Lincolne diocesse in their abridgment & c. pag. 9. paulo post initium.

7 *Philo in libro, Quod Deus sit immutabilis.*

8 *Rabby. Moyses filius Maymon in Epistola aduersus Astrologos* sayth: Ac illud quidem intelligere debetis, praeceptum ac principale ex fundamentis legis nostrae, omnesque item Philosophos aperte confiteri, quaecunque ab ipsis hominibus fiunt, ea in ipsorum manu esse ac potestate,

potestate, &c. Si velit homo, seruit domino, &c. sin placet adire Concilia impiorum, & illud quoq; facit. *And see the other no lesse plaine sayings of Rabby Moyſes Hardarſan in cap. 4. Gen. and also of Rabby Sélomo, alledged by Petrus Galatinus de Arcanis Catholicae Veritatis. printed Francof. 1602. l. 6. c. 6. col. 339. f. & 340. b. e.*

the answerable<sup>h</sup> confession in that behalfe of M. Doctor Fulke and Paulus Fagius.

## IIII.

Fourthly as concerning Gods induration or hardening of Pharaos hart. Wherin (as our very Aduerſaries confesse)\* the Hebrue word signifieth but Permission: the Iewish Rabbines are so plaine in affirming with vs the same to be by Gods permission, and not by his working, (which exposition<sup>i</sup> Caluyn dislyketh in the auncient Fathers) that Peter Martyr<sup>k</sup> and Munſter<sup>l</sup> do accordingly acknowledge this their forſaid exposition.

## V.

Eſtilyas concerning Angells and Saintes, the booke of Toby written before Christ, is so<sup>l</sup> plaine with vs concerning the patronage and intercession of Angells, that M. VVhitaker doth therefore accordingly confesse and say therof: <sup>m</sup> Illu[m] verò Tobia Raphaëlem, &c. Little doe wee regard the example of Raphaël the Angell mentioned in Toby: neither doe wee acknowledge those\* ſeauen Angells wherof he speaketh: all

<sup>b</sup> M. Fulke in his defence of the English Translations &c.

<sup>pa. 320. initio</sup> sayth: The Iewish Rabbines, Patrons of Freewill do erre &c. And whereas Rabby Akiba in Capitulis Patrum, sayth: Et potestas data est, & in bono mundus iudicatur; Paulus Fagius in hunc locum sayth: Hæbrei hanc sententiam sic expli- cant &c. vt cuius homini potestas tradita sit vel bene vel malè agendi. And againe: Apo- this theca aperta est, &c. Hoc referunt

ad liberum arbitrium videlicet in nobis situm, vel malè vel bene agamus, Deum nobis mortem aut vitam proponere. *And see the booke intituled Synagoga Iudaica, printed Hannonia 1604. pag. 617. post med.*

\* Melancthon in loc. commun. cap. de causa peccati & contingentia, ante med. sayth: Nec figura illæ Verborum offendunt, Indurabo cor Pharaonis & similes. Certum est enim Hebraica phrasi significare eas permissionem, non voluntatem efficacem, vt ne nos inducas in tentationem, id est, ne sinas nos induci. And see this saying in his other Edition at Basile of Anno 1561. pag. 71. ante med. Also in the Protestant Treatise intituled Corpus Doctrinae Christianæ &c. printed in folio Lipsiæ 1561. pag. 618. fine, it is lykewyse said: Sciunt studiosi phrasi Hebraicam in illis verbis, Ego indurabo cor Pharaonis, significare permissionem, &c. & concurrunt exempla passim, quæ testantur hac phrasi Hebraica sepius permissionem significari. <sup>i</sup> Caluyn. Instit. l. 1. c. 4. seæ. 3. initio.

<sup>k</sup> Peter Martyr in epist. ad Rom. c. 9.

<sup>l</sup> Munſter Annot. in Exod. c. 7.

<sup>m</sup> Tob. 5. 5. 12. 13. 15. 18.

<sup>n</sup> VVhitaker in respons. ad rationes Campiani rat. 1. pag. 15. ante med. In lyke plaine manner is the said exaple and saying of Raphaell

in Toby specially recyted and reiected for apparant corruption, by the Ministers of Lincolne Diocesse in their Abridgment, &c pag. 8. initio. \* Of the lyke. nūber of *fallen Angels* which *M. VVhitaker* so mislyketh, (see Reuelat. 1. 4. & 5. 6.)

this is different from the Canonical Scriptures, and sauoureth I know not of what superstition. In lyke manner doth the Booke of Machabees make mention, how that *Iudas Machabaus*

2. Mach. 15. 12.  
13. 14.

o. See 2. Machab.  
3. 33. & 4. 34.

p. Whitaker in  
respons. ad rationes  
Campiani pag. 16.

circa med. sayth: Il-  
lud Iudæ de Onia

somnium, quod 2.  
Machab. 15. legi-

mus, vt somnium  
pretermitto. sed

parum refert, mor-  
tuorum siue inter-

cessionem siue St-  
crificiū intelligas;

vttrumque tuum est,  
vttrumque est fal-

sum.

q. Math. 17. 46.  
47. 49. & Marc. 15.

34. 35. 36.

r. See Flavius Io-  
sephus de Bello Iu-

daico l. 3. c. 14. where  
it is said: Puræ ani-

mæ quæ exaudiunt inuocantes, retinent locum in cælo adeptæ sanctissimum.

And Iosephus Bengorion in bello Iudaico cap. 21. where it is said: Exurge nunc Moyses

fili Amram, & vide populum tuum, & exurge nunc Aaron, &c. and R. Abraham in

Genes. 22. sayth of the Iewes: Isaac interponere solent inter se & Deum in suis preci-

bus quasi intercessorem;

f. Concerning the lyke practise of the later Iewes,  
see Symbolum fidei Iudeorum, impress. Parisijs 1569 fol. 22. b. & 28. b. And in their

office of the dead (where it is said: ) Angeli pacis egredimini in occursum defuncti, por-  
tas paradisi: Voluptatis reserate illi: And in libro precationum Iudaicarum, it is said:

Angeli misericordes Ministri Dei Altissimi, placate quæso faciem Dei optima deprec-  
atione &c.

who was aged &c. and Onias spake and said: This is a lover of  
the brethren, who prayeth much for the people, and for the whole  
City (to wit) Hieremias the Prophet of God: A place so  
direct for the intercession of Saintes, that *M. VVhitaker*

doth therfore contemne it. And it is to be obserued  
further as very probable that the Iewes present at our

Sauours death could not haue bene so easily persuaded  
to thinke and say, that our Sauours saying, *¶ Eli, Eli,*

*Lamma sabastham*, called *Elias*, yf the inuocatio of Saints  
had not bene as then familiar and vsuall to them: which

their opynion appeareth yet more euidently, as well by  
further testimony of the auncient Iewes, as also of

those other Rabbines of later tymes.

V. I.

Sixthly concerning the vnwritten Traditions of the

Iewes, Origen and Hilary do affirme, that *Moses*

left many things vnwritten, the knowledge wherof  
was continued by Tradition: which his vnwritten

traditions the fourth booke of *Esdra*s (which the pro-

testant

testant

testant

testant

testant

testant

testant

testant

testant

testant

testant

testant

Subd. 7.

For the Roman Church.

149 Tract. 1. Sect. 4.

in Psalm. 2. sayth: *Erat iam à Moyle antea institutum in omni Synagoga septuaginta esse Doctores.* Nam idem Moyses quamuis veteris Testamenti verba in litteris condidisset; tamen separatim quædam ex occultis legis secretiora mysteria septuaginta senioribus, qui doctores deinceps manerent, intimaucrat, &c. Doctrina ergo horum in posterum, quæ ab ipso scriptore legis accepta, in hoc seniorum & numero & officio conseruata est.

testant wryter *Bibliander* thought to be \* *Prophetical and diuine*, and for such proued by many most playne argumentes) doth not obscurely signify: as where it is said in the person of God touching *Moyes*, \* *I brought him to the Monte Synai, I did detain him with me many dayes, &c. I commanded him saying, these wordes thou shalt make knowne, and these keepe secret.* And *Egesippus* mencioneth in lyke manner (as *M. Hammer* trãllateth *Eusebius*) *the vnwritten traditions of the Iewes.* To which their vnwritten tradition, that most anciët Author *Anatolius*, *giueth also further testimony.* An l the ancient Iewes do affirme of their vnwritten Law, that *a Moyses receyued it vpon Monte Synai, and deliuered it to Iosua; and Iosua to the elders, &c.* Which saying as *Rabby Iudas* affirmeth, *b concerneth the order of Tradition deliuered by word of mouth: A thing not denyed, but confessed by c Paulus Fagius.* Wherto might be added lyke further testimony of \* *Iohannes Buxdorfius*, Hebrue. Reader at *Basile*.

### V I I.

*Seuembly* concerning the force or merit of *Almes*, and other good workes, proceeding from true sayth in the *Messias*; the Doctrin of the auncient Iewes is deliuered in the booke of *Toby*, where it is said: *d Almes doth deliuer from death, and doth purge all synne.* And againe, *e Almes doth deliuer from death and suffereth not (the soule) to go into*

*darknes.*

*legem, quæ in ore est, siue ore traditam nominant. Atque hanc postremam succedaneo quodam ordine per Moysen ad posteros deriuatam affirmant.*

\* *Iohannes Buxdorfius* in his *Synagoga Iudaica* cap. 1. pag. 13. circa med. & pag. 21. post med. & 48. circa med. & 67. ante med.

*d Toby. 12. 9. after the translation of the English Byble of 1576. and according to the Greeke copy published by the Deuynes of Basile 1550. The which I do more precyely note, for*

T 3

\* See this testified of *Bibliander* by the Protestant Author of the Treatise of the second coming of *Chryst*, Printed 1589. fol. 6. a prope initium.

x *Eldras* 14. 4. 6. 26.

y *Egesippus* apud *Eusebium* hist. l. 4. c. 21. fine.

z *Anatolius* apud *Eusebium* hist. l. 7. c. 26.

a In capitulis *Patrum*.

b *R. Iudas* in hunc locum.

c *Paulus Fagius* in huc locum, sayth:

Tenet enim *Iudaorum* opinio, *Moysen* duplicem legem à *Domino* in *Monte Synai* accepisse: alteram, quam legē in scripto traditam vocant; alteram quam

that

that *M. Fulke* against the *Rhemish Testament* fol. 109. a. circamed. denyeth the later part of this text to be in the Greeke; whereas yet the *Ministers of Lincolne Diocesse* in their abridgment, &c. pag. 8. initio. do specially recyte yt, as being parcell of the text, and do thereupon reiect yt as being Apocriphall; and making against their contrary Doctrine.

e Toby 4. 10.

darknes. And in the forsaide Booke of Ecclesiasticus :  
f Ecclesiasticus 3. f. VVater quenbeth burning syer, and almes expiateth (or purgeth) synne. And acknowledged for Canonically, as where it is laide: & Redeeme thy synnes with Almes, and thy iniquities with mercy to the poore. h By mercy and truth synne shall be forgiven. i By almes and sayth synnes are purged. k Giue Almes and belould: all things are cleane to you: wherto might be added the lyke answerable confessed \* testimonies, of the Rabbyns of later tymes, collected specially by the Protestant-wryter *Iohannes Buxdorsius* Hebrue-reader at Basile.

Two places of Toby  
& Ecclesiasticus test  
dangerously to the  
injustifying of theme  
rit of Abnes' deedes.

VIII.  
Eighty concerning Monasticall lyse, that it was not altogether wanting, but in some sort professed among the auncient Iewes, Iosephus testifieth saying :  
i The

g Daniel 4. 24.

Wheras our Aduersaries do here instead of redeeme translate breake of, *Hennigeus* in his exposition of the 84. Psalm. Englished pag. 527. thinketh that the Hebrue word signifieth to redeeme. So also most cleerly in the Greeke Translation doth the Greeke worde λυτρωσαι. And so lykewyse doth the vulgar interpreter and the auncient Fathers read accordingly. In so much as the same reading is obserued lykewyse by *Luther* in Loc commun. class. 1. pag. 72. ante med. and by *Peter Martyr* in his common places in English part. 3. c. 4. pag. 114. b. circa med. by *Melancthon* in Loc. commun. edit. 1536. cap. de bonis operibus pag. 157. in fine: by the *Apolo-logy of the Confession of Augusta*. fol. 104. a. circamed. And by the *Tigurine translation* of 1544. wherunto might be added the lyke reading and Iudgment of *Caluin*, *Aretius*, *Bullinger*, and many other Protestants. b Prouerb. 16. 6.

i Prouerb. 15. 27. Although this be omitted in the English Byble of 1576. yet is it so evidently parcell of the text, that (to omit the Fathers) the *Deuines of Basile* in their edition herof in Greeke and Latin, printed 1550. do reade it accordingly. k Luc. 11. 41.

\* *Iohannes Buxdorsius* in his *Synagoga Iudaica* c. 1. pag. 23. post med. sayth of the Rabbines: Pro peccatis suis in cute propria penitendo. satisfacturos, vitamque æternam obseruatione mandatorum Dei: & bonis operibus facile sese promerituros esse sibi persuadent. And see the same Doctrine further testified there pag. 18. prope initium & pag. 24. ante med. & pag. 604. fine.

Subd.g.

For the Roman Church.

151 Tract. 1. Sect. 4.

1 The righteousness of the Essenes is meruaylous, &c. they inioy I Iosephus Anti-  
their riches in comon, &c. And in this course aboue foure thousand quitatum Iudai-  
men do lyue, hauing neyther wyues nor seruants, &c. And els carum 1.18.cap.2.  
where it is affirmed of them, that m they are Iewes by na- m Ioseph. de bel.  
tion, and do obserue continency, auoyd mariage, are contemptners Iudaico 1.2.c.7.  
of riches, and inioy things in common, none being richer then  
other. And that before any be admitted amongst them  
n tryall is had of his continency, and his other manners are for two n Ibid.  
yeares proued, and then he is taken into the Company. And  
Philo also who dyed in the Apostles tymes maketh  
mention of those who then o forsaking their goodes did o Philo de vita  
dwell without the walles, louing solitarines: he also maketh lyke contemplatiua.  
mencion of p their monasteries where being solitary they studied p Philo Ibid.  
the mysteries of holy lyfe, and of \* their (wonderfull great) \* See Philo his  
fasting from meate: which forsaide professors of mona- wordes apud Ense-  
sticall life thus mentioned by Philo, are by the Cent- bium Hist. lib. 2. cap.  
tury q wryters, and D. Reynoldes r (for their lesser 16. post med. where it  
disaduantage) acknowledged to be Iewish. is said of them. qui-  
dam porro &c. vix  
semel toto triduo  
cibi recordantur  
(And againe) non-  
nulli illecebris fa-  
pientiae, &c. sic o-  
blestantur, &c. vt  
duplo plus repo-  
ris in ediam facile  
sustineant, &c. vis-  
tantum sex diebus  
expletis, alimētum  
necessarium degu-  
stent.

I X.

Nynthly concerning vovues, it is said in the wrytinges  
of the ould Testament: 2 Vow ye and render your vovues vnto  
God, 3 who soeuer voweth a vow vnto the Lord &c. hee shall not  
breake his promise, but shall do according to all which proceedeth  
from his mouth: 4 when thou shalt vow a vow vnto the Lord thy  
God, thou shalt not be slacke to pay yt, for the Lord thy God will  
surely requyre it of thee. 5 VVhen thou hast vowed a vow vnto God,  
deser not to pay it, &c. yt is better that thou shouldest not vow  
then that thou shouldest vow and not pay it. wherunto might  
be added sundry other 6 lyke testimonies from the  
wrytinges of the ould Testament. Wee are not igno-  
rant how that Peter Martyr, M. D. Fulke and others  
seeke to euade in answearing therto, that 7 vovues were  
cerimonies of the ould Testament, &c. abolished by Christs com-  
ming: but is the contrary many wayes euidēt  
as nem.

f To their lesser  
disaduantage, least otherwyse being taken for Christian professors (as they are by  
Eusebius Hist. 1.2.c.16. and by Hierome de scriptor Eccles. verbo Philo) it should  
argue monasticall profession to be Apostolicke.

2 Psalm. 76. 11.

3. Num.

3 Numer. 30. 3. 4 Deutro. 23. 21. 5 Ecclesiastes 5. 3. 6 Psal. 22. 25. & Psalme 50. 14. & Esay 19. 21. 7 Peter Martyr de cælibatu & votis pag. 302. fine & 303. and ibid. pag. 304. post med. he further sayth: *Votum ego ceremoniale antiqua legis præceptum fuisse affirmo. and pag. 52. ante med. he saith: Consentaneum est quando Christiana libertate fruimur, & sub Evangelij gratia & luce vivimus, ritum ceremoniarumque vouendi omittendam esse &c. Quare ut alie ceremonie quæ variè ac multipliciter ista & consimilia docebant, per Christum sublata sunt, ita & vouendi ratio debet facessere. &c. And M. Fulke answering to Psalm. 76. 11. saith: That text pertaineth to the old Testament, in his retentive against Bristowes Motiues &c. pag. 153. fine. And Bullinger in his Decades in English pag. 380. ante med. saith: Vowes belong to the Iewes ceremonies. And Zuinglius part. 1. in explanat. art. 30. fol. 69. b. initio. saith, de Votis vniuersum hoc dico, quod per Christum sunt abolita.*

8 Gen. 28. 20. then Iacob vowed a Vow, saying &c.

\* Esay 19. 21. prophesyeth herof saying: *In that day they shall doe sacrifice and oblation, & shall vow vowes vnto the Lord, and performe the.* That this cōcerneth the time of the new Testamēt, see there vers. 20. and see it

9 See heretofore tract. 1. sect. 3. initio.

10 M. Parkins in his reformed Catholicke pag. 156. post med. sayth: *And now in the new Testament wee haue warrant in lyke manner to vow, &c. Of this kind are the vowes to keepe, set tymes of fasting, &c. And see the lyke lawfulness of Christian vowes, further affirmed by Musculus in loc. commun. de votis pag. 524. circa med. And by M. VVillet in his Synopsis pag. 241. post med. And by Amandus Polanus in partitionibus Theologicis. l. 2. pag. 394. & Danæus in primæ partis altera parte contra*

as First, in that Vowes were made, euen in the state of nature before *Moyse* time, as is to be scene in the example of *Iacobs Vow*, and were also foretould by \* *Esay*, to continue during the new Testament. Secondly, by the heretofore confessed doctrine of the most ancient Fathers, teaching Vowes. Thirdly (to omit the sundry other proofes that might be alledged from the new Testament) by the euident confession of sundry learned Protestants, who acknowledge the lawfulness of Christiā Vowes: In so much as M. Hooker acknowledgeth *Ananias his solemne Vow vnto God, which strictly bound him to the giuing of his possessions to the Churches vse:* (though yet M. Fulke and M. VVillet will not <sup>12</sup> in any case acknowledge *Ananias* to haue vowed) and *Augustine Mar- dowes* (mencioned by S. Paul) *did giue their faith to Christ the Spouse, and to the Church, willingly barring themselves from marriage.* With whome herein do agree sundry other Protestant writers, affirming the vowed chastitie of the said *VViddowes*.

X. Tenibly

Bellar-

Bellarminum pag. 987. affirmeth it, *fas esse Christianis hominibus vouere quæ cum Dei voluntate consentiunt.*

11 M. Hooker in his Ecclesiasticall policy l. 2. pag. 103. paulò post med. And M. Fenton in his Sermon of Symony printed 1604. pag. 46. *sine sayth*: Albeit wee had liberty before to vse Ecclesiasticall lyuings as meere temporalls; yet after these vowes our case is the very same with that of Ananias. Act. 5. 2. &c.

12 M. VViller in his Synopsis pag. 245. ante med. *sayth*: wee do not read that Ananias made any vow &c. And M. Fulke against the Remilth Testament in act. 5. fol. 191. a prope finem affirmeth the lyke. And so doth Peter Martyr de cælibatu & votis pag. 323. initio.

13 Marloret in 1. Timoth. c. 5. vers. 11. pag. 375. a fine.

14 The protestant Author of the booke intituled: Antichristus siue prognostica finis Mundi pag. 148. sine & 149. *sayth*: Quodd Lutherus hanc primam fidem de fide iustificante intelligit, & non de fide pudicitie, id planè coactum est, &c. loquitur Apostolus de fide seu voto officij &c. quia autem Paulus vitio vertit quod nubere postea voluerint, clarissimum est hanc conditionem in voto intercessisse, &c.

15 Ana M. Alison in his confutation of Brownisme pag. 71. affirmeth *lykewise of these widdowes, that before God and his Church they had vowed not to marry.* And thus (*sayth he*) is this place expounded by Bullinger, Claudius, Guilian and others.

## X.

Tenibly, as concerning Confession of Synnes, Petrus & Galatinus giueth examples of seuerall Testimonies in the auncient Lewes; and lyke further testimony or prefiguration therot is not wanting in Leuiticus. For wheras seuerall sacrifices are there appointed for seuerall synnes, as for *synne through ignorance*, and other y particuler offences, for which *the Priest* was appointed to *offer and make attonement*; how could the Priest heere offer those sundry sacrifices appointed seuerally according to the diuerlity of Synnes, vnlesse the party so offending confessed the same synnes to him: which to haue bene so, is yet furthermore probable, in that it was there also appointed and said; *when hee hath synned in any of these thinges, then he shall confesse that he hath synned therein.* &c. & the Priest shall make attonement for him concerning his synne.

## XI.

Eleuently, as concerning Melchisedechs offering of bread and wyne in sacrifice (which our aduersaries \* deny)

and

est dierum in capite iom bakippurim, id est, dies propitiationum,

Galatinus de Arcanis Catholicæ veritatis l. 10. c. 3.

16 In libro Sanhedrin Hierosolymitano, in capite quod Nigmar hadam, id est definitum est iudicium, it is said: Omnis confitens habet partem in sæculo futuro, sic enim in Achan reperimus, quod dixit ei Iehosuas: Fili mei da obsecro honorem Domino Deo Israel, & da confessionem, & indica mihi quæso quid feceris nec cesses a me, &c. And in libro Ioma, id est, it is said: Dixit R. Hurma,

Hurma, Omnis qui transgressionem transgressus est, necesse est ut singulatim exprimat peccatum, &c.

\* Leuit. 2. 3. &c.

y Leuit. 5. 1. 4. 17. & 6.

1. 5. & Num. 5. 7.

z Leuit. 4. 3.

a Leuit. 4. 10. & 5. 6. 13. & 6. 7.

b Leuit. 5. 6. and Num. 5. 7.

in Heb. 7. Sect. 2. fol. 406. a. initio sayth: Melchisedechs bread & wyne persaymed not to his Priestly office, neyther did he offer it to God. And M. VVillet in his Synopsis pag. 478. antemed. & versus finem, affirmeth the lyke. And M. VV bitaker in his answer to M Reynoldes &c. pag. 67. sayth: Melchisedech did not by anything wherein he so sacrificed prefigure the sacrifice and Priest-hood of Chryst.

c Rabby Samuel in Bereschit Rgba ad cap. 14. Genes.

d Rabby Phinees ibid. in cap. 28. num.

e Rabby Moyfes Hardarfan in Bereschit Rabba ad cap. 34. Genes.

f Theodorus Bibliander de SS. Trinitate l. 2. pag. 89. sayth: Erat apud veteres Hæbræos dogma receptissimum, in aduentu Messie benedicti, cessatura esse omnia legalia sacrificia, tantumque celebrandum sacrificium Thoda gratiarum actionis &c. & illud peragendum

pane & vino, sicut Melchisedech Rex Salem & Sacerdos, &c. panem & vinum protulit.

\* Bullinger in his preface to his Sermons vpon the Apocalips post med. rearmeth him, The most godly man D. Theodore Bibliander Doctor of Divinity in the Vniuersity of Zurich.

z M. Fulke against Heshkies &c. pag. 59. post med. sayth: I confesse that dyuers of the ould Fathers werc of opynion, that

and, the prefiguration therby of our now sacrifice of the new Testamēt; Rabby Samuel sayth: *“Melchisedech set forth the actes of Priest-hood, for he sacrificed bread and wyne to the holy and blessed God. Rabby Phinees sayth: *“In the wyne of the Messias all sacrifices shall cease, but the sacrifice of bread and wyne shall not cease &c. as yt is said Psalm. 110. thou art a Priest for cuer according to the order of Melchisedech.** Rabby Moyfes Hardarfan sayth of Melchisedech: *“Bringing forth bread and wyne, sheweth that he taught the act of Priest-hood, which was to sacrifice bread and wyne: and this is that which is read in the Psalme, &c. thou art a Priest for cuer according to the order of Melchisedech.* This point is so euident in the old Iewish Rabbines, that Theodorus Bibliander (a Protestant wryter of great fame) doubteth not accordingly to confesse the same. In so much also, as the ancient Fathers of the Primitiue Church are lykewyse by our learned aduersaries <sup>2</sup> confessed to haue belieued accordingly the forsaide Sacrifice of Melchisedech. <sup>3</sup> Andrazas Chrastouius (a learned Calvinist) not doubting therupon with vs to affirme and defend the said sacrifice, against his other Protestant brethren.

## XII.

Truely as concerning their further opinion of the Churches Sacrifice vpon the comming of the Messias; our now

that the bread and wyne which Melchisedech brought forth, was sacrificed by him, and that it was a figure of the Sacrament, which they improperly call a Sacrifice. And see the Fathers further reproofed herein by M. Fulke against the Rhenish Testament in *Hebr. c. 7. sect. 8. fol. 405. b. fine*, and by M. Whitaker contra Duræum pag. 818. and 819, & M. Fulke against Helkins pag. 100. *circamed. confess. th.* how the Fathers thought that Melchisedech therein resembled the Priest-hood of Christ. And Calvin in omnes Pauli Epistolas in *Hebr. c. 7. vers. 9. pag. 924. b. circamed. confess. th.* lyke wyse saying: Quo magis tot veteres Ecclesiæ Doctores hac opinione occupatos fuisse miror, ut in oblatione panis & vini insisterent. sic autem loquuntur: Christus sacerdos est secundum ordinem Melchisedech: atqui panem & vinum Melchisedech obtulit, ergo panis & vini sacrificium Christi sacerdotio conuenit.

3 Chastouius de officio Missæ contra Bellar. l. 1. pag. 28. sect. 66. sayth herof: Consensum & interpretationis harmoniam Christianis pastoribus abijcere non licet, idque cum propter Apostolicæ sæculi vicinitatem, tum propter singularem omnium concordiam, quæ in omnibus locis habetur, &c. omnium veluti conspiratione oblatio Melchisedechi sacra proponitur, ut non tantum Abraham militibus, sed etiam Deo incruentum Sacrificium oblatum videatur, &c. And see M. Iewells lyke opinion herof in his reply pag. 7. initio.

4 M. Sutcliffe de Missa Papistical. 4. c. 16. fine fol. 161. a. sayth: Chastouius vir pius & doctus &c.

now Sacrifice is therein so plainly signified & affirmed by the ancient Iewes, who lyued before Christs tyme, that (as Galatinus sayth of one of the) & They may be thought not so much to haue sortould thinges to come, as to haue reported Euangelistlyke thinges already done. To this end sayth Rabby Cahana: <sup>b</sup> The Sacrifice which shalbe offered of wyne, shal not only be changed into the substance of the bloud of the Messias, but also into the substance of his body. The Sacrifice which shalbe of bread, notwithstanding, that it be whyte as milk, it shalbe conuerted into the substance of the body of the Messias. In lyke manner Rabby Iudas sayth: <sup>i</sup> The bread shalbe changed, when it shalbe sacrificed, from the substance of bread, into the substance of the body of the Messias, which shall descend from Heauen, and hee himself shalbe the Sacrifice. Rabby Symeon sayth: <sup>k</sup> The sacrifice which after the Messias his comming, Priests shall make, &c. they shall make it of bread and wyne, &c. and that sacrifice which shalbe so celebrated vpon euery altiar, shalbe turned into the body of the Messias. Rabby Barachias teacheth, that at the comming of the <sup>l</sup> Messias, food shall come from heauen lyke a little Cake. Thus did these religious and ancient Iewes, who lyued before Christs comming, fortell and wryte (by speciall

g Galatinus de Arcanis Catholicæ veritatis l. 1. c. 3. circamed.  
b Rabby Cahana ad c. 49. Genes. vers. 11.

i R. Iudas in 25. Exod.

k Symeon filius Iohannis libro qui inscribitur: Reuelatio secretorum.

l Barachias in Ecclesiast.

*m* Rabby Ionathas in libro Collectionum in Psalm. 72. sayth : Ille est Messias de quo loquitur totus Psalmus. cum ergo ait, & erit placenta frumeti in terra in capite montium vult dicere, quod placenta panis fiet sacrificium in capitibus sacerdotum, qui sunt in Ecclesia. And Rabby Moyfes Hadarlan in Psalm. 136. sayth : Gustate & videte quoniam bonus est Deus, quia panis quem dat omnibus, ipse est carnis eius, & dum gustatur panis conuertitur in carnem, &c.

&c.

See these forsaid testimonies & sundry other lyke alledged from the Rabbynes, by Petrus Galatinus de Arcanis Catholice veritatis l. 10. c. 5. 6.

o For whereas Duræus vrgeth this collection made by Galatinus of the Hebrues forsaid so plaine sayings, concerning *Reall presence* and *Sacrifice*; M. VVhitaker answering therunto (lib. 9. contra Duræum. pag. 818. circa med.) neyther confesseth, nor yet denyeth, but shuffeth them of, saying only therto: *Trum in hac causa Petrum Galatinum minime profecto desideramus, nec Habiteorum testimonis illis indigemus.* And is this a direct and sufficient answer to so many sayings of theould Hebrues, that lyued before Christ, so euident for shewing and affirming the *Reall presence* and *sacrifice* of Christs Reall blessed body in the holy Sacrament?

+ See

instinct) concerning our Churches blessed Sacrifice. Wherto might be added sundry of their other no lesse plaine testimonies, the which together with these are collected specially by Petrus Galatinus (and by M. VVhitaker) rather shuffled of then answered wherein, notwithstanding any their other supposed errors, they are no lesse preuaylingly alledged to forshew & proue the truth of Chrystes body really present and offred in the blessed Sacrament, then are the heathen Sybilles (any their heathenish errors notwithstanding) in lyke manner by all sydes alledged, as playnly forshewing and prouing the truth of his Incarnation. For seeing that *God only knoweth things to come*, the diuell not being able to fortell things simply future, but only such other future effects as depend vpon their secondary causes then already past or present, in which causes he (of his great skill and experience) forseeth the coming of the said effects, to which kynd our forsaid Catholicke Doctrines of *Reall presence* and *Sacrifice* cannot in any sort be reduced, by reason they cannot be said to haue bene then depending vpon any naturall or other cause, then past or in being, saue only the immediate and sacred will of God: This therefore so plaine forsaid prediætion made by the auncient Rabbynes before Christs tyme in behalfe of our Catholicke doctrine, concerning *Reall presence* and *Sacrifice*, demonstrating it self so euidently to haue proceeded, not from any secondary cause, but only from a diuine instinct; yieldeth hereby a most strong argument in behalfe of the said Doctrines.

XIII.

Subd. 13. & 14.

For the Roman Church.

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\* See *Constantines oration* cap. 18. in Eusebius. And *S. Austine contra Faustum Manichaeum* lib. 13. c. 15. (as *D. Reynolds* in his conference pag. 527. fine hath in this lyke purpose not vnaptly obserued) sayth: *If Sybilla, and Orpheus, and Hermes, and other, eiyther Prophetes, Lawgynes, or Wyse men, or Philosophers of the Gentills, haue said true things touching God, that is of some force, not for vs to imbrace the authority of them, but to continue by them the vanity of the Gentills.* \* *Al- ledgea* by *Constantine* Ibid. &c. cap. 19. and by *Augustine de Ciuitate Dei* lib. 18. cap. 23. And by *Iustinus Martyr* in *Sermone ad Gentes*, prope finem. And by *Iacobi* *Flaminii* lib. 4. c. 13. Also by the protestant wryter *Scheuco* in his booke of the second coming of Chryst, Englished 1589. pag. 41. & 42.

\* *Esay* 41. 23.

### XIII.

Thirteenthly, as concerning one visible high Priest & Head of the Church of those tymes (to omit <sup>1</sup> *M. Hooker*) our Puritan Aduersaries do affirme and graunt, <sup>2</sup> That the high Priest of the Iewes was typically, and in a figure the supreme head of the whole Catholike Church: which though (say they) it were visible only in the Prouynce and Nation of Iewry; yet those of other Nations and Countreys (as appeareth by the History of the Actes, euen though they were Ethiopians) were vnder this high Priest, and acknowledged homage vnto him. So that he was not a Prouinciall Metropolitan, but in very deed an Oecumenicall and vniuersall Bishop of the whole world, &c. In so much as they doubt not to make resemblance <sup>3</sup> or application therof euen to the Popes now lyke clayned Supremacy.

<sup>1</sup> See *M. Hooker* in his Ecclesiasticall policy lib. 5. pag. 235. initio.

<sup>2</sup> In their little Treatise in octauo intituled, *Englisb Puritanisme*, &c. printed Anno 1605. pag. 16.

<sup>3</sup> *Ibid.* it is next afterwards said: And therefore the Pope of Rome, who alone maketh clayme vnto, and is in possession of, the lyke vniuersall Supremacy, hath more warrant in the word of God to the same, then any Metropolitan or Diocesane, not dependant vpon him, hath or can haue: So that by the

### XIII.

Fourteenthly and lastly (to omit other points) as concerning the small ending of Controversies, not only Scripture, but a certayne visible and lyuely Iudge vpon earth was appointed and acknowledged. To omit all other prooves therof, the law of Deuteronomy was, that when there did arise any matter to hard for the people in Iudgment, they were appointed to go vp to the place which God had chosen, and to come to the Ieruiticall Priest, and to the Iudge in those dayes, and to aske of them the sentence of Iudgment, and to do according to the Iudgment which they did tell, not declynynge neither to

the word of God, eyther there must be no Metropolitans and Diocesanes; or

els there must be a Pope. And M. Cartwright in M. Whitgifts defence, &c. pag. 428. affirmeth, that the high Priest was the head Priest ouer all the whole Church, which was during his tyme vnto our Sauour Christ: (and that) therefore, yf by this example wee will haue an Archbishop, he must be such a one as shall gouerne the whole Church. Deutron. 17.3.9.11.

\* Deut. 17.12.

the right hand, nor to the left: yt being yet further said of him that did \* presumptuously refuse to obey the commandement of the Priest, that by the decree of the Iudge, that man should dy. Now that the sentence grounded vpon this law was not subiect to new question vnder colour of appealing to the Scriptures, but was definitiue and fynall, and concerned aswell Ecclesiasticall as Ciuill causes, is in it selfe plaine, and for such

p Doctor Reynoldes in his conference pag. 151. circa med. sayth: The law of Deutronomy was made to establish a highest Court of Iudgmēt, in which all harder causes Ecclesiasticall and Cyuill should be determined, without appeale further. And M. Whitaker de sacra scriptura pag. 466. prope finem sayth: Respondeo, verba ista intelligenda esse, &c de autoritate tantum definiendi difficiles littere ac controuersias, siue Ecclesiasticas illas quidem

p confessed by M. D. Reynoldes, M. D. VWhitaker, M. D. Bilson, and M. Hooker. Whereupon it is euident, that not only Scripture (which they of the ould Testament had aswell, as wee now haue:) but besydes that, a certayne visible Iudge was then appointed to determine Controuersies. And for so much as the occasion to haue Controuersies ended, is as great now, as during the ould Testament, the doubt of Religion being as now many more, and the danger of error no lesse grieuous; whether therefore may it be thought, that our 9 Testament which is established in better promises, is wanting of this priuiledge? and sotherby the Ecclesiasticall policy of Moyses tyme, to be preferred herin before that other which succeeded by Chryst. With which only last reason, the Puritanes doubt not to presse their other Protestant brethren, in matter of much smaller importance. By which so many forsaide examples of our Catholicke sayth, thus affirmed by the auncient Iewes that lyued before and synce Chrysts comming,

per Ministrum, siue politicas & forenses per Magistrum, vt esset semper in vtrifque aliquis, a quo prouocare non liceat: alioquin enim nullus esset litigandi finis. Et vide Ibid. pag. 470. paulo post med. And M. Bilson in his perpetuall Gouernment of Christes Church pag. 20. post med. sayth herof, that the same did concerne such matters

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For the Roman Church.

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matters as were of greatest moment, both ciuill and sacred, and their sentence by Gods law no man might refuse, without punishment of death. And see the lyke assertion in M. Hooker, in his preface before his booke of Ecclesiasticall Policy pag. 26. fine & 27. & 28. fine. q Habr. 3. 6. r M. Penry in his supplication to the high Court of Parliament pag. 21. fine sayth: That forme of Govern- ment which maketh our Sauour Christ inferiour vnto Moyses, is an impious, vngodly and vnlawfull gouernment, contrary to the word, &c. See him further pag. 22. & 23. and peruse the occasion and circumstance of this his reason, and it will appere to hould much more strong in this point, then in that other for which he vrgeth it.

it is made further probable, that our Religion is not new or lately deuysed, but most auncient and vndoubtedly Apostolicke. Which poynt is made as yet much more cleare, by that which is hereafter salledged, con- f See hereafter tract. 1. sect. 7. & 8.  
cerning the Roman Church, being conuerted in  
the Apostles tyme, and her not being  
sythence changed in Re-  
ligion.

THAT



THAT TRVE  
MIRACLES  
MAKE A STRONG  
ARGUMENT:

*And that the asorſaid ſayth, wherto the  
English were conuerted, was  
confirmed with ſuch  
Miracles.*

S E C T. V.



Nd lyke as in thoſe firſter tymes  
of the Churches infancy, our Sau-  
our did make manifeſt the truth of  
his Apoſtles doctrine, with vn-  
doubted miracles to ſerue as <sup>a</sup> ſignes  
of their Apoſtleship, to that end <sup>b</sup> confir-  
ming the word with ſignes following: ſo  
lykewyſe this vertue or power of Mi-

<sup>a</sup> 2. Cor. 12. 12.

<sup>b</sup> Marc. 16. 20.

*See VVheras our  
ſayth Io. 14. 12.  
lieuele that be-  
workes me, the  
he ſhall I do,  
greater. In and  
ſmall notes of  
English Byble p.*

racles not cealling, but (as our aduerſaries confeſſe) <sup>c</sup> shy-  
ning in the Church for ever, the neceſſity therof being one  
and the ſame in all ſucceeding ages, to the <sup>\*</sup> Conuerſion  
of the heathen, who contemning the Scriptures, are  
nothing moued with the Miracles therein mentioned;  
our

*1576. it is therupon ſaid: This is referred to the whole body  
of*

of the Church in whome this vertue doth shyn for euer.

\* In Hist. l.

3. c. 7. Irenæus is alledged saying: Quidam Dæmones pro certo & verè eiiciunt, &c. alij eos qui grauibz morbis affliguntur per manuum impositionem curant, &c. Iam verò vt diximus mortui suscitati sunt & multos annos post, apud nos commemorati. quid plura? dona sanè ne dicendo quidem numerari poterunt, quæ Deus Ecclesiæ per vniuersum mundum diffusæ donauerit, quibusque illa in nomine Iesu Christi sub Pontio Pilato Crucifixi, in dies singulos multa miracula ad Gentium vtilitatem, efficit, &c. and see Irenæus l. 2. c. 58. versus finem. And S. Austine æciuit. Deil. 22. c. 8. in i. i. o. sayth: Cur, inquit, nunc illa miracula quæ prædicatis facta esse, non fiunt? Possem quidem dicere, necessaria quidem fuisse priusquam crederet mundus, ad hoc vt crederet mundus. And a little after wards: Nam etiam nunc fiunt in eius nomine, &c. Ana Luther tom. 7. V. Vitemberg. l. de Iudeis fol. 209. b. sayth: Nunc autem per hos 1500. annos audierunt (Iudei) esse verbum Dei, viderunt maxima signa & mirabilia, & contra fremuerunt. And ibid fol. 210. b. ante med. he further sayth: A Deo didicimus & accepimus, vt æternum verbum & veritatem Dei hæcenus mille quingentis annis miraculis & signis confessam ac confirmatam.

our Sauour did in lyke manner confirme our now sayth so then taught by *Austine*, with lyke manifestation of Miracles: not such only as Antichrist or the diuell can, by the power of nature, or secondary causes bring to passe, which may be <sup>d</sup> lying signes, against which <sup>d</sup> Theff. 2. 9. wee are forwarnd: but with Miracles exceeding the power of nature, and done immediatly by God: which by the Doctrine of learned Protestants <sup>e</sup> are euermore true and infallible. Of which kind though some be somtymes done (as the Scriptures <sup>f</sup> forwarne, and <sup>g</sup> Danæus confesseth) by professors of wicked life, accordingly as our Sauour in lyke manner <sup>h</sup> gaue power ouer vncleane spirits, and to cure all manner of diseases to his twelue Disciples (wherof euen the wicked Iudas <sup>i</sup> was then one): et are the Miracles so wrought, though by such, neuerthelesse certayne and vndoubted testimonies of Gods truth: and for such in generall are *Miracles* throughout the whole course of Scriptures most fully his Ecclesiæ, &c.

<sup>e</sup> Vrsinus in commentar. Catech. pag. 21. fine sayth: Et si Ethnicorum nonnulla miracula commemorantur, ac de antichristo & pseudoprophetis dictum est edituros esse signa, &c. tamen ea, neque numero neque magnitudine paria sunt Miraculis his Ecclesiæ, &c.

Primùm enim ea miracula quæ iactantur ab hostibus Ecclesiæ, sunt eiusmodi, quæ (ordine naturæ non mutato) hominum vel diabolorum fraudibus possunt effici, &c. miracula verò quibus Deus Ecclesiam ornavit, opera sunt præter aut contra naturæ & causarum secundarum ordinem, ac proinde non nisi diuina potentia facta. And the lyke is affirmed by Zanchius in D. Pauli Epistolas, ad Philipenses, Coloss. & Thessal.

pag. 241. & 242. By Danæus in *Isagoges Christianæ* part. 4. pag. 43. initio. 46. fine  
 & 47. initio. By Piscator in *Annal. Epistolæ Pauli* pag. 470. paulo ante med.  
 and by many others. f Matth. 7. 22. g Danaus in *Isagoges Chri-*  
*stianæ* part. 4. pag. 48. initio sayth: Ad eos qui donum duntaxat miraculorum à Deo  
 acceperunt, absque dono regenerationis pertinet, quod ait Christus, Multi dicent  
 mihi in die illo, Domine nonne per nomen tuum prophetauimus, & dæmonia  
 eiecimus, &c. And see the same further affirmed by Sigwartus in 23. disputat. theolog.  
 &c. pag. 164. sect. 12. & 13. b Matth. 10. 1. i Matth. 10. 4.

k Acknowledged fully both <sup>k</sup> acknowledged and <sup>l</sup> urged, as being euen to  
 Exo. 8. 19. & 3. Reg. our Sauour himself, <sup>m</sup> a greater testimony then Iohn.  
 17. 24. & 3. Reg. 18. And hence it is that the credible Histories aswell  
 39. & 4. Reg. 5. 15 & of all <sup>t</sup> former tymes, as also of this <sup>\*</sup> present age, are  
 Matth. 27. 54. & plentifull in lyke examples of true and vndoubted  
 Matth. 14. 25. 33. & miracles  
 Iohn. 2. 23. & 3. 2. &

4. 53. & 9. 30. & 11.

45. act. 4. 14. 16. & 9. 35.

l Urged Exodus 7. 17. & 16. 12. & Num. 16. 28.  
 & Iosue 3. 10. 16. & 3. Reg. 13. 3. 5. & 18. 24. 38. & 20. 23. 28. & 4. Reg. 20. 8. 9. 10. &  
 Matth. 9. 6. & Marc. 2. 10. & Ioan. 14. 11. & 15. 24. & 20. 30. 31. m Ioan. 5. 36.

<sup>t</sup> For former tymes, Zozomen. Hist. l. 7. c. 26. post med. sayth: Nec solus Petrus A-  
 postolus mortuum suscitauit sed & Ioannes Euangelista Epheſi, & Philippis filia Hiera-  
 poli, & eadem à multis tum veteribus tum nostri temporis pijs viris esse gesta reperies, &  
 see Euseb. Hist. l. 5. c. 7. post med. alledged hertofore sect. 5. at. <sup>\*</sup> And S. Austine de  
 Ciuit. Dei l. 22. cap. 8. recyeth in particuler many lyke miracles of his tyme: & so  
 lykewyse for their seuerall tymes do the other Fathers of euery age.

<sup>\*</sup> In the booke intituled. *A report of the Kingdome of Congo a region of Africke*  
 printed 1597. published by M. Abraham Hartwell seruant to the lord Archbisshop of  
 Canterbury, and by him dedicated to his Lo. mention is made l. 1. c. 1. initio, of the  
 discouery of that Kingdome Anno 1587. by Odoardo Lopez: and of the conuersion therof  
 to the Christian sayth l. 2. c. 2. & of the great and vndoubted miracles shewed by God  
 in the presence of a whole army l. 2. c. 3. In so much that M. Abraham Hartwell in  
 his Epistle there to the reader post medium confesseth, that this conuersion of  
 Congo was accomplished (by massing Priests) and after the Romish manner, and this  
 action (sayth he) which tendeth to the glory of God shall it be concealed and not com-  
 mitted to memory because it was performed by Popish Priests and Popish meanes? God  
 forbid: In lyke manner M. Iohn Pory lately of Goueuill and Caius Colledge in  
 Cambridge in the Geographical History of Africa by him published Anno 1600.  
 pag. 410. versus finem acknowledgeth and mencioneth the said Miracles & pag.  
 413. initio he commendeth M. Hartwell for publishing his forsaide treatise. Also  
 wheras it appeareth in the booke intituled: *Rerum in Oriente gestarum commen-*  
*tarius* fol. 2. that Francis Xauerus set for ward in his iourney from Lysbone to the east  
 India Anno 1541. to the Conuersion of those Nations: and pag. 36. that the King  
 of Portugall bearing of the great Miracles as then there wrought, sent forth his  
 Commission

*Commission to his Vice-Roy there, Dated in April 1556. to take examination therof vpon oath: vpon execution wherof and certificate therupon being accordingly made, it did appeare (fol. 8. b.) that Xauerius in testimony and prooffe of the Christian sayth by him then preached and taught, cured miraculouſly the dumbe, the lame, the deafe, and with his word healed the ſicke. and (fol. 9. a.) rayſed ſundry dead perſons to lyfe: & after his death which happened (fol. 14. a.) Anno 1552. the graue being opened, wherein his dead body for a tyme had laine buried, to the end his naked bones might be carried from thence to Goa (fol. 14. b.) they found his body not only vnconſumed, but alſo yielding forth fragrant ſmells: from whence they carried it to Goa, & placed it therein the Church of S. Paul, where yet to this day (ſayth the Commentary) it remaineth free from corruption: witnes wherof (ſayth that treatiſe) are all the inhabitants of that City and trauaylers that repaire thither. & the truth herof for matter of fact is ſo probable, that M. V. V. biaker lib. de Eccleſia contra Bellarminum pag. 353. dare not in his anſwere thereto altogether reſt in denyall of the matter of fact, but ſayth: Ne putet (Bellarminus) me omnino hac miracula contemmere. Reſpondeo fieri poſſe vt in regno Pontificio fuerint huiusmodi miracula & nunc ſint. and pag. 354. poſt med. he ſayth: potuit diabolus Xauerij corpus ad tempus ſeruare incorruptum & ſuauius olens. And ſo he not ſo much denyeth thoſe miracles, as ouer boldly referreth them to the diuells worke: Whereas yet to the contrary M. Richard Hackluite preacher in his booke of principall nauigations &c. printed 1599. in the 2. part of the 2. volume pag. 88. initio, doubteth not to afford commendable mention of that holy man (Xauerius) his particuler vertues & wonderfull workes in that Region.*

miracles ſhewed by God at the Conuerſion of heathen nations. Among which our Countries<sup>†</sup> forſaid con-<sup>†</sup> See hertofore ſeſſed conuerſion by *Auſtine*, to our now profeſſed Catholicke ſayth, houldeth not the leaſt place, as being in lyke manner greatly then confirmed with vndoubted miracles; not lately fayned, but ſo credibly teſtified by the ſaythfull wryters of thoſe tymes, that now ſythence they are acknowledged for certayne and true, by learned Proteſtants themſelues. To this end doth S. Bede and our owne Chronicles witneſſe, how that *Auſtine*<sup>n</sup> to proue his oppynion good, wrought a miracle in reſtoring<sup>n</sup> fight to one that was bynd. Which kynd of Miracle, as Hemnigius<sup>o</sup> acknowledgeth for a true Miracle; ſo lyke-<sup>n</sup> Bed. Hiſt. l. 2. cap. 2. ante medium ſayth: Allatus eſt quidam de genere Anglorum oculo- rum luce priuatus, &c. tandem *Au-*

*guſtinus* iuſta neceſſitate compulſus, fleſcit genua ſua, deprecans, vt viſum cæco quem amiſerat reſtitueret, & per illuminationem vnus hominis corporalem, in plurimorum

plurimorum cordibus fidelium spiritalis gratiæ lucem accenderet. necmora: illuminatur cæcus, ac verus summæ lucis præco ab omnibus predicatur *Augustinus*. Tum Britones consentitur intellexisse se, veram esse viam Iustitiæ quam prædicaret *Augustinus*. And see Holinsheads Chronicle after the last edition vol. 1. l. 5. c. 21. pag. 102. b. line 51. o Hemmigus in his exposition of the 84. Psalme. Englished part. 1. c. 6.

p Beda vbi supra cially p moued therewith.

q Holinshead vbi supra. In lyke manner it is testified by S. Bede and Protestant wryters, that Austine perswaded the King to his Religion q by dyuers Miracles shewed: which were at those tymes so certaynly knowne, that (as S. Bede reporteth) it was \* written in the Epitaph vpon his tombe, that he was *suffultus à Deo miraculorum operatione*. And t Gregory himself not only affirmeth those miracles, but also by his t letters dated Anno 602. did specially t wryte to Austine touching the Miracles shewed by him, aduysing him not to glory therein; but rather to consider, that God gaue him the gift for the weale of those to whome he was sent, &c. In so much that M. Fox and M. Godwin (both of them learned Protestants) do accordingly mention & acknowledge u the Miracles (then) wrought by Austine through Gods hand. As also S. Bede, M. Fox, and Holinshead do in lyke manner specially mention \* the miraculous conuersion.

of Canterbury printed 1592. pag. 66. fine. r Beda Hist. l. 2. c. 1. versus finem, scyth: Quibus verbis Beatus Gregorius declarat, quod Sanctus Augustinus & socij eius cælestium ostensione signorum, Gentem Anglorum ad cognitionem veritatis perducebant. and S. Gregory himself l. 7. epist. 30. indiſt. 1. reporteth herof to Eulogius Archbishop of Alexandria, saying: Know then that whereas the English nation &c. remayned hitherto in infidelity, I did by the help of your prayers &c. send vnto that nation (Austine) a Monke of my Monastery, to preach to them, &c. and now letters are come to vs both of his health & of his worke that he hath in hand: and surely eyther hee or they which were sent ouer with him worke so many Miracles in that nation, as they may seeme therein to imitate the power and Miracles of the Apostles themselves.

f Holinshead vbi supra pag. 192. a line 25. This letter of Gregory is extant in Bede Hist. l. 1. c. 31. and mentioned by Holinshead vbi supra pag. 102. a. l. in 10. 11. &c. u M. Fox in his Actes and Monumentes printed 1576. pag. 117. a. prope finē. and M. Godwin in his Catalogue of the Bishops of England pag. 4. fine. x Beda Hist. l. 2. c. 12. post medium & M. Fox in his Actes and monumentes printed 1576. pag. 121. b. post med. 121. a. and

Holinshead

Holinshead in his great Chronicle the last edition volum. 1. pag. 108. b. initio. & 109. a. line 29. 30. &c.

sion of *Edwin King of the Northumbers*, which happened some 26. yeares after *Augustines* forsaide comming into England, *M. Fox* not doubting to place the same in his Catalogue of *true Miracles*. Heeunto wee could likewise ad the vndoubted many and great Miracles wrought of later tymes (to omit sundry others) by holy *Malachias*, and *S. Bernard*, both of them confessed and knowne members of our now professed Catholicke faith.

*M. Fox* in the Alphabetically table of his actes & monuments printed 1576. at the word *Miracle*.

2 As concerning the Miracles of

*Malachias*, to omit perticular mention of them, no meaner a witnes then *S. Bernard* (who lyued in the same tyme with him, and was to him so familiarly knowne) sayth of them in generall in his *Pooke de Vita Malachiae* mentioned & acknowledged by the Centuristes, Centur. 12. col. 163. line 39. In what kind of old Miracles did not *Malachias* excell? he wanted not Prophecy, not revelation, not the gift of healing: and to conclude, not raising of the dead. And see further the Centuristes. cent. 12. col. 157. line 43. And no lesse vndoubted Miracles are writtē of *S. Bernard* by his owne scholler *Godfricus* and others of that tyme, who wrote his lyfe. And the same so certayne, that *Ossander* in epitom. centur. 12. pag. 310. post med. dare not rest in denyall of them: *partim permissione Dei praestigij Satanicis effecta existimo, non quod Sanctum Bernardum Magum fuisse putem: sed quod verisimile sit Satanam talia Miracula effecisse, &c. ad confirmationem Idololatriæ & falsorum cultuum*: So good a Protestant he maketh *S. Bernard*. Of *Malachias* his Miracles see also the Century-writers, cent. 12. col. 1594. line 30. And see *S. Bernards* Miracles further hereafter tract. 2. cap. 3. sect. 7. subdiu. 3. at. p. q. r. &c.

3 As concerning *Malachias* his Religion, *Ossander* cent. 12. pag. 315. post med. sayth: *Malachias Archiepiscopus in Hybernia ab ineunte ætate literis & Religioni addictus, tandem inuitus & diu admodum coactus, Archiepiscopatum Hyberniæ assumpsit. S. Bernardo admodum familiaris fuit: eius monachatum admiratus & imitatus est, superstitiones Pontificis amplexus, Romanum Pontificem pro Deo eoluit. Tribuuntur illi admodum plurima Miracula, &c. & vide ibid. pag. 256. post med.* And *S. Bernard* in *vita Malachiae* affirmeth, that *Malachias* was Legate to the Pope. As concerning *S. Bernards* Religion: of whom *M. Whitaker* (in prelect. de Ecclesia contra Bellarminum pag. 369. pauld post medium) saith: *Bernardus verè sanctus fuisse existimo*. He was Abbot of *Clairevaux* (as testifieth *Symon de Voon* vpon the Catalogue, &c. pag. 126.) and he acknowledged so plainly the Popes P. imacy (wherof see *S. Bernard* l. 2. de consider. ad Eugenium & l. 3. c. 8. and epist. 125 & 131. & 150. ad Innocentium) that he is therefore reproved by *D. Fulke* (against the Rhemish Testament in Luc. 22. sect. 11. fol. 133. b. post initium) and by *M. F. Bitcher* (lib. 2. contra Duratum pag. 154. ante med.) and was so evidently a professed Catholicke, that *Gomarus* in speculo Ecclesiae pag. 23. verius finem alled-

geth him to vs, saying: *Bernardus Sanctus vester*, and M. Whitaker in respons. ad rat. camp. rat. 7. pag. 105. ante med. sayth: *Bernardus quem Ecclesia vestra multis annis vnum tulit pium virum, &c.* And the Century-wryters cen. 12. c. 10. say of S. Bernard, that *Cohit Deum Maozim ad nouissimū vitæ suæ articulum, acerrimus fuit propugnator Sedis Antechristi, &c.* and the Lutherans in lib Germanico, *quo causas recusati Concilij Tridentini reddunt.* fol. 157. do terme S. Bernard an impudent wryter, beauing the Pope vp into an Idoll, a corrupter of Gods bonour, and preacher of Antichryst. Lastly this point is yet made further euident, both in *Malachias* and *Bernard*, in that it is manifest, that they both lyued Anno Domini 1140. when the profession of our now Catholicke fayth was most flourishing. Which thing M. Iewell in his defence of the Apology printed 1571. pag. 557. pauld ante med. confesseth saying: *S. Bernard lyued in the midst of the Popes rout & Tyranny.* Wherupon it followeth that for so much as neyther of them is found to haue bene troubled for any one point of Doctrine disagreeing from those tymes, but were to the contrary both of them in high fauour, as then with the Roman Sea, th'one of them being the *Popes Legate*, the other an *Abbot*, that therefore they were agreeable in Religion to the professed Doctrine of those tymes: so improbably do our aduersaries pretend *S. Bernard* to haue bene a member of their Church for his only then zealous reprocuing the corruption of life and manners in the Clergy of that age.

THAT



THAT HIS  
**MA I E S T I E S**  
 A V N C E S T O V R S  
 L I V E D A N D D I E D

in that faith:

*And that it is acknowledged by Protestants  
 for sufficient to Saluation.*

S E C T. V I.



**I**N this fayth thus dedicated and continued haue your Maiesties most noble progenitors (*Kinges & Queenes* of this Realme) for so many ages together lyued & dyed with peace towards God and honour to the world. In this fayth dyed your *Higliness dearest Mother* of blessed memory, admyred at her death for her most Christiã reſolutiõ, the which (at the tyme of her funerall) was accordingly & for ſuch celebrated euen by the then preacher Proteſtãt, whõ the Puritanes publickely & reprochfully traduced, for that (to uſe their owne wordes therfore had of him)<sup>2</sup> *preaching at Peterburrow Auguſt. 2. Anno 1587.*

at the funerall of one who dyed a profeſſed Papiſt (*viz. the Scottiſh Queene*) he praiſed that his ſoule and the ſoules of all there preſent might be with the ſoule of the dead Papiſt, for this fayth thus taught

*2 Martin Marprelate in his epiſtle printed ouer ſea, &c. pag. 50.*

M. Cooper late Bishop of Lincoln in his forsaide Chronicle fol. 156. M. Bisson now Bishop of Winchester in his true difference betweene Christiana subiection and vnchristian rebellion part. 1. pag. 57. and M. Fox in his actes and monuments printed 1576. pag. 117. a. M. D. Fulke in his booke against Helkins, Sanders, &c pag. 561. fine & 562. initio. b M. Godwin in his Catalogue of Bishops pag. 7. ante med. c M. Godwin vbi supra pag. 7. initio. d M. Godwin vbi supra pag. 3. ante med. e M. D. Baro in his foure Sermons & two questions disputed ad Clerum, pag. 138. initio. and Iohannes Regius in his liber Apologeticus &c. in considerat. Censuræ, &c. pag. 95. fine sayth: In Papatu autem cum fuerit Ecclesiæ vera, &c. f M. Hooker in his fyft booke of Ecclesiasticall policy pag. 138. initio. and

gory and Austine with due and answerable commendation, calling therefore the one of them <sup>b</sup> S. Austine <sup>c</sup> our Apostle & the other <sup>d</sup> that blessed and holy Father S. Gregory, &c. I o this sayth lykewyle haue all the learned protestants of sober iudgment, afforded the promises of hopefull saluation, as appeareth most playnly, 1. by their owne most euident testimonies, 2. by their lyke contested examples therof giuen, and 3. by their vndoubted answerable practice. To giue prooffe of euery of these parts.

And first concerning their testimonies in this kynd, M. D. Baro sayth: <sup>e</sup> I dare not deny the name of Christians to the Romanistes sith the learnede uyrers do acknowledge the Church of Rome to be the Church of God. And M. Hooker also sayth, <sup>f</sup> the Church of Rome is to be reputed a part of the House of God, a lymme of the visible Church of Christ; and s wee gladly acknowlidge them to be of the family of Iesus-Christ. M. Bunny lykewyle sayth of Catholickes & Protestantes: <sup>h</sup> Neyther of vs may iustly accompt the other to be none of the Church of God, <sup>i</sup> wee are no seuerall Church from them, nor they from vs. In lyke sort doth M. D. Some, in defence thereof (against Penry the Puritan) say, <sup>k</sup> that the Papistes are not altogether aliens from Gods covenant, I haue shewed before: or <sup>l</sup> in the iudgment of all learned men and all reformed Churches there is in Poperie a Church, a ministry, a true Christ, &c. m yf you thinke that all the Popish sort which dyed in the Popish Church are damned, you thinke absurdly, and dissent from the iudgment of the learned protestantes. Also M. D. Feild sayth <sup>+</sup> wee doubt not &c. nerm. 3. pag. but the Church in which the Bishop of Rome with more then Luciferlyke pryde exalted himself was notwithstanding the true Church of God, that it held a saving profession of the truth in Christ, and by force thereof did conuert many from error, &c. In lyke sort doth M. Thomas Morion affirme in expresse wordes, that

§ Papistes

g M. Hooker vbi supra pag. 130. ante med. h. M. Bunny in his Treatise tending to Pacification sect. 18. pag. 109. circa med.

i M.

i M. Bunny vbi supra pag. 113. post med.

k M. D. Some in his defence

against M. Penry, and refutation of many absurdities, &amp;c. in M. Penries treatise

pag. 164. ante med.

l M. D. Some vbi supra pag. 182. initio.

m M. D. Some vbi supra pag. 176. prope finem.

† M. D. Field of the

Church 1.3. cap. 46. fine &amp; pag. 182. initio.

§ Papiſtes are to be accompted the Church of God, becauſe (ſayth he) they do bould the foundation of the ghoſpell, which is ſayth in Chryſt Ieſus the ſonne of God and Sauour of the world. Laſtly to omit many \* others (for wee are vnwilling to become tedious to your Maieſty) M. D. Couell in his late treatiſe published by authority, and dedicated to the Lord Archbiſhop of Canterbury, defendeth this opinion at large, and concludeth ſaying: *¶ VVe affirme them of the Church of Rome to be partes of the Church of Chriſt, and that thoſe that liue and dye in that Church, may notwithstanding be ſaued: In ſo much as he doubteth not to charge the Puritanes with ° ignorance for their contrary opinion. Hitherto concerning their teſtimonies before vnder taken.*

§ M. Morton in his treatiſe of the Kingdome of Iſraell, & of the Church pag. 94. fine.

\* Peter Martyr (as appeareth by his Epistles annexed to his Common places in English pag. 153. a fine) deſyred at the conference had at Poſſy betweene the Catholicks and proteſtants that they ſhould not for diuerſity of opinion breake brotherly charity, nor call on another heretickes. And ſee the ſame opynion yet further affirmed by the proteſtant wryter againſt Nicholas Machiavel printed at London 1602. pa. 80. poſt med. & 83. pauld poſt med. & 85. prope finem.

I I.  
Secondly as concerning now their lyke confeſſed exāples, wee will out of very many alleadge only ſome few. It will not (wee thinke) be denyed but that our late Soueraigne King Henry the eight did after his breach with Rome belieue and mantayne the whole frame & ſubſtance of our now profeſſed Catholick ſayth, the Article of the Popes primacy only excepted. To which end their owne Author Sleydan ſayth of him, *2 hee exiled the name of the Biſhop of Rome, but kept ſtill his doctrine:* and M. Fox ſayth accordingly, *3 he ſet forth, & by full conſent of Parliament eſtabliſhed the booke of ſix Articles, conteyning the ſumme of Popiſh Religion.* And it is euident that he himſelf in perſon, not only as then diſputed, \* but alſo commāded ſentence to be pronounced againſt Lambert: as alſo the Lord Cromwell read and *4 pronounced that ſentence, & at his owne death proteſted himſelf 7 to dy in the Catho-*

licke published by authority pa. 77. ante med.

o M. D. Couel vbi supra pag. 68. pauld poſt med.

2 Sleydan in English

1.3. fol. 174. a. initio.

3 Fox act. mon. pag. 1472. b. fine.

4 Act. Mon.

pag.

pag. 530. a. & b. initio.

Act. Mon. pag. 533. a. circa med.

Act. Mon. pag.

533. a.

7

Act. Mon. pag. 598. b. circa med. and see Holinheads Chronicle

pag. 591.

like sayth, not doubting in any article of sayth or Sacrament of the Church, though (sayth he) many haue slandered me to the contrary. And yet is he commended by M. Fox to dy as  
 8 a valiant souldiar and Captayne of Christ. As also the Church vnder the Raigne of King Henry the 8. is by M. Fulke affirmed to be a true Church, and the King himself acknowledged in lyke manner for a member of the Catholicke Church of Christ. In lyke sort S. Bernard lyued (some 400. yeares synce) as M. Iewell confesseth, euen in the midst of the Popes route and tyranny. And as wee doe not fynd that he was then troubled or gaine-said so much as in any one Article different from the doctrine of the Roman Church of that tyme: so wee fynd confessed to the contrary, that he acknowledged euen the Popes Supremacy, and was so conformable to the Doctrine of the Roman Church, that he was made Abbot of

8 Act. Mon. pag. 598. b. post med.

9 M. Fulke against Helkins, Sanders, &c. pag. 564. sect. 80. & 81.

10 Fulke vbi supra sect. 82. and see D. Humfrey in Iesuistisini part. 2. rat. 3. pag. 304. circa med.

11 Osiander cent.

12. pag. 309. post med.

13 Iewell in his defence of the Apology printed 1571. pag. 557. paulo ante med. and see VVhitaker contra Duræum l. 2. pag. 154. ante med.

14 Bernard. l. 2. de considerat. ad Eugenium, & vide epist. 125. & 131. & epist. 190. ad Innocentium. and see this confessed by M. Fulke against the Rheimish Testament in Luc. 22. sect. 11. fol. 133. b. post initium.

and by M. VVhitaker l. 2. contra Duræum pag. 154. ante med.

15 Osiander in epitom. &c. cent. 12. pag. 309. and Symon de Vyon in his Catalog. &c.

16 Osiander vbi supra pag. 309. fine sayth: Ceterum & quadraginta monasteriorum Author

Clairenaux, being also Author of many monasteries, both in France and Flanders. In so much as our aduersaries alledging him to vs do call him Sanctus reſter, 16 our Saynt, and 17 a man brought forth by our Church, who in regard of Christian communion, was deerly familiar to Malachias, whom our aduersaries reiect for a confessed Catholicke or Papist. As also the Centuristes do for such in most playne termes reiect S. Bernard: and yet this his knowne Religion notwithstanding, our aduersaries doe acknowledge him for a true Saint, a very good man, a good Father, and one of the lampes of the Church of God. In lyke manner S. Bede (who lyued about 900. yeares synce) was so euidently of our Religion, that our aduersary Osiander therefore sayth of him: Beda was wrapped in all the Popish errors

1013

14 Osiander

thor

thor fuisse creditur: et Danæus in primæ partis altera parte contra Bellarminum pag. 940. sayth. Hieronymus & Bernardus fuerunt monachi; & istius erroris Authores & fautores. 16 Gomarus in speculo Ecclesiæ pag. 23. fine. 17 VVhitaker in respons. ad rat. Campiani rat. 7. pag. 105. ante med. sayth Bernardus quem Ecclesiæ vestra multis annis vnum tulit pium virum. 18 Ofsander centuria. 12. pag. 305. post med.

19 Ofsander ibid. see his wordes hertofore sect. 5. fine in the margin at the figure 3. initio. \* Tbe Centuristes, cent. 12. col. 1637. line 45. doe say therfore of S. Bernard, coluit Deum Maozin, ad nouissimum vitæ suæ articulum. & col. 1638. line 16. they further say of him: Acerrimus propugnator Sedis Antichristi fuit, &c.

20 VVhitaker de Ecclesiæ pag. 369. pauld post med. sayth: Ego quidem Bernardum verè fuisse Sanctum existimo. And see the lyke in VVhitaker against M. William Reynolds pag. 125. & 126. 21 Ofsander cent. 12. pag. 309. post med.

22 See this in Pasquills returne into England pag. 8. & 13. 23 Ofsander in epitom. &c. cent. 8. l. 2. c. 3. pag. 58. initio.

vors, wherein wee at this day dissent from the Pope: for he admynred 24 See M. Fox and imbraced the worship of Images, the Popish Masse, inuocation &c. mon. printed of Saintes, &c. which tning appeareth also yet more vndoubtedly (to omit his euident wrytings) by his 1576. pag. 128. & 129.

24 confessed credit and estimation had with the Popes

of that age, whome M. Fulke tearmeth \* Antichryst: \* M. Fulke in his and yet is he (all this notwithstanding) acknow- retētine against Bri- ledged by our aduersaries to haue bene 25 a good man, slow &c. pag. 278.

26 renowned in all the world for his learning and Godly life: for post med. reiecteth which he was also priuiledged with the surname of Bedes authority, say- ing: The last testi- mony out of Beda

27 Reuerend, and by D. Humfrey specially registred among 28 the godly men raysted vp by the holy ghost. Hitherto who lyued vnder the tyranny of An- tichrist, I will not

also apperteyneth the lyke examples of Gregory and Austine, both of them hertofore acknowledged for richrist, I will not

29 confessed Popish Catholickes, and yet is the one of stād vpon, M. Sanders may haue

them called by our aduersaries 30 that blessed and holy Father S. Gregory, and the other, 31 S. Austine our Apostle. Where- great store of such, &c.

unto (to omit others) might be added, the fore-men- 25 Ofsander cent. 8. tioned example of your Highnes dearest Mother, whose pag. 58. ante med.

vndoubted Saluation (her knowne Religion notwithstanding) was (euen in that opposition of tyme) by the 26 M. Cowper in his Chronicle at the

learned aduersary, as before, 23 publikly acknowledged. year of our Lord 734. fol. 171. b.

What now can our aduersaries answere vnto these confel- 27 Of this tytle see Holinbeads Chro- nicle at the are 735. and M. Cowper in his Chronicle at the year 714. fol. 168. b. and

and M. Fox act. mon. printed 1576. pag. 128. b. & vide 129. a. & Oecolampadius in libro Epistolarum Zuinglij & Cocolampadij pag. 654. post med. 28 Humfredus in Iesuitisimi part. 2. rat. 3. pag. 126. initio. 29 Herof see heretofore tract. 1. sect. 2. d. 2. 3. c. 30 Herof see before in this section initio at d. 31 Before in this section at b. c. 32 Before in this section at z.

33 James. 1. 17.

34 Ephes. 6. 9. &

Deut. 10. 17. & Ro.

2. 11. & 1. Pet. 1. 17.

35 Num. 23. 29.

confessed examples? Is there <sup>33</sup> with God variablenes? or <sup>34</sup> any acception of persons? or is he <sup>35</sup> as the Sonne of man that he should change; so as one and the same Religion which was before in them holy, should now be in vs damnable? And thus much briefly concerning certayne vndoubted examples of this kynd.

III.

Thirdly to make this point more euident as yet by the lyke confessed answerable practice of almost all Protestant reformed Churches. Whereas they hould that

p In the propositions and principles disputed in the Vniuersity of Geneva pag. 166.

25.

q Hebr. 11. 6.

r That Children

haue not sayth, is affirmed by M.

Cartwright in M.

Whitgifts defence

pag. 611. and by

Beza in respons. ad

Acta colloquij Montisbelgar. part. 2. pag. 124. initio. & in the propositions & principles disputed in the Vniuersity of Geneva pag. 178. sect. 4. and by Iacob Rymedoncius in his redemption of mankynd l. 2. c. 15. pag. 164. fine, and by M. V. Hiraker contra

Duraeum l. 3. pag. 682. initio.

f Rom. 10. 17.

t So say the Deuines

of Geneva in the forsaide propositions and principles disputed pag. 178. sect. 4. Also

Oecolampadius in libro epistolarum Oecolampadij & Zuinglij l. 2. pa. 301. circa med.

sayth herof, Parentum & compatrium fides pueros sanctificat. And Pratorius l. de Sacramentis pag. 108. sayth, respectu fidelium parentum infantes fideles habentur, &c. credunt igitur infantes sed in parentibus.

\* In the propositions, & pag. 171. &

Luther l. de preparatione cordis pro suscipiendo Sacramento Eucharistiae sayth:

Parvulus alieni fidei merito baptizatur & salvatur. & see him further to. 2. de captiu.

Babil. fol. 77. a. fine. And M. Parkins in his workes printed 1605. fol. 385. a. post

med. affirmeth, that parentes believe for themselves and their Children (and that) the

p the Sacraments are only to be admistred to those that are taken for knowne members of the Church, which no man can be without sayth, because that <sup>q</sup> without sayth it is impossible to please God: for which cause they teach concerning infants, who in their opynion haue not <sup>r</sup> sayth, (which as the Scriptures witnes <sup>s</sup> cometh by hearing which infants cannot accomplish) that <sup>t</sup> they are comprehended within the couenant of eternall life, by meanes of the sayth of their parentes, and <sup>u</sup> are for that cause to be baptized: & that therfore the Children of Iewes, Turkes, and such lyke proessed Infidells, are <sup>v</sup> not to be baptized, as not being

Acta colloquij Montisbelgar. part. 2. pag. 124. initio. & in the propositions & principles disputed in the Vniuersity of Geneva pag. 178. sect. 4. and by Iacob Rymedoncius in his redemption of mankynd l. 2. c. 15. pag. 164. fine, and by M. V. Hiraker contra Duraeum l. 3. pag. 682. initio. f Rom. 10. 17. t So say the Deuines of Geneva in the forsaide propositions and principles disputed pag. 178. sect. 4. Also Oecolampadius in libro epistolarum Oecolampadij & Zuinglij l. 2. pa. 301. circa med. sayth herof, Parentum & compatrium fides pueros sanctificat. And Pratorius l. de Sacramentis pag. 108. sayth, respectu fidelium parentum infantes fideles habentur, &c. credunt igitur infantes sed in parentibus. \* In the propositions, & pag. 171. & Luther l. de preparatione cordis pro suscipiendo Sacramento Eucharistiae sayth: Parvulus alieni fidei merito baptizatur & salvatur. & see him further to. 2. de captiu. Babil. fol. 77. a. fine. And M. Parkins in his workes printed 1605. fol. 385. a. post med. affirmeth, that parentes believe for themselves and their Children (and that) the

Child

Sub. 3.

For the Roman Church.

173 Tract. 1. Sect. 6.

Chyld by the parentes sayth hath tytle to the Couenant: and fol. 185. b. initio it is said, that infantes are Gods Children, not by vertue of their Birth, but by meanes of their parentes sayth.

u In the propositions and principles, &c. vbi supra sect. 8. pag. 179. and M. Whitaker contra Duræum l. 3. pag. 679. fine sayth: *Inpudelicum liberos (ut Turcarum, Iudæorum, Ethnicorum) Calvinus mento & verè negat esse baptizandos.* and the lyke is taught by Rymedoncius in his redemption of mankind l. 2. cap. 15. pag. 167. fine. and see M. D. Some in his defence against Penry, and refutation &c. pag. 150.

being comprehended within the covenant, by reason that their parents do not believe. All this yet notwithstanding they professe <sup>x</sup> to teach and practise their baptizing of infants borne of Catholicke (or as they tearme) Popish parents, not (sayth M. Hooker) in regard of <sup>y</sup> Gods promise which reacheth vnto a thousand generations, for by this reason the Children of Turks and (as M. Hooker sayth) <sup>z</sup> all the world may be baptized, in so much as no man is a thousand dissenters removed from Adam: but their said baptizing of them is (according to the other premisses of their Doctrine) by themselves practised and houlden good; though (as M. D. Some affirmeth <sup>a</sup> to Penry) they were the Children of Popish West-Indians, whose other former aunccestors neuer knew the Christian sayth. And though (sayth he) those West-Indians <sup>b</sup> were baptized by Popish Shauelings: yet they receyued true Baptisme, and were ingrafted into Chryst, and for this reason, because there is a Church in Popery. For (sayth he) <sup>y</sup> if there were no Church at all in Popery, (then) the infantes of Papistes were not to be baptized in any reformed Church. By which premisses of their confessed practice, it appeareth, first that the Children of Catholicke (or Popish) parents are to be baptized. See

<sup>x</sup> Taught by M. VVhigist in his defence &c. pag. 623. ante med. by M. Hooker in his Ecclesiasticall policy l. 3. sect. 1. pag. 131. by D. Some vbi supra pag. 149. & 150. and in the foresaid propositions & principles, &c. pag. 179. sect. 9. it is said by the Deuines of Geneva: *Wee are of mynd that the Children of Papistes may be receyued vnto Baptisme.* <sup>y</sup> M. Hooker vbi supra.

<sup>z</sup> M. Hooker Ibid.

<sup>a</sup> M. Some in his foresaid defence, &c. cap. 22. pag. 165. & 167.

<sup>b</sup> M. Some Ibid. pag. 167.

<sup>c</sup> M. Some Ibid. pag. 149. post med. And Amandus Polanus in partic. Theologic pag. 305. post med. sayth: *Hodierna Ecclesia Romana est adhuc Ecclesia Christi, sed omnium impurissima &c. alioquin ij q1 in Patratu sunt Baptizati, extra Ecclesiam Christi, ac proinde nec Baptismo Christi suisset.* Baptizati &c.

Secondly as being comprehended with in the covenant of eternall life . Lastly , and that by reason of their parents sayth : So euidently in their Doctrine and practice, is the sayth of the Catholicke ( or Popish ) parent houlden for auayleable to this Chyld.

And shall it then be thought damnable to himself? or houlden worthy to be yet further persecuted by our so implacable and vnrelenting Adversaries ?

THAT





THAT  
PROTESTANTS  
CANNOT PROVE,  
THAT THE ROMAN

Church

*did change her Religion, since her first  
Conversion therto, in the Apo-  
stles tyme.*

SECT. VII.



AND for so much as it is your  
Highnes & constant and resolute opy-  
nion, that no Church ought further to  
separate it self from the Church of Rome,  
then she hath departed from herself when  
she was in her flourishing and best estate:

*In the summe of  
the conference be-  
fore the Kings Ma-  
iesty. pag. 75. circa  
med.*

In further probability therfore of  
the premisles, wee do presume her-  
by most humbly to submit to your Maiesties most lear-  
ned Iudgment, this brieve discourse had therof in  
the three Sections next ensuing. It is generally con-  
fessed that the Roman Church was once the true  
Church, and professed the right sayth, wherto the

† Apostle

p I thanke my  
God: for you,  
&c. because your  
sayth is renowned  
throughout the  
whole world. Rom.  
1.8. To all that be  
at Rome, the be-  
loued of God cal-  
led to be Saintes,  
grace to you Rom.  
1.7. that which is  
commo to vs both,  
your sayth and  
myne Rom. 1. 12.  
your obedience is  
published in euery  
place Rom. 16. 19.  
q M. Whitaker  
contra Duræum l.  
7. pa. 480. initio. &  
M. Fulk in his an-  
were to a counter-  
a yt Catholick pa.  
36. post med.

r M. Whitgift in

his defence pag. 510. prope finem.

f The occasion therof was, that the  
Churches of *Asia minor* had receyued of S. Iohn the Euangelist to obserue our  
Lords Pasch, or Easter-day not alwayes vpon Sunday, but with the Iewes (in  
regard of their known weaknes) vpon the 14. of the moone: as in lyke sort  
vpon the same ground was, for the tyme, tolerated *circumcision* Act. 16. 3. and  
*abstinence from bloud, and that which is strangled.* Act. 15. 20. herof see *Luc. Osianders* te-  
stimony alledged hertofore tract. 1. sect. 2. in the margent at t. the Bishops of Rome  
who had receyued of S. Peter & S. Paul the other manner, did accordingly tol-  
lerate the Churches of *Asia*, till such tyme, as that certain of them in *Asia* made  
this their obseruation necessary: in so much that the other manner was con-  
demned by the Iudaizing hereticke *Blasius*, *Tertulian*. de præscript. circa finem  
and cent. 2. c. 5. col. 107. l. 12. herupon *Victor* thought good to tolerate thē no lon-  
ger, and therefore prescnybed the Bishops of *Asia* to be excommunicated, vn-  
lesse they conformed themselves to the *Laryn Church* in the obseruation of  
Easter-day.

t The Churches of *Asia* not denying the feast of Easter,  
but differing only from the Roman Church in the day on which it should be  
kept, wherein also they had (as they presumed) the forementioned example and  
tradition of S. Iohn for their warrant, thought this no iust cause of excommunication.

A Apostle himself giueth full and assured testimony:  
wherupon it euidently followeth, that if the Roman  
Church haue not sythence changed her Religion,  
then she still retayneth and persisteth in the right  
sayth.

Now as touching her supposed change: wee will  
briefly examine what our learned aduersaries (who  
haue purposely and seriously laboured in discouery or  
proofe of this pretended change) doe most materially  
object in that behalf. First then, q The first (sayth  
M. Whitaker and M. Fulk) that exercised iurisdiction vpon  
somaine Churches, was *Victor*. Wherto wee answere (as  
doth the Lord Archbishop of Canterbury concerning  
womens Baptisme) saying to M. Cartwright, ' You  
say in the margent that *Victor* Anno 198. did first appoint  
that women might Baptize: by this you doe ad more credit  
to the cause, then you are aware of, for *Victor* was a godly Bi-  
shop and Martyr, and the Church at that tyme was in great  
purity, as not being long after the Apostles: wherto wee fur-  
ther ad, that wheras *Victor* in the example now vr-  
ged did vpon f occasion then seeming very slender, ex-  
communicate

communicate the Bishops of Asia: wherein (sayth M. Fulke)  
<sup>a</sup> hee passed the bounds of his authority. Howsoever the Bishops of Asia (in respect of the said occasion seeming to them so slender) censured Victor as ouer seuer, <sup>\*</sup> yet (which is most to be obserued) no one of them (though thus in their own opinion prouoked) chargeth him (as in all reason yf they might they would) with any vndue clayme or exercise of vsurped <sup>y</sup> authority: euen Irenæus himself (who stood most herin) acknowledgeth so playnly els where the Primacy of the Roman See, that he is therefore specially reprehended <sup>\*</sup> by the Century-wryters.

## I I.

Secondly M. Whitaker <sup>z</sup> giueth example in Zozimus Bonifacius and Celestinus, Bishops of Rome, <sup>a</sup> challenging (sayth M. Fulke) prerogative ouer the Bishops in Africa by forging a false Canon of the Nycene Council: wherto we answered that the former exāple of Victor, who lyued about some 200. yeares before these, fully auoydeth this obiection: for yf Victor so long before them challenged Primacy, then did they but continue it, and not first bring it in. As for the <sup>b</sup> suspicion of pretended forgery of a Canon of the Nycene councill by Zozimus, Boniface and Celestinus, yt is so farre from affoording any certayne argumēt of Romes supposed certayne chāge, that yt is (to the contrary) a matter euen to our aduersaries themselves, at the most but, <sup>\*</sup> doubtfull, and in yt self in deed, no lesse then vtterly <sup>c</sup> vntrue: and though admitted for true, yet most cleerly <sup>b</sup> impertinent.

## I I I. Nouitatem deinde quandam, &amp; illud

recipere quibusdam videri posset, quod in exemplaribus Irenæi, qualia nunc habemus, extat lib. 3. cap. 3. ad hanc Ecclesiam propter potentioiorem principatatem necesse est omnem conuenire Ecclesiam, &c. And in the Alphabetical table of that Century at the word Irenæus, speciall reference being there made to this saying of Irenæus, it is withall said therof: Irenæi corrupta sententia de Primatu Ecclesiæ Romanæ 64. 12.

<sup>z</sup> Whitaker contra Duræum l. 7. pag. 480. <sup>a</sup> M. Fulke in his answer to a counterfayt Catholick pag. 37. circamed. <sup>b</sup> The suspicion which protestants inforce was this, Zozimus, Boniface and Celestinus to proue vnto the Bishops of Africa appeals vnto Rome, alledged in behalfe therof the Nycene Council: wherupon (sayth M. Iewell in the 4. article of his reply) the

<sup>u</sup> M. Fulke in his answer to a counterfayt Catholick pag. 36. post med. <sup>x</sup> Euseb. Hist. l. 5. c. 23. & 24. <sup>y</sup> Euseb. Hist. l. 5. c. 24. initio. reporteth how Irenæus who thought Victor ouer sharp he in admonisheth Victor by letters, that he would not for the

of seruation of tradition so long vsed, quite cut of so many Churches from the body of the vniuersall Church: in which wordes he doth not so much impugn, as playnly acknowledg his authority. For how could Victor so cut them off, vnlesse he had authority therin?

<sup>\*</sup> Cent. 2. c. 4. col. 64. line 10. it is said:

said *Africane Bishop* wrote to the *Bishops of the East* to see their copies of the *Nycene Council*: vpon returne of which copies from *Cyryll Bishop of Alexandria*, and *Atticus of Constantinople*, there appeared therein no such Canon: As also (say they) neyther in the 22. Canons set downe by *Ruffinus* (Hist. l. 10. cap. 6.) doth any such Canon appeare: wherupon protestants vrge this to haue bene a forgery and Innouation in *Zozimus*, *Boniface*, and *Celsinus*. \* At the most but doubtfull, As appeareth most euidently by that which is sayd next hereafter at

c. throughout in so much as the pretended integrity of the 20. Canons of the *Nicene Council* by our aduersaries so earnestly defended, as being the only ground of this their obiection, is accordingly rather reiected, then but doubted of, by *M. VVergift* and *Oecolampadius*, in their places cyted next hereafter at c. &c.

c. *Vntw*, for betwene the tyme of the *Nycene Council*, and of the forsaide *Bishops Cyryll of Alexandria* and *Atticus of Constantinople*, the *Arianes* had occupied those Seas, wherof see *Socrates* l. 2. *Zozom.* l. 4. *Theodoret.* l. 2. and *Niceph.* l. 9. & 10. and corrupted the true originalls of the *Nycene Council*, wherof see *Whitaker contra Duræum.* l. 7. pag. 479. fine. so as the Canons which *Ruffinus* setteth downe, and which *Cyryll* and *Atticus* sent (howsoeuer those Fathers thought of them) were false and corrupted, which to be true, appeareth many wayes. First in that sundry ancient Fathers haue alledged sundry Canons of the *Nycene Council* which are not to be found in these: As for example *Ambros.* Epist. 82. sayth, it was decreed in the *Nicene Council*, Ne *Bigamus* in clerum asciatur. *S. Aust.* epist. 110. sayth it was there decreed, Ne *Episcopus* sibi successorem sufficiat. *Hierom.* in præfat. *Iudith* sayth concerning the book of *Iudith*: *Hunc librum Synodus Nicæna in numero Sanctarum scripturarum legitur computasse.* *Iulius* who was *Bishop of Rome* presently after the *Nicene Council* (in rescript. contra *Orientalis* pro *Athanasio*, &c. which is in *Isidores* Collection, and a great part therof specially recyted and alledged verbatim by *Zozomen.* Hist. l. 3. c. 7. & 9. And wherof see *Socrates* Hist. l. 2. cap. 13. & *Zozomen.* l. 3. c. 9.) sayth: *Canonibus in Nicæna Synodo inuentibus non debere præter sententiam Romani Pontificis Concilia celebrari.* And *Socrates* affirmeth accordingly that such a Canon was, Hist. l. 2. c. 5. and that it was alledged by *Iulius* Hist. l. 2. c. 13. And so lykewyse doth *Zozomenus* Hist. l. 3. c. 9. Also it is notorious and most certayne (as appeareth by *Athanasius* in Epistola de Synodis *Armeni* and *Seleuci*, and by *Eusebius* de vita *Constantini* l. 3. c. 5. 17. & 18. and by *Epiphani.* har. 69. that one principall occasion of the *Nycene Council* was to determine the Controuerſy about the obseruation of *Easter-day*, and that accordingly those Fathers made a Canon therof. To omit sundry other lyke examples in that kynd (wherof read *Concil. Africanum* and *Concil. 3. Carthag.* can. 48. fine in *Isidore*, and *Leo* Epist. 25. ad *Theodosium Augustum*) and sundry of them alledged in particular by the Lord Archbishop of *Canterbury* in his defence, &c. pag. 334. post med. Where he sayth: *Concilium Arelatenſe* the second, Can. 24. doth recyte a Canon of the Council of *Nyce* touching infamous *Lybells*, which is not to be found among the 20. *Hierome* in his Preface vpon *Iudith* sayth, that the Council of *Nyce* did reckon that book in the number of the holy Scriptures, and yet there is no such thing to be found among those 20. Canons. *Ambros.* l. 10. ep. 82. attributeth another Canon to the Council of *Nyce*,

Nice, concerning second marriage in Clerkes: I could allede no Canons alledged by good wryters out of that Councell, which are not be found in those 20. or 22. &c. And to omit lykewyse that the two and twenty Canons alledged to Ruffinus do vary from the twenty Canons sent by Cyrill both in order and matter, ordine & rebus, as *Osiander* confesseth in Epitom. &c. cent. 4. pag. 122. initio: diuers learned Protestants, as *Oecolampadius* in libro Epistolarum Oecolampadij & *Zuinglij* pag. 664. & 667. *Caluin.* l. 4. instit. c. 17. sect. 36. *M. Iewell* in his Apology of the Church of England, and *M. Bilson* now Bishop of Winchester in his true difference, &c. part. 4. pag. 555. ante med. do acknowledg and mention a Canon of the Nicene Councell concerning the Sacrament. All which said Canons are wanting as well in the 22. Canons set downe by Ruffinus, as also in the 20. Canons sent by Cyrill. In so much as *Oecolampadius* vbi supra pa. 664. ante med. expressly chargeth our Latin copies of the 20. Canons as defectiue in this behalf. 2 Secondly in that *Iulius* in rescript. ad Orientales alledgeth in particuler very many of the other Canons of the Nycene Councell, which Protestants now reiect for forged; and among them one Canon concerning appeales to Rome. Lastly the Africanes (whome this matter most concerned) were so farre from charging the said Popes with innouation or forgery, that *S. Austine* one of them, calleth *Zozimus*, the most blessed Pope *Zozimus*. Aug. de gra. Christil. 2. c. 2. & 6, 7, & 8, & 17, & epist. 157. & Concil. African. in Epist. ad Bonifacium. And lyke tytles of reuerence & honour are giuen by the *African* Bishops to *Boniface* and *Celestinus*. Vide Epistolam Africani Concilij ad Bonifacium, & vide Epist. Afric. Concil. ad Celestinum. In so much as the Lord Archbishop of Canterbury in his defence, &c. pag. 583. fine sayth: *Celestinus* was a godly Bishop, &c. and the ancient Father *Vincencius Lyrinensis* (in lib. adu. hæc. prope finem) calleth him *Pope Celestine of Blessed memory* And see further the tytles of Reuerence giuen by the African Bishops to those Popes mentioned by the Century-wryters, as *Venerabilis Bonifacius* (cent. 5. col. 356. line 19, & 357. line 36.) *Domini Beatissimi & honorabilis fratrem Bonifacium*, (col. 358. line 43.) *Venerabilis memorie Zozimus* col. 358. line 49. *Domini dilectissimum & honorabilem fratrem Celestinum* (col. 370. line 3.) so far were the African Bishops from reputing the Pops to be falsaries. d *Impertinent*, because that the Councell of *Sardica* (not that hereticall Conuenticle against *Athanasius* mentioned by *Zozomen*, Hist. l. 3, c. 10. and which *M. VVhitaker* in his answer he to mistaketh contra Duræum l. 7. pag. 499.) but that other Catholick Councell mentioned by *Drissus* in Millenar. 5. pag. 104. & 246. and by *Carion*. in Chronic. pag. 283. initio. and by *Socrates* Hist. l. 2. cap. 16. initio. and by *Zozomen*. l. 3. cap. 11. (whereas witnesseth *Theodor.* Hist. l. 2. cap. 7. and *Carion* in Chronic. pag. 282. post med.) *Athanasius* and many other of the Fathers of the Nycene Councell were present. And which is by *M. Thomas Bell* in his Regiment of the Church pag. 158. initio, therefore termed the ancient & famous Councell of *Sardica*, affirmeth can. 7. before the tymes of *Zozimus*, *Boniface* and *Celestinus*, this very matter of appealing to Rome: In so much as both *Peter Martyr* (in his Common places in English part. 4. pag. 49. b. circa med.) and *Caluin* l. 4. institut. c. 7. sect. 2. mention this decree, and thinke that the Pope did not forge, but only misalledg this decree of *Sardis*, as the decree of the Councell of *Nice*. So cleare herby it is that

Zozimus, Boniface and Celestinus were no innouators. See this 7. Canon of this Councell of Sardis further alledged and acknowledged by *Vsander* in epitom. &c. cent. 4. pag. 295. and by the *Magdeburgenses* cent. 4. col. 764. line 6. These Canons now extant vnder the name of the *Sardican Councell*, were about 1000. yeares synce placed by *Isidore* in his collection. As also long before that tyme *Gratus* an Africane Bishop doth in the first Councell of Carthage can. 5. specially remember and namely alledge a speciall matter (in Sanctissimo Concilio Sardicensi statutum) decreed in the holy *Sardian Councell*: which is yet accordingly to be found in the Canons now extant can. 16, 18, 19. which argueth sufficiently the vndoubted antiquity of these Canons.

III.

Thirdly M. VVhitaker giueth example in Pope *Siricius* saying: *c Siricius was the first that amexed perpetuall chastity to tra Duræum. l. 7. the Ministers of the word: wherto wee answered, first, that M. pag. 480. ante med. VVhitaker alledgeth no prooffe that Siricius was the first: And wheras M. neyther doth he, or can he name any one Catholicke Morton in Apol. wryter of that tyme so reporting. Secondly wee alledge Catho. c. 73. pa. 219. alledgeth testimony to proue: that Siricius did maket he first Decree therof: this (though admitted) only argueth some then late precedent negligence in not obseruing the then before obserued rule of chastity: but it argueth no more the doctrine therof, to be first then begune, then did the Fathers of the Nycene Councell in their Decree of *homousion* argue therby the doctrine therof to be first as then begunne.*

*\* Optatus l. 2. contra Donatistas sayth: Cum Siricio totus Orbis in vna communione societate concordat. f Hierome in Apolog. ad Pamach. c. 3. and the same doctrine doth he affirme in cap. 1. ad Titum. & l. 1. c. 19. adu. Iouin.*

*g Hierom. contra Vigilant. c. 1. sayth: Quid faciunt Orientis*

Orientis Ecclesiæ? quid Egypti & Sedis Apostolicæ? quæ aut Virgines Clericos accipiunt, aut continentes, aut si vxores habuerint, mariti esse desinunt. *b* Epiphanius *hæc. 59. after other plaine words had herof sayth*: At dices mihi, in quibusdam locis adhuc liberos gignere presbyteros, Diaconos & Hippodiamonos: at hoc nõ est iuxta Canonem &c. *So plainly doth he acknowledge therby a former Canon.*

*i* Origen in *Num. hom. 23. sayth*. Certum est, quia impeditur sacrificium indefinens ijs qui conjugalis necessitatibus seruiunt, vnde videtur mihi quodd illius est solius offerre sacrificium indefinens, qui indefinenti & perpetuæ se deuouerit castitati. *See this saying of Origen confisled and reiected, as being against Priests marriage by Chénitius in his examen part. 3. pag. 50. a. initio. & vide ibid. pa. 58. b. post med. & vide Origen. in Leuit. hom. 4. & l. 8. contra Celsum.*

*k* misapplied, yf not *\* vntue example of Paphnutius*,<sup>1</sup> that our *k* Misapplied, For learned aduersaries doubt not therefore to *m* reprehend that many learned the said Fathers. And as Epiphanius and Paphnutius in their Protestats do vrge cyted testimonies herof, do in plaine tearmes rest vpon it in prooffe of the Churches doctrine before their tymes: so lykewyse Priestes marriage: the Fathers of the *a* Carthage Councell, wherat *S. Ausfine* wheras it proueth was present, doubt not in lyke manner to ground this the contrary. point vpon antiquity, and the Apostles doctrine. So euident therby it is, that *Siricius* in his forsaide doctrine herof *\* Vntue*, wherof many probabilities are appearing brought in no innouation or change.

**IIII.** As First there is not so much as any

mētion made of this matter by any who wrote of the Nycene Councell before Socrates tyme, as neyther by Eusebius, Athanasius, Epiphanius, Theodoret, nor yet so much as by Rufinus, who Hist. l. i. wrote many things of Paphnutius, and of the Nycene Councell: and could then all these be sylent of so great a matter, and so earnestly debated in the Nycene Councell? Secondly it seemeth to be against the; Canon of the Nycene Councell, which altogether forbiddeth Priests to haue dwelling with them any woman, other then their Mother, Sister, their Fathers Sister, their Mothers Sister, &c. Wheras yf as Socrates reporteth in the example of Paphnutius, the Councell had left liberty for married lay-men afterwards made Priestes to haue kept still their former wyues, why then was not the wyfe first placed heere in the exception, but altogether omitted? If answere be made, that there was no such cause of suspition with the wyfe: it is replyed therto, that yf the Councell had re- teyned any such implied consideration, why yet was there not exception also for the wyues women- seruants, as well, or rayther then for the other? or in deed why was there any such exception at all of Mother, Sister, or Aunt? Could there be conceyued any such dāger of suspition with these against him that might lawfully keepe his wyfe? This Canon therefore of the Nycene Councell is so direct therin, that our learned aduersary *Osiander* in his epitome, &c. cent. 4. pag. 123. in can. 3. hath no other euasio, but to answere, that *this prohibition was made to such of the Clergy, as did voluntarily*

tarily live chaste. And what els is this, but *implicatio in adiecto*? for yf this chastity was in them but voluntary, how then were they according to the wordes of this Councell altogether prohibited? It is no lesse then playne contradiction. For which cause Martin Luther tom. 4. Germ. Ienæ. fol. 97. sayth herof: I do not acknowledg the holy ghost in this Nycene Councell, bycause it forbiddeth him who hath gelded himself, to be made Priest, and also commandeth the Clergy to haue none dwelling with them but their Mother, Sister &c. Had the holy ghost no other thing to do in Councells but to bynd his Ministers to such imposed dangerous and not necessary lawes? Thirdly the 2. Councell of Arles celebrated soone after the Nycene Councell giuing mention and allowance thereof can. 10. and making most of it Canons in imitation of the Nicene Councell, decreeth can. 2. & 3. most playnly against such Priests accompanying of their wyues (as is acknowledged by *Ussinder* in epitom. &c. cent. 4. pag. 195. in can. 3.) which it would neuer haue done, yf so the Nycene Councell, but so lately before had left the matter at liberty. And the lyke may be said of the no lesse auncient Councell ed *Elibertin* in Can. 27. & 33. and of Concilium *Telense* can. 9. and Concilium 2. *Carthag.* can. 2. & Concil. 5. *Carthag.* can. 3. & Concil. 11. *Tolet.* can. 1. Also of *Epiphanius* who as before at h. affirmeth it to be against the Canon. And *S. Hierom.* who adu. vigilan. c. 1. affirmeth the practice of the Churches of the East, of Egypt, & the Sea *Apst.* l. c. 6. (to be) that yf their Priests were before their priesthood formerly married (*marti esse dunt*) they giue ouer their wyues: affirming as before at f. that all Bishops, Priests & Deacons know they may not offer Sacrifice, yf they vse the act of Mariage. Vpon all which premisses it is now referred to the iudgment of the indifferēt Reader whether it be more reasonable to thinke that so many Fathers and Councells lyuing before *Socrates* (the first Author of this report concerning *Paphnutius*) and varying from him in this point, erred; or rather that *Socrates* lyuing after them all, should erre in his singular and contrary report herof, especially considering aswell that the forsaide 3. Canon of the Nicene Councell yt selfe, directly as before, confuteth his said report, as also for that he is yet otherwyse discovered for a suspected wyter & of no credit in his report of those matters, wherein he is found dissenting from the other more auncient wyters, and is in such respect houlden chargeable by the auncient Father *Euagrius* Hist. l. 1. c. 5. And more fully by *M. V. V. Whitgift* late Lord Archbishop in his defence, &c. pag. 350. post med. And is also yet further (by *Nicephorus* l. 6. c. 13. & l. 6. c. 37. and by *M. Whitgift* vbi supra pag. 350. post med.) noted to haue bene a *Nonation*, whose error (as appeareth by *Socrates* himself l. 5. c. 20.) was that the obseruation of Easter was but a matter of indifferency in behalfe whereof *Socrates* l. 5. c. 21. affirmed that there was no law of the Church to force men otherwyse, most fallly and directly against *Con. il. Antioch.* can. 1. and many other no lesse auncient testimonies of the Nycene Councell, and of *Epiphanius*, *Austine* and *Theodore*: confessed by *M. D. Couell* in his *Examination*, &c. against the plea of the *Innocent* pag. 65. ante med. As also in lyke vntrue manner, & to giue colour to his supposed indifferency of things, he in the same place affirmeth the lyke indifferency of fasting dayes, abstinence from certayne meates, and sundry other points most clerly against the confessed testimonies of all antiquity. Among which this his report of lyke pretended indifferency fathered by him vpon *Paphnutius* in the case of married Priestes accompanying their wyues

wyues, is thought most probably to be one. As for *Zozomus* lyke report of *Paphnutius*, he lyuing after *Socrates*, and (as the Protestant wryter *Caruins* in his *Palma Christiana* pag. 103. affirmeth) but following *Socrates* in his report herof (being also a wryter otherwys reproued by S. Gregory, *quoniam multa mentitur*, l. 6. ep. 31. his testimony is sufficiently confuted by that which is said in answer to the testimony of *Socrates*. See more next hereafter in the mar. at m. 1 It doth appeare by *Socrates* Hist. l. 1. c. 8. ante med. & *Zozo.* Hist. l. 1. c. 22. and by the Century-wryters cent 4. c. 9. col. 656. line 44. & by M. *Fulke* against the Rhemish Testa. in Matt. 8. sect. 3. fol. 14. a. post med. that *Paphnutius* though he thought that Priesthood did not dissolue marriage contracted before orders giuen, yet he affirmed to the Nycene Councell, that those who were made Priests before they were married, should not after wards marry: alledging for this (vetrem Ecclesie traditionem) the ancient tradition of the Church: So plainly doth *Paphnutius* herby acknowledg that this doctrine was then houlden for the Churches auncient doctrine. m So *Chemitius* in his examen. Concil. Trident. part. 3. reprehendeth *Hierome*, *Ambrose* and *Origen* pag 50. a. ante med. And *Epiphanius* pag. 62. a. initio, and *Frigenillus Gaurius* in his *Palma Christiana* pag. 103. reprehendeth *Socrates* and *Zozomene* for their report of *Paphnutius*, saying therof: *Socrates hoc a suo temere adiecit*, &c. *Socrates* added this report rashly of his owne denyfing &c. with lyke falshood did be wrest the saying of *Paphnutius* in the Nycene Councell, &c. and *Zozomen* following after *Socrates*, followeth his explication in maintenance of the doctrine of diuells condemned by *Paul.* 1. Tim. 4. n Concil. 2. Carth. can. 2. sayeth: Omnibus placet, vt Episcopi, Presbyteri, & Diaconi, &c. ab vxoribus se abstineant (and for this reason there set do wne) vt quod Apostoli docuerunt & ipsa seruauit antiquitas, nos custodiamus.

### III.

Fourthly M. Whitaker giueth example in *Innocentius* the third, saying: ° He that first inuened transubstantiation was Innocent the third in the Laterane Councell: wherto wee answer, first, that M. *Whitaker* barely affirmeth, but proueth not this assertion, neyther doth he alledge so much as any one Author of those tymes, charging this Pope *Innocent* or that Councell with any Innouation or change of Doctrine in this matter. And wee further say that M. *Whitaker* vrgeth this example, howfoeuer against his knowledge and learning: yet most clearly against all euidence of truth. For this Councell of Laterane was houlden Anno 1215. and as appeareth by the said Councell and further testimony of \* Protestants there were present thereat, the Patriarches of Hierusalem & Constantinople, 70. Metropolitans, 400. Bishops, and 800. Conuen-  
tiall

Whitaker l. 7. contr. Duranum pa. 480. circae. sayeth: Qui transubstantiationem primus excogitauit, is fuit Innocentius tertius in Lateranensi Concilio.

\* *Crispinus* in his book of the Estate of the Church pag. 345. fine.

p There did in that age wryte purposely in prooffe of the Reall Presence, *Anselmus, Lanfrancus, Guilmundus, Adelmanus, Aigerus, Hugo Lingonensis* and others. In so much that from being (as M. Whitaker pretendeth) first affirmed, or *Papir. Masson, Annal. Francorum l. 3. in Henrico Rege* testifieth, saying: *Berengario, omnes illius tēporis Theologi Bellū indixere.* And *Oecolampadius* in libro Epist. *Oecolampadij & Zuin- glii l. 3. pag. 712. fin.* sayth: *Pius Berengario multi contra ipsum scripserunt.*

q Fox act. monument. printed 1576. pag. 1121. b. circa me.

And *Ioachim Camerarius* in his *Historie narratio, &c.* pag. 161. pauld post med. sayth: *Transsubstantiationis dogma de euanescentia panis, post annum Christi 850. tanquam in quietā possessione mansit, vsque ad Berēgarij tempora, & annum Christi circiter 1050. Nam et si antea priuatis scriptis quorundam notata res fuit: publica tamen*

tuall Priors. Now that so many learned men of so many seuerall remote Nations of the Christian world, as were heere assembled, should all of them agree to decree *Transubstantiation*, and yet the same to be an Innouation (as M. Whitaker sayth) then first inuented, is more then improbable. The truth herof therefore was most playnly to the contrary, that in the age before that Councell, the doctrine of *Transubstantiation* was publike and generall: only *Berengarius* as then impugned the same, and was therein publicly contradicted and specially

written against, by diuers Fathers of seuerall Nations in that age. In so much as the forsaide Councell of *Lateran* was at length then afterwards assembled against that this then new seeming opynion. A thing so euident, that M. Fox confesseth and sayth therof: *About the yeare of our Lord 1060. the denying of Transubstantiation became to be accounted heresy, and in that number was first one Berengarius who lyued about Anno 1060.* So far was *Transubstantiation* from being (as M. Whitaker pretendeth) first affirmed, or inuented afterwards in the Councell of *Lateran* anno 1215. Secondly wee say, that also the many sayings (ouer tedious heere to recyte) of the other much more aunciēt Fathers, who lyued long before the *Lateran* Cōcill, are so plaine and pregnant for *Transubstantiation*, that the learned Protestants themselues do in plaine termes accordingly acknowledge the same, and therefore reprehend the said Fathers. To omit the plaine testimony \* herin of *Osiander* and some others, in this sort, it is confessed and affirmed, that *Damasen* taught *Transubstantiation*: that both *Damasen* and *Theophilact* doe evidently inclyne to *Transubstantiation*: that *Gregory the great* and *Austine* brought into England *Transubstantiation*: that *Eusebius Emisse- nus* did speake vnprofitably of *Transubstantiation*: that \* *Chrysostome*

*cupiatis, à Berengario*

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rengario prima extitit.

\* Osiander in *epicomm. Hist. Eccles. cent. 9. 10. 11.* &

pag. 95. *sine sayth*: Anno 950. exorta est in Clero Cantuariensi acris contentio de pane Eucharistico. Alij enim asseuerabant priorem panis substantiam remanere, & nihilominus simul ibi verum Christi corpus porrigi. Alij verò pugnant, recitatis verbis Domini, priorem substantiam elementorum prorsus euatescere atque transire in corpus Domini, &c. And Crispinus in his booke of the estate of the Church pag. 286. circa med. & pag. 289. initio & 323. post med. confisseth that Paschasius (who lyued Anno Domini 880.) taught Transubstantiation.

r Affirmed by M. Carile in his booke, that Christ descended not into Hell fol. 58. and by Oecolampadius in libro Epistoliarum Oecolampadij & Zuinglij l. 3. pag. 661. And see M. Fulke against Helkins pag. 217. post med. & 204. ante med. & 296. fine. And by Carion in Chronic. pag. 451. initio.

f See Vrsinus his treatise intytuled: *Commonefactio cuiusdam Theologi de sacra Domini cena, & eiusdem commonefactionis consideratio.* pag. 211. post med. where it is said: Theophilactus & Damascenus plane inclinant ad Transubstantiationem.

& vide Chemnitium examen. part. 2. pag. 83. a paulò post med. & pag. 90. b. circa me.

t Humfredus in *Iesuitismi part. 2. rat. 5. pag. 626. sayth*: In Ecclesiam verò quid inuexerunt Gregorius & Augustinus? Intulerunt, &c. Transubstantiationem, &c.

u The Century-wryters cent. 4. c. 10. col. 985. line 30. say of Eusebius Emisenus, that *parum commodè de Transubstantiatione dixit, &c.*

x The Century-wryters vnder taking in their *fift Century c. 4. col. 496. line 4. to set downe* Errores Doctorum huius seculi, doctherin col. 517. line 23. say: Chrysostomus Transubstantiationem videtur confirmare: nam ita scribit in Sermone de Eucharistia. Num vides panem? num vinum? num sicut reliqui cibi in secessum vadunt? Absit, ne sic cogites Quemadmodum enim si cera igni adhibita illi assimilatur, nihil substantię remanet, nihil superfluit: sic & hic puta mysteria consumi corporis substantia.

stone doth seeme to confirme Transubstantiation; wherto sundry other lyke examples might be added. A thing so euider, that Adamus Francisci (a learned Protestant wryter) doth therfore acknowledg, how that y Transubstantiation entred y Adamus Francisci in *Magarita vntruly* is the forsaide exaple of the Lateran Councell, *Theologica pa. 256. post med. sayth*: Cömentum Papistarü de Transubstantiatione maturè in Ecclesiam irrepsit.

V.

Fyfly M. Whitaker giueth example in Boniface the third saying: 2 He that first intituled the Roman Church to be, Caput omnium Ecclesiarum, the Head of all Churches, was Boniface the third. Wherto wee answered, that although tra Duræum lib. 7. this point be for the matter therof already answered, pag. 480. post med. by that which hath bene hertofore said to the former examples of Victor, Zozimus, Boniface (the first) and Cele-

A a

stinus:

stinus: yet to refell M. VVhitaker euen in termino, whereas Boniface the third was Pope Anno 607. that very tytle of being Head is acknowledged and giuen to the Roman Church by many Fathers, <sup>a</sup> Greeke and <sup>b</sup> Latyn, who lyued before those tymes. And Gregory the great predecessor to this Boniface, affirmeth in sundry places, that, *Romana Ecclesia est omnium Ecclesiarum caput*; for and with which very tytle, the <sup>d</sup> Centuristes do reprehend and expresse charge both him and sundry others that lyued before Bonifacius tertius.

V I.

Sixth M. Whitaker giueth example in Gregory the great, laying: *Hee that first deliuered purgatory for a certayne doctrine, was Gregory the Great*. Wherto in Gregories full discharge from all inuocation in this point, we answer, that

And in the Council of Chalcedon act. 1. it is said, & not contradicted; *Papa Vrbis Romæ, quæ est caput omnium Ecclesiarum, præcepta habemus*. And the Emperor Iustinian cod. de summa Trinitate lege 4. wryting to Pope Iohn sayth: *Sanctitas Vestra caput est omnium Sanctorum Ecclesiarum*. And in liberatus c. 22. the Bilhop of Patara being a Bilhop of the East Church in Li. 11. speaking to the Emperor Iustinian in behalf of Siluerius the banished Pope sayth: *There are many Kings in the world and there is not one King, as Siluerius is Pope* (super Ecclesiam Mundi totius) ouer the Church of the whole world. <sup>b</sup> Prosper de ingratia c. 2. sayth: *Sedes Roma Petri quæ Pastoralis honoris facta caput mundo, &c. a saying so plaine, that Danæus* (in respons. ad Bellarmin. part. 1. pag. 594. ante med.) doth therefore tearme Prosper, the Popes flatterer. Also S. Ambrose in 1. Tim. 3. sayth: *Cum totus mundus Dei sit: tamen domus eius Ecclesia dicitur, cuius hodie rector est Damasus*. And in Victor Vticensis de persecutione Wandalica l. 2. Euginius Archbilhop of Carthage sayth: *Præcipue Ecclesia Romana, quæ caput est omnium Ecclesiarum: seethis confisfed and reprooued by the Centuristes cent. 5. col. 5. col. 774. line 57*. And Euodius Diaconus in libro de Synodis sub Synmacho habitis sayth: *Sanctorum voce pater Pontificum, dignitatem Sedis Apostolicæ factam toto orbe venerabilem, dum illi quicquid fidelium est submittitur, dum totius corporis caput esse designatur*. Vigilius Bilhop of Rome in Epist. ad Euterum c. 7. sayth: *Sancta Romana Ecclesia &c. Primatum tenet omnium Ecclesiarum, ad quam tam summa Episcoporum negotia & iudicia atque quærelæ, quàm & maiores Ecclesiarum quæstiones, quasi ad caput semper referenda sunt*. And S. Leo in Epist. 84. ad Anastasium in fine sayth of Bilhops: *Per quos ad vnam Petri Sedem vniuersalis Ecclesiæ cura confluere, vt nihil vnquam à suo capite desideret*. And in Natiuit. Petri & Pauli Serm. 1. S. Leo further sayth: *Roma per Sacram B. Petri Sedem caput Orbis effecta, latius præsidet Religione diuina, quàm dominatione terrena*. And see the lyke saying in Prosper de Vocatione Gentium l. 2. c. 16. And Vincent. Lyr. adu. bar. versus fin. im sayth: *Lectæ sunt*

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sunt quoque ibi quædam ad quosdam Epistolæ S. Felicis Martyris, & S. Iulij Vrbis Romæ Episcoporum, vt non solum caput orbis; verum etiam latera illi iudicio testimonium perhiberent, adhibitus est à meridie Beatissimus Cyprianus Episcopus Carthaginensis & Martyr, à septentrione S. Ambrosius, &c. *A saying so plaine that to Bellarmine obiecting the same, it is for such confessed, & reproved by Danæus, who therefore affirmeth Vincentius (manifeste Romano Pontifici assentatum) to haue apparently flattered the Pope: Danæus in respons. ad Bellarmin, &c. part. c. 1. pag. 313. circa med.*

Greg. l. 11. epist. 54. & in quart. Psal. Pœnitent.

d Cent. 6. ca. 7. col. 425.

line; 8. & l. 41. & cent. 5. c. 7. col. 774. line 53,

e Whitaker contra Duræum

l. 7. pag. 480.

that long before Gregory S. Austine (whome our aduerſaries doc vnworthily<sup>†</sup> pretend to haue bene doubtfull of purgatory, and to haue denyed yt, to that end abusing his more obscure sayings accordingly, as the auncient Father & Vincentius Lyrinensis noteth the lyke practise of the Nouellistes of his tyme) deliuereth the same for most cer-

† Vnworthily: for whereas M. Fulke against the Rhe-mish Testament in 1. Cor. 3. sect. 6. fol. 267. b. circa med. to tayne prove that S. Austine doubted of pur-

gatory, alledgeth these wordes of S. Austine. It is not incredible that some such thing is done after this life, and yt may be inquired of, whether it be so, and eyther be found or hid. Aug. enchirid. cap. 69. & 68. And ad dulc. quæst. q. 1. And in lyke pretence that S. Austine denyed purgatory M. Fulke doth there further alledge these other wordes of S. Austine, The third place wee are vtterly ignorant of, &c. Aug. Hippognost, contra Pelag. l. 5. This wee say is extremely abusiue to vrge the Fathers doubtfull obscure wordes against their other playner sayings, and knowne meaninges. Therefore in answer or explanation of these sayings of S. Austine, wee say as to the first, that S. Austine doubteth not there of purgatory; but only (which point is at this day yet doubted of) whether that (to vse S. Austines wordes in the very same place) some of the saythfull after this life be sau'd so much later or sooner by a certayne purgatory fyre, as they more or lesse loued their transitory goodes. So that his doubt there is not whether there be any purgatory, which by these his very wordes he presupposeth, and in the very same booke sayth therof, as is heere alledged in the text, at g. yt may not be denyed, &c. but only as he yet further explayneth himself, whether that (to vse his owne further wordes) rerum secularium quamuis licite concessarum tales cupiditates, &c. such affections to worldly thinges lawfully inioy'd (as to wyfe, children, &c. that without grieſe of mynd be cannot part from them, be punished in purgatory or not? And of this point he sayth, as is before obiected (and as wee our selues yet say) yt may be inquired of, whether yt be so, & eyther be found or hidden. Thus much of his vnworthily supposed doubt. Now concerning the second place of his lyke supposed denyall of purgatory, wee say, that S. Austine vieth that alledged saying, not in denyall of the temporall paynes of purgatory, but only vpon occasion, and by way of disputation against the Pelagians, who imagined, that beydes Heauen and Hell there

was a third place of euerlasting life prepared for infantes that dyed vnbaptyzed. In respectiue confutation of which said imaginary third euerlasting place, he sayth, as is alledged, the third place wee are vterly ignorant of &c. acknowledging (as wee do) no more places of euerlasting continuance, but Heauen and Hell: and affirming with all further to the Pelagians, that such infants shall for euer remayne, not in that pretended third place which they imagined, and he denyed: but (sayth he) (damnatione omnium leuissima) in a state of condemnation of all other most easy. Aug. contra Iulian Pelag. l. 5. c. 8. Their punishment (as the Schoole-men hould) being not poena sensus any sensible torment, because they neuer committed actuall sinne, but poena damni, the punishment of losse, or priuation of heauen: Into which, in regard of their originall synne, and want of actuall sayth they could not enter without Baptisme, Ioan. 3. 3. Furthermore the other sayings of *Austine* most playne for purgatory are ouer many and knowne to be heere recyted: in so much as he himselfe seeth (as it were) and explyneth our aduersaries other common and vnworthy objections out of him, concerning his somtymes mentioning Sacrifice offered for Martyrs, and those that be in heauen, declaring and explynyng, that for them it is offered as a thanksgyuing, and for others, that are not as yet in such perfect estate, as a propitiation. Aug. Enrichid. cap. 110. & vide Aug. de verbis Apost. Ser. 17 & in Ioan. tract. 84. Our Aduersaries therfore may doe well more aduisedly to consider of these & such other lyke obscure seeming sayings of the Fathers, before they obiekt them to vs, and to remember *Beza's* direction in his answer to a lyke obiekted doubtfull saying from Caluin, where after explication made thereof he sayth: *Comparanda sunt enim inter se, penumero vnius eiusdemque Scriptoris loca, vt quae fuerit eius sententia liquido perspicatur, quum omnia omnibus locis, etiam de re vna quapiam diuine possint nec debeant. Hoc qui non faciunt, diuine non potest quam iniuriam sapere bonis doctisque Scripturibus faciant.* *Beza* in Epistol. Theolog. ep. 82. pag. 382. ante med. This admonition of *Beza* but duely obserued by our aduersaries, would saue them much labour of often alledging so many vnworthy fryuolous and mistaken obiections, as are by them in many controuerfies no lesse tediously, then commonly vrged from the obscure seeming sayings of the Fathers.

\* Aug. de ciu. Dei. l. 20. c. 25. paulo ante med. sayth: Ex his are holpen by the prayers of the holy Church, and the heathfull Sa- crifice, and almes which are employed for their soules, that God will deale with them more mercifully then their synnes deserved. For this doth the Vniuersall Church obserue as deliuered from our forefathers. And els where he sayth no lesse certaynly, & It may not be denyed, but that the soules of the deceased are relieved by the piety of their lyuing friendes, when for them is offered the Sacrifice of the Temporaries poenas alij in hac vita tantum, alij post mortem, alij & nunc & tunc, &c. patiuntur.

In so much; as M. Fulke though falsely pretending S. Austines uncertainty herein, is yet inforced to confesse & say of this place: Austine de Ciuit. Deil. 21. c. 13. concludeth very cleerly, that some suffer temporall paines after this life, this may not be denyed. M. Fulke in his constitution of purgatory pag. 110. pauld antemed. f. Aug. de verbis Apost. Ser. 34. sayth. Orationibus verò Sanctæ Ecclesiæ & Sacrificio salutari & Eleemosynis quæ pro eorum spiritibus erogantur; non est dubitandum mortuos adiuuari, vt cum eis misericordiùs agatur à Domino, quàm eorum peccata meruerunt. hoc enim à Patribus traditum vniuersa obseruat Ecclesia. And in his Booke de cura pro mortuis c. 1. bi. f. yth of praier for the dead: Non parua est vniuersæ Ecclesiæ quæ in hac consuetudine claret authoritas. g. Aug. in Enchirid. c. 110. sayth: Neque negandum est defunctorum animas pietate suorum viuentium releuari, cum pro illis Sacrificium Mediatoris offertur.

the mediator, &c. In so much as he for the Latyn Church doubted not to <sup>h</sup> censure Aerius for an hereticke, for <sup>h</sup> Aug. her. 35. his denyall of this doctrine. As also Epiphanius for the sayth of Aerius: Greeke Church condemneth Aerius in lyke sort, saying Fetur quoq; propriadogmata addidisse nonnulla, dicens, Orare vel offerre pro mortuis oblationem non oportere. i. Epiphani. her. 75. that <sup>l</sup> Ambrose, Chrysostome, and Austine allowed praier for the and ibid. versus finem. dead: that <sup>m</sup> it was the common error of their tymes, that he further sayth: Ec-  
<sup>n</sup> the error of purgatory was somewhat ryssly budded in Austines clesia. necessariò  
<sup>o</sup> Tertullian, Austine Cyprian, Hierome, and a great many more doe wînes, that Sacrifice for the dead is the tradition of  
 the Apostles. In lyke manner M. Gyfford. affirmeth, that  
 euen <sup>p</sup> in the (Churches) publique worship, to pray for the soules  
 of the dead, and to offer oblation for the dead, was generall in the  
 Church long before the dayes of Austine, as appeareth in Cyprian, &  
 Tertullian which was before him and neerer to the tyme of the A-  
 postles. Wherunto might be added lyke testimony from  
 9 Calvin. So cleerly is Gregory (who lyued so many  
 ages after these Fathers) discharged from all innouation  
 in this point.

## V. I I.

supra pag. 320. ante med. & pag. 326. initio & 349. post med. & pag. 78. fine.

n M. Fulke vbi supra pag. 161. ante med. And he yet further affirmeth ibid. pag. 78. sine saying: Austine speaketh of the amending fyre in the place by M. Allen alledged. Hee doth so in deed, but Austine had noe ground of that fyre, but in the common error of his tyme. So confessedly was the amending fyre of purgatory the common Doctrin of S. Austines tyme.

o M. Fulke vbi supra pag. 161. ante med. & vide ibid. pag. 303. circa med. & 393. post med.

p M. Georg Gifford in his playne demonstration, that our Brownistes be full Donatistes, &c. pag. 38. initio. And Arnobius l. 4. contra Gentes sub finem sayth: Cur immaniter, &c. Why deserued our Churchs to be pulled downe barbarously, in which the highest God is prayed vnto: peace and pardon is asked for all men, for Magistrates, for friendes, for enemies, for the lyuing, and for the dead?

q Calvin. institut. l. 3. c. 5. § 10. acknow- ledgeth, that ante mille & trecentos annos vsu receptum fuit, vt precatioes fierent pro defunctis (and a little after) sed fateor in errore abrepti fuerunt, &c.

## VII.

r M. Whitaker contra Duræum l. 7. pag. 490. post med.

\* M. Symondes vpon the Reuelations pag. 57. prope finem sayth: Leo the first, first brought in auricular Confession, &c. This Leo lyued about 800. yeares before Innocentius the third.

f Witnes herof Guido de Iacobitis c. 2. & Michael Buchingerus in Ecclesiastica Historia: And Matthæus Parisius in Hærico ter- tios, and Iacobus Vithriacus Historiæ Orientalis c. 76.

t Haymo in Psal. 31. sayth: Licet Deus dimittat peccata &c. tamen confidendum est Ministris Ecclesiæ: quia nisi confiterentur, ex sua inobedientia damnarentur. And no lesse plaine is he (ad Euangelium Dominicæ 15. post Pentecosten: Ite ostendite vos Sacerdotibus.)

u Bernard

u Bernard. in meditationibus c. 9. sayth: Sed dicis, sufficit mihi soli Deo confiteri, quia Sacerdos sine eo à peccatis me absolueri non potest. Ad quod non ego, sed beatus Iacobus responder, dicens: Confitemini alterutrumque peccata vestra, &c. And vide eum de interiori domo c. 37.

x Petrus Damianus Epist. 1. alledgeth a notable example in prooffe herof (& vide eum in Sermon. 2. de S. Andrea Apostolo) & concludeth aduysing men not to deferre their Confession. y Concil.

z Cabilonense (which was Anno 813.) can. 32. sayth: Sed & hoc emendatione egere perspeximus, quod quidam, dum confitentur peccata sua Sacerdotibus, non plenè id faciunt, &c. And Alcuinus who lyued Anno 730. l. de Diuinijs officijs c. 13. in c. Ieiunij sayth: Confiteatur omnia peccata sua quæ recordari potest, &c. quofacto fixis genibus in terram, & super ipsa innixus stans suppliciter tenfis manibus blando ac flexibili vultu respiciens Sacerdotem, dicat, &c. And see Aug. de Visitatione infirmorum l. 2. c. 4. and l. 50. homiliarum hom. 49. c. 3. and Hospinianus in Historia Sacramentali l. 4. pag. 366. circa med. reproueth the same doctrine of auricular Confession in Peter Lombard, who (sayth he) lyued Anno 1150. & also in Hugo de S. Victore, who lyued (sayth he) about the yeare 1130. both of them before Innocent the third.

Innocent the third, doe the lyke for their tymes. To omit that S. Basile affirmeth playnly that confession is <sup>a</sup> necessary: and that S. Leo affirmeth it to be Chrities <sup>a</sup> Institution, teaching withall euen <sup>b</sup> secret Confession. Our aduersaries the <sup>c</sup> Century-wryters speaking of the auncient Churches vlage, euen in those former tymes of Cyprian and Tertullian, doe out of their wrytinges most playnly collect and set downe priuate Confession, euen of thoughtes and lesser finnes, and that it was as then commanded, and thought necessary. So greatly is M. VVhitaker mistaken in this example.

See Basils wordes herafter tract. 3. sect. 1. in the margin vnder the lettera.

a See the wordes of Leo herafter tract. 3. sect. 1. in the margin vnder the letter a.

b Vide ibid.

### VIII.

Eighty M. VVhitaker giueth example in Pope Nicolas the second, saying of him: <sup>d</sup> Qui primus docuit corpus Christi sensualiter trahari, frangi, & dentibus atteri, is Nicolaus secundus fuit. Wherto wee answer, first, that the matter herof is already sufficiently answered by that which hath bene hertofore said, concerning the fourth former example of Transubstantiation, and the confessed antiquity therof in many Fathers, who lyued long before this Pope Nicolas

c The Century-wryters cent. 3. c. 6. col. 127. l. 27. say: Absolutionem deinde à peccatis ita conferebant, si qui penitentiam agebant, peccatū prius confelsi essent. Sic enim confessionem magnopere Tertullianus vrget in libro de penitentia; & visitatam fuisse priuatam confessionem, qua delicta & cogitata quoque praua confelsi sunt, ex aliquot Cypriani locis apparet, vt ex Sermone quanto

bro de penitentia; & visitatam fuisse priuatam confessionem, qua delicta & cogitata quoque praua confelsi sunt, ex aliquot Cypriani locis apparet, vt ex Sermone quanto

quinto delapsis & l. 3. Epistolarum epistola 14. & 16. vbi dicitur ait: In minoribus etiam peccatis, quæ quidem non in Deum committuntur, necesse est ad exomologesin venire, idque frequenter fieri iubet, l. 1. epist. 3, &c. d. Whitaker contra Duræum l. 7. pag. 480.

colas the second. Secondly concerning the phrase, (which is but a verbal objection) S. Chrysostome (many ages before Pope Nicolas) sayd in lyke manner, *Ipsum vides, Chrysostom. in ipsum tangis, ipsum comedis*. And els where, *Non se tantum videri permittit desiderantibus, sed & tangi, & manducari, & dentes carni sue infringi*. And in what true and sober sense these wordes may (in regard of Christes body really present in the Sacrament) be vsed, is at large affirmed by our aduersaries the Lutherans, who doubt not specially to<sup>h</sup> defend against their other brethren our ad-

g. As S. Paul in uerfaries, this very objection concerning Pope Nicolas. lyke regard sayth:

I X.

*This is my body*  
*Which is broken for you.* 1. Cor. 11. 24. And Caluin de Cæna Dom. pauld post initium inter opuscula, sayth in lyke manner: Iohn Baptist sayth, he saw the holy ghost descending; yf wee looke narrowly, wee shall fynd, he saw nothing but a dove &c. yet because he knew that vision to be &c. a most certayne signe of the presence of the holy ghost, hee boldly affirmeth that he saw him, &c. See also this in Caluines Tract. Theolog. &c. pag. 3. b. post med. As the holy ghost being infinite is not visible, nor doth descend, and yet is said to be seene and to descend, in regard of the doue seene descending, vnder which forme he was present: so lykewyse in regard of the outward Sacrament broken with our teeth, Christes body present vnder the same, may be accordingly said to be broken. According to which sense S. Paul. 1. Cor. 11. 24. lykewyse sayth: *This is my body which is broken for you*: which cannot be referred to the Crosse, as well, for that the breaking heere mentioned is in the presentense, and so pointerh to the action of breaking then present, and there next before also mentioned in these wordes, *VVhen he had giuen thanks he brake*: as also for that in respect of the Crosse it is said: *They brake not his legges that the Scripture might be fulfilled*, &c. Iohn 19. 33. 36. And so S. Chrysostome in 1. Cor. hom. 24. sayth accordingly: *He suffered fraction in the oblation, which he would not suffer vpon the Crosse*. And so in the Protestant Treatise intituled: *Collat. Cathol. & Orthodox. Christianorum fidei*. pag. 316. ante med. Iacobus Andreas sayth accordingly: *Spiritus Sancto propter speciem columbe assumptum tribuitur, quod Columbe proprium est, & cum natura Spiritus Sancti pugnare videtur, quemadmodum Ecclesiastici Scriptores propter presentiam Corporis Christi in cæna, Corpus Christi tractari, dentibus teri, & similia dixerunt, quæ Corpori Christi minime conueniunt, sed propter pacem ei tribuuntur*. Read the place.

*h* Iacobus Andreas in Confut. disput. Ioan. Iacobi Grinei pag. 214. ante med. saith: *Quomodo autem Corpus Christi in hoc Sacramento dentibus teri, videri, tangi dicatur, quæ non à Luthero recens inuentæ & in Ecclesiam introductæ; sed eruditæ, piæ & Orthodoxæ vetulatis*

verustatis phrasēs sunt, &c. luculenter explicatum est. And pag. 215. post medium  
*be fait b:* Hæc Berengario à Papa Nicolao & Synodo præscripta palynodia nihil continet,  
 quod in Scriptis Orthodoxorum Patrum, Chrysostomi in primis, non continetur,  
 & vide pag. 306. And of Luthers lyke allowance & defence of Pope Nicolas herein,  
 vide Ibid. pag. 307. initio & fine. And see the Booke intituled Apologia modesta ad  
 acta Conuentus quindecim Theol. Toræ nuper habit. pag. 36. post medium.

## I X.

Nymblly, M. Whitaker giueth exāple in: the name of Vniuersall Bishop, which (sayth he) Iohn Bishop of Constantinople first challenged to himself, whome Gregory (then) Bishop of Rome most grauely and constantly resisted, tearing him the precin four of Antichrist, who called himself the Vniuersall Bishop. To forbear that admitting this for aptly and truely alledged, to proue a change of sayth; the same yet (though so admitted) proueth only the change to haue bene in Iohn then Bishop of Constantinople, who challenged this name to him self, & not in the Bishop of Rome, who neyther then did, nor yet sithence doth, vse or challenge the name of Vniuersall Bishop, but (to the contrary) tearing meth himselfe *Seruus Sernorum Dei*; wee further answer (in more full explication of this common mistaken obiection, so frequent both in print and pulpit) that the name or tytle of Vniuersall Bishop lyeth open to a double acception or vnderstanding. As in one sense (wherto the wordes most inclyne) it may be thought to signify, that he who is called the Vniuersall Bishop, should be the sole Bishop, and none Bishop but he. According to which acception, it is, as Gregory tearing meth it, *prophane, sacrilegious* (and) *Antichristian*. In an other more sober and true sense it may be taken to signify him, who hath the charg and gouernment of the vniuersall Church, without excluding particular Bishops. According to which acception, S. Gregory him selfe, and sundry learned Protestantes doe confesse, that the same tytle was by the holy Councell of Chalcedon offered to the Roman Bishop. To make application now of this double acceptance or signification; it is manifest by Gregories owne wordes, that wheras Iohn

B b

Bishop

2 VVhitaker cōtra Camp. rat. 6. pag. 97. circa med. sayth: Gregorius magnus etsi erat Romanæ Ecclesiæ Pontifex; tamen contra vos nobiscum statuit. Quid enim? Parumne tuum Pontificem perstringit, quando quisquis se Vniuersalem Episcopum vocat, eū Antichristi præcursores proculdubio appellat? &c.: Ioānes Constantinopolitanus id sibi primus vendicauit, &c. pauld post hic titulus Cōstātinopolitano Episcopo ademptus est, & Pontifici Romano delatus. And see this further objected by M. Fulke in his answer to a counterf. ye. Catholice.  
 3 Greg. l. 4. ep. 36. as next herafter at 4. in the magent.  
 4 Greg. l. 4. ep. 36. to Eulogius, sayth:

*sayth*: Your Holines knoweth, that by the holy Councell of Chalcedon this Name of Vniuersality was offered to me as Bilhop of the Apostolicke Sea, but none of my predecessors euer consented to vse this prophane tytle, because yf one Patriarch be called Vniuersall, others are made no Patriarches at all, & vide Gregorium l. 4. ep. 32. And M. V. V. hit gift in his defence of the answere pag. 344. initio scilicet: The tytle of Vniuersall Patriarch was offered to the Bishop of Rome in the Councell of Chalcedon. And see this further in M. Cartwrightes 2. reply part. 1. pag. 510. circamed.

\* see M. D. Field of the Church. l. 3. pag. 62. circa med.

7 See this in the margent next heretofore at 4.

36 Greg. l. 4. ep. 56. ad Eulogium saith: Si vnus Patriarcha vniuersalis dicitur, Patriarcharum nomen ceteris derogatur.

6 Greg. l. 7. ep. 69. ad Eusebium he saith: Si vnus vniuersalis est, restat ut vos Episcopi no sitis.

7 Greg. l. 4. ep. 34. ad Constant. saith: Triste valde est, ut patienter

feratur, quatenus despectis omnib<sup>9</sup>, praedictus Frater & Coepiscopus meus, solus conetur appellari Episcopus. And l. 4. ep. 33. to Iohn himselte he saith: Ad hoc quoq; perdictus es, vt despectis Fratribus Episcopus appetas solus vocari. 8 Greg. l. 7. ep. 30. to Eulogius saith: Si enim vniuersalem me Papam vestra Sanctitas dicit, negat se hoc esse quod me fatetur vniuersum. 9 Pelagius the second in epist. 1. Dilectis Fratribus qui illicite vocatione Iohannis Constantinopolitani Episcopi &c. antemed. saith: Nullus Patriarcharum hoc tam prophano vocabulo vnquam vtatur, quia si vnus Patriarcha vniuersalis dicitur, Patriarcharum nomen ceteris derogatur &c.

Bishop of Constantinople, vpon this knowne principle, that one was to haue Primacy, laboured to be  
\* the chiefe Bishop of the world, because his Citie was the chiefe Citie of the world, and did to such end vsurpe this title. The said Gregorie the better to repress the insolencie of the said Iohn in his vsurpation therof, did greatly insist vpon, amplifie, and vrge the foresaid siter scandalous signification or acceptation, wherto the said title by the wordes therof lay subiect and open: And in respect therof, did (as is <sup>2</sup> before shewed) thinke it worthily forborne by his owne predecessours, to whome yet in the other second sence, the same was in his owne opinion lawfully offered. To this end doth he yet further explyne himselte, saying of this very matter:  
5 If one be called the Vniuersall Patriarch, the name of Patriarch is (therby) taken away from the rest. And againe: 6 If one be the Vniuersall Bishop, it remaineth then that you be no Bishops. Yet more: 7 All others contemned, solus conatur appellari Episcopus, he endeuoureth to be called the only Bishop: with much more 8 to that effect. In so much as Pelagius Gregories next predecessor, doth in one and the same epistle (to the more full explanation of this point) 9 reiect, vpon the foresaid reason, the said name of Vniuersall Bishop, and doth yet withall therein most euidently, as Osiander con-

confesseth, make clayme and <sup>10</sup> tytle to the foresaid <sup>10</sup> In the same Primacie of the Roman Church. A thing so euident epistle prope initium, he maketh title also in Gregorie, that in more cleere explication as yet saying: *Relatum est ad Apostolicam Sedem Iohannem Constantinopolitanum Episcopum Vniuersalem se subscribere, nosque ex hac sua praescriptione ad Synodum conuocare generalem, cum generalium Synodorum conuocandi auctoritas Apostolicae Sedis Beati Petri singulari privilegio sit tradita &c. Quapropter quicquid in praedicto vestro Conuenticulo &c. statutis, ex auctoritate Sancti Petri Apostolorum Principis &c. quae etiam potestas in successibus eius indubitanter transiit, praecipio omnia, quae ibi statutis, et vana & cassata esse, &c. Sciat se, & ipse Ioannes, nisi errorem suum cito correxerit, a nobis excommunicandū fore &c. Orate Fratres vt honor Ecclesiasticus nostris diebus non euacuetur, nec vnquam Romana Sedes, quae instituyente Domino, caput est omnium Ecclesiarum, privilegijs vsque careat aut expolietur.* Wherein Pelagius doth so abundantlie explaine this point, that Osiander in epitome. &c. centur. 6. pag. 242. circa med. confesseth and sayth therof: *Vehementer in Ioannem Constantinopolitanum inuehitur, quod sibi titulum Vniuersalis Patriarchae arroget, & ostendit eo prophano Vniuersalis titulo, ceteris Patriarchis nomen derogare, &c. interim tamen contendit Romanam Ecclesiam omnium aliarum Ecclesiarum esse Caput, & multa de privilegijs à Christo datis B. Petro blaterat.* <sup>11</sup> Peter Martyr. in his common places part. 4. pag 77. b. initio. <sup>12</sup> Andreas Fricius de Ecclesia l. 2. c. 10. pag. 576.

13. Peter Martyr in cap. 8. Iudicium reprehendeth Gregorie saying: *Gregorius hic Sanctulus voluit rem ipsam Vniuersalis Episcopi, quamuis nomen & titulum perstringeret: nam, vt historia illorum temporum docet, & eius epistole testantur, ab alijs Ecclesijs gubernadlis non abstinebat. Iudicabat quidem a nomine abstinendum. Iudicabat quidem a nomine abstinendum, nescilicet Patriarcha*

*Constantinopolitanus eo titulo sese Romano Episcopo praeponeret vel aquaret.*

14. Charion in Cronic. l. 4. pag. 568. ante med. sayth likewise of Gregorie, *Cum tragicè declamaret se abhorreere ab vniuersalis Episcopo appellatione, id se tamè quod titulum profutetur cupiuisse, re ipsa declarauit, cum imperium in alienas sibi Ecclesias sumpserit.* \* Philippus Nicolai in his *Commentariorum de regno Christi libri duo* &c. l. 2. p. 66. circa med. saith. *Nec minus fastuosa turgidaq; ambitionis*

*Euphrates in Gregorio magno Europæ Babylonis Episcopo tumuit & exūdauit, cum de fugitanda Oecumenici primatus gloria scriptitans, gloriam ipsè captaret geminam, quodq; in Constantinopolitano patriarcha taxauit, eius semetipsum reum & sectatorem gnauum strenuumq; exhiberet. excrebatur enim Oecumenici titulum in Bisantino Patriarcha, &c. Hæc ille, prætextu, vt apparet, humilitatis valde plausibili & specioso, &c. And in the margent there is set downe Hypocrisis Gregorij magni, with much more there after ward set downe: and also there pag. 351. Also Iohn Bale in his Image of both Churches printed at London by Thomas East fol. 11. sayth: Iohn of Constantinople contended with Gregorie of Rome for the supremacie, in which cōtention Gregorie layd for him selfe S. Peters keyes, with many other fore argumentes and reasons.* 15. See here next before at 13. and 14.

16. Centur. 6. col. 425. line 17. *Gregorius dicit Sedem Romanam speculationem suam toti orbi indicere* &c. 17. Centur. 6. col. 425. line 23. *And line 39, it is further said: Gregorius in 4. psalm. pænitentiale vehementer inuehitur in Imperatorem qui Romanā Ecclesiam caput omnium Ecclesiarum sibi vendicaret, & ancillam facere voluerit, cum sit Domina gentiū, & Christus dixerit, tibi dabo clauēs* &c. 18. Cent. 6. col. 425. line 53. saith: *Gregorius Imperatorem & Eusebium coepiscopū suum (Constantinopolitanū) gloriatur professos esse, quod Constanti-*

*nopolitana Ecclesia Apostolicæ Sedi sit subiecta: See this in Gregory l. 7. p. 63. And*

*see centur.*

further confessed by Peter<sup>13</sup> Martyr, Carion,<sup>14</sup> Doctor Philippus \* Nicolai and others, all of them learned Protestantes. Concerning now the second, which is Gregories clayme and practice of Primacie, it is likewise confessed by Peter Martyr, Carion, and Philippus Nicolai in their testimonies<sup>15</sup> here alledged: and in like manner do the Centurie writers furthermore reprehend Gregorie for his clayming and practizing this foresaid Primacie, to that end charging him, out of his owne alledged writings, with affirming, that<sup>16</sup> the Roman Sea appointeth her watch ouer the whole world; that<sup>17</sup> the Apostolike Sea is the head of all Churches: that euen<sup>18</sup> Constantinople (it selfe) is subiect to the Apostolike Sea: charging also yet further the Bishop of Rome in the verie example & person of Gregorie, and by collection out of his writings by the particularly alledged, that,<sup>19</sup> He challenged to him selfe

power

see centur. 6. col. 438. line 33. Also Gregory l. 7. Ep. 64. further telleth how himselfe and other Bishops were equall, and how not, saying of the Bishop of Constantinople: quod se dicit Sedi Apostolicæ subijci, si quæ culpa in Episcopis inuenitur, nescio quis ei Episcopus subiectus non sit: cum verò culpa non exigit, omnes secundum rationem humilitatis æquales sumus. 19 Cent. 6. col. 426. line 46.

power to commaund Archbishops, to ordayne or depose Bishops at his pleasure: And <sup>20</sup> tooke vpon him right to cyte Archbishops. to declare their cause before him, when they were accused: And <sup>20</sup> Col. 427. line also to <sup>21</sup> Excommunicate and depose them: <sup>22</sup> giuing Commis- <sup>21</sup> sion to their neighbour ( Bishops ) to proceed against the: that <sup>23</sup> 21. Col. 427. line 39. in their Prouinces he placed his Legates to know and end the causes and presently after of such as appealed to the Roman Sea; <sup>24</sup> vsurped power of there, example is appoynting Synodes in their Prouinces, and <sup>25</sup> requyred giuen of such proceedings by Gre- other Archbishops that if any cause of greater importance fell out, gories appointmēt, they should refer the same to him, <sup>26</sup> appoynting in Prouinces his Vi- against the Bishop cars ouer other Churches to end smaller matters, and to reserue the of Constantinople greater causes to himselfe, with exceeding much more <sup>27</sup> con- and others. fessed, & at large alledged in particular by the Centu- <sup>23</sup> Col. 428. line. ristues out of Gregories owne wrytinges ouer tedious <sup>21</sup> 24. col. 428. heere to recyte. In so much as he is therefore specially line 38. <sup>25</sup> col. reprehended by \* Caluin: and Osiander doubteth not 429. line 31. <sup>26</sup> col. also reprove Gregory for his <sup>28</sup> sending Austine into Eng- 429. line 44. land, to the end (saith he) that he might make it subiect to the <sup>27</sup> See this more in col. 430. & col. Iurisdiction of the Roman Bishop, <sup>29</sup> to the lust of the Roman An- 432. & 433. 434. 435. tichrist: for which (saith Osiander) Austine was after his death <sup>30</sup> 436. 437. & 438. vndoubtedly damned to hell. All which but duely confide- \* Caluin institut. red, was it not (more then ordinary) bouldnes in l. 4. cap. 7. sect. 12. M. <sup>30</sup> Jewell, & so many other of his learned brethré, saith: nulla est nox (whose in Gregorij scriptis in qua superbius

iactet Primatus sui amplitudinem, quam ista (viz.) nescio quis Episcopus non subiectus sit Sedi Apostolicæ ubi in culpa inuenitur &c. and after, tribut sibi ius corrigendi eos qui peccarunt. <sup>28</sup> Osiander in his epitom. &c. cen. 6. pag. 289. post med. saith: Augustinus missus est a Gregorio Magno Pontifice Romano in Angliam, vt eam Romani Pontificis Iurisdictioni subijceret. and see the like in Philip-  
<sup>29</sup> pus Nicolai Comment. de regno Christi l. 2. pag. 67. ante med. & pag. 351 ante med. Osiander ibid. pag. 290. post med. saith: postquam autem Angliam tresdecim annos diuexasset hic Augustinus, camq; Romani Antichristi libi dini subiecisset, mortuus est, & haud dubiè ad inferos descendit, mercedem suæ impietatis ibi recepturus. <sup>30</sup> See M. Jewell at large vrging this obiection frō Gregorie in his reply art. 4. pag. 225. & 226. & 227. And in his defence of the A-

poloie of the Church of England printed 1571, pag. 132. & 133. where he putteth in capital letters on the front of the pages, proud name: and pag. 137. 138. 139. 140. where he likewise placeth on every leaf in great letters, Vnuerfall.

(whose commendable reading cannot but free them from ignorance hereof) so often and seriously, euen with no lesse then *tragicall acclamation*, to offer and vrge to the abused iudgment of their vnlearned reader, vpon aduantage only but of a naked sounding resemblance or similitude of mistaken wordes? An obiection of vnworthy, friuolous and misapplied, & (vpon due examination of all circumstances) no lesse confessedly against Gregories owne meaning, then directly vpon the matter against themselues. Is this the course that may be houlden fitting and answerable to the weight and consequence of so great a cause, to the needful satisfaction of the distressed and perplexed studious reader, or to the sacred profession of a religious and sincere Deuine?

X.

Thirdly and lastly ( for we will not in this our discourse which toucheth only Rome be tedious in rehearsing M. Whitakers vntrue and impretinent examples concerning other Churches or Bishops) M. Whitaker (for wāt of greater matter) chargeth Pope Calixtus, that, <sup>1</sup> *he was the first that ordayned Ieiunium quatuor temporum*: wherevpon, for so much as this ancient Pope was the immediate successor (next but one) to Victor, we answer as heerebefore did the Lord Archbishop of Canterburie concerning Victor, saying: <sup>k</sup> *By this you adde more credit to the cause then you are aware of.* &c. And seeing that M. VVhitaker can alledge no auncient writer charging Calixtus with Innouation heerin, whereas we furthermore to the contrarie are able to alledge the authoritie of S. Leo, affirming them to haue proceeded <sup>†</sup> *from the doctrine of the Holy Ghost*; the example therfore and authoritie of so auncient a Father, doth not so much impugne, as giue credit to this appointed Fast, so as further answer hereunto is needlesse.

<sup>1</sup> Whitaker contra Duræum l. 7. pag. 480.

<sup>k</sup> See heertofore tract. 1. sect. 7. initio. at 1.

<sup>†</sup> Leo ser. 8. faith hereof, *Ecclesiastica Ieiunia ex doctrina Sancti Spiritus, ita per totius anni circulū distributa sunt* &c. And see also further mention of this fast in his serm. 1. de Ieiunio 7. mēsis. & see the like in Cōc. Magūt. cā. 34.

## X I.

M. *Whitaker* hauing thus failed in euery one of these examples wherof he made bould to giue instance, and the Roman Church being found therein free from all change or innouation: how much the rather are we to esteeme it no lesse cleared from change, in those others so many and great doctrines, wherof he is not able to afford so much as colour of instance to the contrarie? his apparent want in that behalf being such, as inforced him for shew of varietie to giue (as before) <sup>2</sup> *Se heretofore in this present section* seuerall examples concerning one & the same question: <sup>3</sup> *subdiuision or example 4. & 8.* as namely concerning the blessed <sup>2</sup> Sacrament, and the Popes <sup>3</sup> foresaid Primacie. In all which neuertheless, he had so little trust, & did so well foreknow the discoverable weakenes thereof, that he elswhere protesteth plainly, that he and his breethren <sup>1</sup> *are not bound to answere in what age superstition crept into the Church, that* <sup>1</sup> *M. Whitaker l. 3. contra Duræum, pag. 277. ante med. And Buchananus in loc. comun. pag. 466. sayth: Non est nostrum designare quo temporis momento ceperit Ecclesia deficere &c.* <sup>2</sup> *the time of the Roman Church change cannot easlie be tould, and that* <sup>3</sup> *it is not needfull for them to search out in histories the beginning of this Change.* And for that indeed he well knew that he could not shew the same, therefore quite against his owne former examples, & in prooffe that it cannot be shewed, he alledgeth similitudes of <sup>n</sup> *the haire of a mans head which wax not white suddainly, but by degrees, not to be discerned: & of* <sup>o</sup> *sisters entring into a building at first* <sup>\*</sup> *Whitaker in remon to be perceiued &c. and so with* <sup>†</sup> *deceitfull and p* <sup>‡</sup> *spons. ad rat. Cammisppllied piani rat. 7. pag.*

<sup>101.</sup> *initio.* <sup>m</sup> *M. Whitaker l. contra Duræum, pag. 277. post med. And se M. Powell in his consideration of the Papists supplication pag. 42. post med. And pag. 43. circa & post med. being by vs prouoked, that if our doctrine be error, then to tell vs when it came in, who was the author of it, vnder what Pope &c. answereth thereto acknowledging & saying: we can neither tell by who nor at what tyme the enemy did so w it &c. Neither in deed doe we know who was the first author of euery one of your blasphemous opinions &c.* <sup>n</sup> *Whitaker contra Camp. rat. 7. pag. 101. & 102.* <sup>o</sup> *Whitaker contra Camp. ibid. And see M. Powell in his consideration &c. pag. 112. numer. 7.* <sup>†</sup> *Peter Martyr in his epistles annexed to his comon places in English pag. 131. b. circa med. sayth: Vnlesse a man doe diligently examine similitudes he shall easly be deceaued by them.* <sup>p</sup> *Deceitfull and misapplied in many respects, as first, in that the haire, nor so much as one haire of a mans head are instantly at the first become white or changed: neither doth euery first beginning of decay in buildinges, at the first become an outward and markable ruine, whereas in doctrine euery*

euery opinion is at the first either true or false. 2 Secondly the first whitenes of some few haire, and the first decay in buildinges cannot be at the first discerned, though they were precisely regarded; which is otherwise in chang of doctrine. 3 Thirdly none is specially charged so preciselie to marke these: whereas on the contrary it is the speciall charg not of few, but all Churches Pastours, not only to marke, but also publicly to withstand the other.

misapplied resemblance, laboureth to perplex and sophisticate his Readers iudgemēt, wherein to beare with his boldnes, and to admit (for the tyme) his said similitudes for pertinent: yet is all this vnable to relieue our aduersaries. For though wee should be sparing hereupon to charge them with shewing the first beginning of so great a Change as is by them imagined (which is all that by these foresaid misapplied resemblances, our aduersaries doe wrongfully vrge;) neuertheless at the

q Forthoughe the first white haire or sifter be not discerned: yet the further degrees and increase thereof are markable and discerned.

\* That ancient holly father Vincētius Lyrinēsis. ad. her. c. 34. saith herof: so by degrees at seuerall tymes changed? In † what Contrey, and by what authors were they so changed? which be the Popes that were agents therein, & who be the Fathers that impugned the same? &c. In this sort (to omit the like in D. \* Sarauia, M. Bell, and M. Jewell) doth the Lord Archbishop of Canterbury desistit, nisi se prius

ab Ecclesie Catholice Vniuersitatis & Antiquitatis consensione discreuerit? quod ita esse luce clarius exempla demonstrant. \* Sarauia in defensione tractation. de diuersis Ministrorum gradibus cap. 23. pag. 361. inirio sayth ypon like occasion: Respondeo id dici non sat esse, sed ex historijs demonstrandum esse quæ illa fuerint schismata, & vbi, & quando nata, & quomodo inde tam Vniuersalis consuetudo fuerit profecta. And see him further accordingly: If anie mā deny this ould custome, let that man shew when it came in. As also M. Jewell in his replie pag. 112. prope finem saith to M. Harding, concerning an error of former

former tymes alledged by M. Harding and denied by M. Iewell. If there had bene any shew of truth in it (viz. in M. Hardings assertion of the said error) M. Harding would haue layd out all the circumstances when this strang error first began, where and how long it continued, who wrote against it, &c. verilie this great silence declareth some want &c.

sending Cathedrall Churches against M. Cartwright, <sup>2</sup> demanding accordingly of him, from what Pope they came, or in what time they were first inuented, affirming withall (elsewhere) against the Puritanes, that <sup>3</sup> for so much as the original and beginning of these names Metropolitan, Archbishop &c. cannot be found, it is (therefore) to be supposed that they had their originall from the Apostles, for (sayth he) S. Augustine hath this rule, &c. In defence wherof he further alledgeth sundrie Protestant writers. And hence likewise it is, that S. Hierome doubteth not to teach, that <sup>5</sup> to reduce an heresie to its beginning, is a confusing thereof. The truth of which his assertion M. Whitaker <sup>6</sup> acknowledgeth.

## XII.

This point therefore is not our only assertion or vringing, but is also yet further grounded vpon the confessed sense of Scriptures, which teach that <sup>7</sup> Pastours and Doctours must be alwayes in the Churches, and that <sup>8</sup> they shall not be silent: but shall <sup>9</sup> alwayes resist all false opinions with open reprehension. The <sup>\*</sup> office also and nature of the Church argueth no lesse: for how can she be the true Church, and yet suffer so many and important errors, as are pretended to inuade her children, without resistance vpon her part? The experience likewise of all former times is answerable hereunto: for in this sort haue the old heresies of the Grecians and

M. Whitgife in his defence &c. pa. 747. initio.

M. Whitgife ibid.

See heretofore tract. 1. sect. 3. subdiuifio. 15. initio at m.

See heretofore tract. 1. sect. 3. sub. 15. initio at n.

Hieron. ad Cheliphont. And vpon this ground doth Irenaeus l. 3. c. 4. post med. refell the Valentinians saying: Ante Valentinum non fuerunt qui sunt a Valentino neque ante Marcionem erant, qui sunt a Marcione. &c.

Whitaker contra Durzeum l. 7.

pag. 479. pauld post med. sayth:

Multum autem ad haereses resistandas,

See hereafter in tract. 2. c. 2.

conferre earum originem nosse nemo negat. 7

sect. 1. initio at z. a. b. d. 8

Hereafter tract. 2. c. 2. sect. 2. i. & ibid.

p. q. r. 9 See hereafter tract. 2. c. 2. sect. 1. at p. \*

The Churches office or duty herein is euident accordingly as it is sayd, VVith the hart a man belieueth to righteousness, and with the mouth confesseth to saluation. Rom. 10. 10. And whosoever shall deny me before men, him will I also deny before my Father. Math. 10. 33. and Luc. 9. 26.

10 See this at larg  
in the feuerall trea-  
tises of *Irenaeus*, *E-*  
*piphanius*, *Theo-*  
*doret*, *Augustine*,  
*Damasene* &c. writ-  
ten purposely by  
them against here-  
sies.

11 First concer-  
ning the defectiō of  
the Greeke Church,  
the more ancient

Latins byn discouered and <sup>10</sup> contradicted. In this sort  
were of later times *Berengarius*, *VValdo*, *VVickliffe*, *Lut-*  
*her* &c. euer at their first arising contradicted and  
charged with Innouation. In this sort lastly is the  
defection or change in doctrine heretofore made by  
the <sup>11</sup> Greeke Church to vs ( though in comparison  
strangers thereto ) at this day yet discouerable. And  
could then our home neighbour Rome, onelic Rome,  
cast of her Primitiue sayth, and in lieu thereof set a-  
broach pretended errours, not few, but many, not  
small, but of importance, not of inward beliefe one-  
ly, but also of outward practise, and therefore lesse  
able

examples herof in *Paulus Samosetanus*, *Macedonius*, *Nestorius* &c. are so me-  
morable, as further testimonie thereof needeth not. Secondly as concerning the  
feuerall defections for later times of the Greeke Church from the Roman,  
they are testified by *Nicephorus*, *Zonaras*, *Glicas*, *Humbertus* against *Nicetas* and  
others. And in part by some Protestants, as namely by *Crispinus* in his dis-  
course of the Estate of the Church pag. 364. fine & 253. initio. And by *Oflander*  
in his epitome centur. 9. 10. 11. &c., pag. 144. circa med. & 156. post med.  
& 261. fine. & 262. fine. and by *M. Sparke* against *M. Iohn d' Aluines* pag. 158.  
And by *Kekermanus* in Siftem. Theolog. l. 1. pag. 68. & 69. Twelve times or  
therabout hath the Greeke Church reconciled it selfe to Rome, and afterwards  
fallen from thence, being therupon now at last wholly oppressed with barbarous  
Turcisme. Thirdly as concerning the feuerall errours ( few in comparison ) wher-  
in the Greeke Church at this day dissenteth from the Roman, their beginning  
and contradiction is notorious. As for example, their deniall of subiection to the  
Roman Sea was begunne by *Iohn of Constantinople*, and he therupon specially  
contradicted by *Gregorie the great* l. 4. ep. 34. & 36. & l. 7. ep. 36. & 64. and by  
*Pelagius* in his epistle, *Vniuersis Episcopis qui illicita vocatione Ioannis Constans-*  
*tinop. ad Synodum conuenerunt*. Also their deniall of Prayer for the dead was be-  
gunne by *Aerius*, and contradicted in him by *Austine* hær. 53. and by *Epiphanius*  
hær. 75. And yet afterwarde in both these doctrines they conformed them selues  
to Rome, as is reported by *M. Sparke* vbi supra, and by *Oflander* cent. 15. pag. 477.  
and by *Crispinus* vbi supra pag. 451. In like manner their defence of marriage of  
*Priestes* was contradicted against *Theodorus* by *Chrysostome* in epist. 6. ad *Theodo-*  
*rum monachum*. And against certaine other by *Epiphanius* hær. 59. ante med. Al-  
so their Deniall of the Holy Ghost proceeding from the Father and the Sonne was be-  
gunne and gaynsaid about anno. 764, as witnesseth our aduersarie *Kekermanus*  
in Siftem. Theolog. pag. 68. The deniall of the vneleuened bread in celebration of  
the Sacrament, was begunne about anno Domini 1053. as appeareth by *Leo* the 9.  
in epist. ad *Michaelem Episcopum Constantinop.* c. 5. And by *Oflander* centur. 11.  
pag. 156. post med. And by the Centurie Writers cent. 11. c. 8.

Like

Like example might be giuen of their other, but few and lesser errors, the which did anno Domini 870. consist (as appeareth by testimonie of Crispinus in his discourse of the Estate of the Church pa. 233. initio) but *onely in the Priencie and the diuersitie of Cerimonies*. All which notwithstanding they do vehemently professe to detest the Protestants religion, as is made euident by the booke entitled: *Ieremie patriarchæ Constantinopolitani sententia definitiua de doctrina & religione VVittenbergensium Theologorum, vnâ cum Antidoto vltimæ Responsionis eorundem ad censuram Patriarchæ de articulis confessionis Augustanæ &c.* published anno 1586. Hereof see Hospinian in Histor. sacram. part. 2. fol. 384. b. circa med. And appeareth further by the Treatise lately translated into latin intituled *Responsio Basilii magni Ducis Musconia &c.* anno. 1570. And published and replied vnto by Ioannes Lascicius a Protestant writer of Poland, and extant in the booke intituled, *De Rysorum, Muscouitarum & Tartarorum religione &c.* Printed 1582. And it appeareth in the Treatise set forth euen by the Protestant Deuines of VVittenberge, intituled *Acta Theologorum VVittenbergensium & Ieremie Patriarchæ Constantinop. de Augustana Confessione &c.* Wittembergæ anno 1584. that the Greeke Church yet to this day professeth and teacheth *Invocation of Saintes and Angells* (pag. 55. fine 102. ante med. & 128. initio) *Reliques* (pag. 244. fine 8368. post med.) *Worshipping of Images* (pag. 243. initio. 244. circa & post med. 247. ante med. & 251. fine) *Transubstantiation* (pag. 86. initio. 96. initio. 100. circa med. 240. post med. 318. Sacrifice (pag. 102. & 104. post med.) *The signifying Cerimonies of the Masse*, pag. 97. circa med. and see the marginal notes therupon. And pag. 99. & 100. (*Auricular Confession in præfat. ante med. & in libro pag. 87. initio. & 130. post med.*) *Inioyned satisfaction* (pag. 79. & 89. post med.) *Confirmation with Chrisme* (pag. 78. initio. & 238. fine) *Extreme Vnction* (pag. 242. initio. & 326. ante med.) *And all the seauen Sacramentes* (pag. 77. circa med. & 242.) *Also Prayer for the Dead* (pag. 93. post med. 102. ante med. & 109. post med.) *Sacrifice for the dead* (pag. 95. circa med. & 104. post med.) *Almes for the Dead* (pag. 93. post med. & 109. circa med.) *Free Will* (pag. 224. circa med. 298. ante med. & 367. circa med.) *Monachisme* (pag. 132. ante med. & 257. ante med.) *Vowes of Chastitie* (pag. 111. circa med. & 129. post med. & 135. post med.) *The fast of Lent, and other set fasting dayes* (pag. 126. fine.) *That Priestes may not marrie after Orders taken*. pag. 129. circa med.) And lastly (to omit many other) *That the tradition and doctrine to the Fathers is to be kept* (pag. 131. fine 138. initio. & 142. And see also of Syr Edwyn Sandes his further like testimonie heretofore traſt. 1. sect. 2. in the margin at the figure 4. So plainly in all these chiefe poyntes doth the Greeke Church yet to this day remayne vchanged.

able to be concealed, as namely \* prayer for the dead, \* See the Churches confessed practices in these and many other in the Conclusion (after the end of this booke) to the Iudges of the Law sect. 3. in the

margent at \* next after 1.

13 Napper vpon the Reuelationsp.

68.

13 Napper. ibid.

14 Ibid. pag. 239. ante med.

15 Reported at large by the Centurie writers in the fifth chapter of their severall Centuries of euery age.

16 This is testified by the Centurie writers vbi supra, and by the other Ecclesiasticall writers of euery age. And see here.

tofore tract. 2. c. 2. sect. 9. at z. \*.

17 Whereas our aduersaries pretend that Honorius the third, who was Pope Anno 1220. did first bring in the adoration of the Sacrament, it is a meere fiction: for no writer of that age did gain-say, or so much as charge him with Innouation therein: onely he did ordayne that Priestes should admonish the people against their then late negligence in that behalfe. In or rather somewhat before the time of Honorius his said Decree, liued Iacobus Viētriacus, who in Histor. Oriental. c. 75. speaking of the Heretickes called Suriani sayth of them: *Sacramentis nostris nullam exhibent reuerentiam, nec assurgere volunt quando corpus Domini ad visitandos infirmos nostri deserunt Sacerdotes.* Also before this Honorius, Odo Parisiensis, who liued 1175. (in Synodicis Constitutionibus c. 5. de Sacram. Altaris) sayth in like manner; *Frequenter moueantur Laici, vt vbiq; viderint deferri corpus Domini, statim genua flectant, tanquam Domino & Creatori suo, & iunctis manibus quoadusq; transferant orant.* Before this time liued the Heathen Philosopher Auerdes anno. Dom. 1142. as witnesseth M. Cowper in his Chronicle fol. 208. b. fine. In whose time the adoration of the Sacrament was so generall, that he specially therfore derided the Christians. See his wordes alleaged and confessed by M. Fulke against Heskins, Sanders, &c. pag. 235. In respect wherof M. Sutcliffe also in his abridgment or Suruey of Poperie c. 47. pag. 295. pauld post med. sayth. *Auerdes of all Religions accompteth Poperie to be most absurd, for that the Papists worship a peece of a Masse-cake for their God, and yet presently deuoure him into their bellies.* Before this time also Algerus Anno Domini 1060. l. 2. de

raising vniuersally: and all this as M. Napper confesseth to your M<sup>tie</sup>, *without any debatable contradiction*, *neuer suffering for the space of 1000. years after Siluester the first* (nor before for any thing that is alledged, so much as) *any to be seene vouchable or visible of the true Church to match or encounter her.* Whereas yet our aduersaries themselues doe acknowledge and reporte the confessed and knowne Heretickes who in euery of the foresaid ages, haue in other lesser pointes openly & bouldly contradicted the Roman Church. The historiographers also of preceedt times being alledged by our aduersaries, as not forbearing to note the personall and priuate vices, euen of the Popes themselues. And though wee should suppose all this so stranglie to haue happened; could yet so great and strange a wonder, but so much as in that one foresaid example of reall presēce, *adoring therupō the Sacramēt for God* (much more in so many other pointes of faith) haue bene so brought

1060. l. 2. de Sacram. Eucharist. l. 2. c. 3. *sine* saith: Hac fide ipsum Sacramentum quasi diuinum quiddam adoramus: quasi viuum quiddam & rationabile alloquimur & rogamus; Agnus dei qui tollis peccata mundi miserere nobis: quia non quod videtur, sed quod verè est, Christum ibi esse credimus. Also Antonius Prætorius a learned Calumnist in libro de Sacramētis pag. 288. *prope* initium telling how Damascene taught Transubstantiation, with all further saith. Anno 735. *hana* subsecuta est panis adoratio, ac ipse Christus esset. And so accordingly Carion in his Chronicle, pag. 451. *prope* initium, doth not only charge Damascenus most expresslie with Transubstantiation, but doth also (ibid. pag. 476. circa med. & 477. paulo ante med.) place Artolatria, that is to say (saith he) the adoration of the reserved and elevated bread (sequētibz annis quingentis &c.) within the second five hundred years after Christ. By which only premises, as it is cleare and confessed, that adoration of the Sacrament was used before the time of Honorius the third: so also it is as euident and confessed by Protestants, and namely by M. Fox (A& mon. pag. 396. b. fine. and after the edition of Anno 1596. pag. 1276. a line. 14.) that if this Honorius did not begin the same, the first beginning therof is then so far from being found, that we cannot (sayth M. Fox) find it to come in by any other. Adde but now hereunto the answerable testimonies of Ausine in psal. 98. of Ambrose de Spiritu Sancto l. 3. c. 12. of Theodoret Dial. 2. of Chrysostome in 1. cor. hom. 24. of Basil de Spiritu Sancto cap. 27. of Nazianzen in epitaph. Gorgoniz, and of Dionysius Areopagita de Eccles. Hierarch. c. 3. which are so plaine and agreeable with our external adoration of Christ in the Sacrament, that our aduersarie Chemnitius doth for such alledge sundrie of them against our aduersaries the Sacramentaries (in his examin. Concil. Trident. part. 2. pag. 92. a.) And see more at large herof in tract. 2. c. 1. sect. 3. in the margēt at\* next after the figure

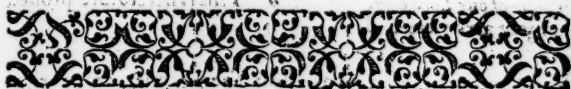
27. brought, and diuulged into so many \* Christian Nations, neere and remote, & not once testified or remembered, so much as by any one of the Churches enemies, neither hereticall nor prophane? Were the Churches owne pastors, her home enemies and strangers to her religion, all of them silent herin? Ad but hereunto that concerning those very Cerimonies which were successively added to our Masse, there could not so little a one be increased or added, but that it was set downe in Historie, when and by whome, in so much as our aduersaries themselves haue specially writtē sundry \* Treatises in this kind purposely to shew the first beginning of euery such increased or added ceremony. Which notice therof thus confessedly left to posterity being euident & not to be denied, can it be houlden probable or rather possible, such speciall obseruation and care

\* The Protestant Writer D. Philip-  
pus Nicolai in  
comment. de Regno  
Christi pag. 22. circa  
med. saith: Hoc re-  
neant Christianile-  
stores, non modò  
Græcorum Eccle-  
sias, verum & Ru-  
tenos, & Georgi-  
anos & Armenos  
& Indos & Aethio-  
pes, qui Christo  
sua nomina dede-  
runt, verū & rea-  
lem Corporis & sa-  
guinis Domini præ-  
sentiam

sentiam statuere vbi cumque Epcharistia celebratur. &c. \* Sundry Treatises, whereof one intituled *the Reliques of Rome*, wrytten by M. Thomas Becon. Another intituled *the Anatomie of the masse*, wrytten by Antony de Adamo printed 1556. A third wrytten by Holpinianns and intituled, *Histor. Sacramentar.* printed 1598. liber secundus cap. 4. 5. 6. 7. A fourth wrytten by M. Fox and extant in his *Actes & Monumentes* pag. 804. 895. and see forward till pag. 902. and after the edition of Anno 1596. See pag. 1275. & 1276. &c. A fyfth wrytten by Szegedinus, intituled: *Speculum Pontificum*, printed 1515. c. 11. besides sundry others.

being continued and had to remember and note the author and first beginning of euery of these lesser matters so belonging and added to the masse, that the essentiall or more principall partes thereof namely the offering of externall Sacrifice to God, Reall presence, adoration of the Sacrament, prayer to Saintes, Prayer for the dead, the Priestes imoynd chastitie for his dayly celebration thereof, and such other lyke: could all of them haue preuayled and begonne with such innouation, as is by our aduerlaries pretended, and not so much as any like notice for remembrance of any such innouation or first beginning of any one of them to be found?

THAT



# THAT CATHOLICKES

ARE ABLE TO PROVE  
THE CONTRARY,  
euen by testimony of the  
learned Protestants.

## SECT. VIII.



ND although the prooſe of the  
*Roman Churches* ſuppoſed change of  
her religion, lying on our aduer-  
ſaries part, and hitherto want-  
ing, might be matter in this be-  
halfe ſufficient, to offer vnto your  
*Hignes* learned Iudgment: yet  
will we our ſelues in ſurplu-

ſage, vndertake euen the negatiue which is more then  
we are bound vnto, exhibiting further demonstration  
of her not chang in any needfull article of ſayth by  
maniſeſt testimony from our learned aduerſaries. Firſt  
then it is heretofore fully proued by euident confeſſiō  
of the learned Proteſtants, namelſte *M.D. Humsfrey, Carion,*  
*Luke Oſiander*, the *Cenſurie writers* of *Magdeburge*, *Doctōr*  
*Fulke*, *M. Harrison*, *Iohn Bale*, *Daneus*, *M. Parkins*, *M. Nap-*  
*per*, &c. as well in <sup>a</sup> generall, as alſo concerning euerie  
point of faith in <sup>b</sup> particuler, that in the time of  
*Gregorie the great* and *Boniſace the third* Biſhops of *Rome*,  
the *Roman Church* profeſſed our now *Catholicke*,  
or (as they terme it) *Popiſh ſayth*. And that ſhe

<sup>a</sup> This is fully cō-  
feſſed heretofore  
tract. i. ſect. i. pauld  
poſt initium: and  
*M. Fulke* in his an-  
ſwere to a counter-  
ſayre

hath

sayte Catholicke pag. 36. initio, affirmeth also, that the religio of the Papistes came in and preuayled in the year of our Lord 607. *b* This is heretofore proued tract. 1. sect. 1. in the margent at the letter *d*.

*c* Confessed heretofore tract. 1. sect. 2. initio in the margent at the letters *l*. & *k*. & also at the marke \*. And *M. Fulke* in his answer to a counterfayte Catholicke pag. 27 circa med. speaking of *Boniface the third* who was Bishop of Rome the 2. year after the death of Gregory the Great (teste *A. Anastasio l. de vitis Pontificum*) saith: The Popes from *Boniface the third* were blasphemous hereticks & Antichristes. And he affirmeth the same in his confutation of purgatory pa. 144. post med. And he likewise affirmeth *Boniface the third* to be Antichrist, & that vnder him Papistes religion preuayled (in his forsaid answer to a Counterfayte Catholicke pag. 36. And his confutation of Purgatory pag. 194. pauld post med. & vide *VVhitakerum l. de Ecclesia* pag. 160. fine & 161. and see

hath perseuered in profession thereof euer since that time, is *c* confessed likewise by our aduersaries and made so *d* euident by all histories, as to vndertake further prooffe thereof, were tediousnes both improper and needlesse. This *Gregorie* liued somewhat within the first 600. yeares after Christ; so that now hauing heereby already proued the continued profession of the Roman Church in our now taught Catholicke faith, for all these last thousand yeares; the onely difficultie and doubt left to be examined, is whether that she did make change of her faith, during these other foresaid first 600. yeares next after Christ.

This being the maine point or issue of this present controuersie, and sufficiently determined by *M. \* VVhitaker* himselfe, who acknowledgeth no chang in the Roman Church during the said first 600. yeares; for so much yet as *M. D. Fulke* is in such hoat and cholericke dislike with such acknowledgment, as he for that cause doubteth not, swaggererlike to giue his aduersarie *the lye in the throte*: We will now therefore yet further examine for how many hundred yeares next after Christ, the Church of Rome is generally confessed to haue perseuered without reuolt or change in the faith to her first deliuered. In discouery whereof, whereas our writers doe object, how that *Tertullian* prouoked the hertickes of his time with the succession of the Roman Bishops, *M. D. Fulke* answering thereto, affirmeth the reason thereof to be, for that (saith he) *c* the Church of Rome retained by succession, vntill *Tertullians* dayes, that faith which it did first receaue of the Apostles. With whome agreeth herein

see this more plainly yet confessed by *M. Gabriell Powel* alledged hereafter tract. 2. c. 2. sect. 7. initio in the margent at l. And by *M. Parkines* alledged hereafter tract. 2. c. 1. sect. 4. ante med. at o. p. and by *Symon de Voon* alledged there at n. and by *M. Napper* alledged heretofore sect. 2. at l. And by *M. VVhitaker* alledged heretofore tract. 1. sect. 3. subd. 10. at \* next after 22. *M. Downham* in his Treatise of Antichrist pag. 4. ante med. sayth: *The whole row or rable of Popes frō Boniface the third downeward were Antichrists.* And see *M. VVhitaker* affirming the very same, alledged hereafter tract. 1. sect. 9. subd. 3. in the margent vnder the figure 9.

This is manifestly affirmed and collected from the Ecclesiasticall writers of euery age, and by our aduersaries the Centurie Writers in euery of their seuerall Centuries.

\* *M. Whitaker l. de Antichristo contra Sanderum* pag. 35. & sequentibus, answering to *D. Sanders*, who affirmed that the Roman Church was not chaged during the first 600. years after Christ, acknowledge the same saying: During all that time the Church was pure & flourishing, & inuicibly taught & defended the faith deliuered from the Apostles.

† *M. Fulke in his Reioynder to M. Bristowes Replie* pag. 4. post med. saith: I answer, if he charge me with confessing the continuing of the Church in incorruption for 600. yeares next after Christ, he lyeth in his throat, e *M. Fulke in his confutation of Purgatory* pag. 374. post med.

heerein *M. D. f VVhitaker*, and *Hierome \* Zanchius*. And f *Whitaker* do where one of our writers vrgeth s the succellion of Ecclesia pag. 278. the Roman Bishops by example of *Irenaus*, *Cypriā*, *Ter-* post med. speaking of *tullian*, *Opratus*, *Hierome*, *Augustine*, and *Vincentius Lyrinen-* certane Apostolicall *sis*, *M. Fulke* answereth thereto saying: h That these Churches, and amongst the of Rome *men speciallie named the Church of Rome, it was because the* by name: saith: Vnde intelligimus cur *Church of Rome at that time, as it was founded by the* ad illas Ecclesias *postles, so it continued in the doctrine of the Apostles.* And prouocaret *M. D. Reynolds*, being prouoked in the same kind, ac- *lian*. Nimirum, *knownedgeth in like manner, that i the succession of the* quia tum doctrinā *Roman Bishops was a prooffe of the true faith in the time of* Apostolicam per- *Augustine*, *Epiphanius*, *Opratus*, *Tertullian* and *Irenaus*, &c. *petua succellione* *And the like acknowledgedmet or answeredthereto is made* tenebant.

by many other k learned Protestāts. Only we will conclude with *Caluin*, who setteth downe our foresaid al- vera Relig. pag. *gation* 148. circa med.

g In *M. Fulkes* confutation of purgatorie pag. 372. ante med. h *M. Fulke in his* pag. 373. ante med. *And in his retentive &c.* pag. 85. circa med. he saith: The Popish Church is but an hereticall assembly departed from the Vniuersall Church of Christ long since Austines departure out of this life.

i *M. D. Reynolds* in his conference with *M. Hart* pag. 441. post med. k *Ridley in M. Fox, Actes and Monuments* pag. 1359. b.

*circa med. saith:* The Patriarch of Rome in the Apostles time & long after was a great mantayner & setter forth of Christs glory, in the which about all other Countries and Regions was preached the true gospell, the Sacraments were most duly administered &c. After the Emperors became Christians the gospell there flourished most. And M. Iewell in his reply to M. Harding pag. 246. *anted. saith:* Aswell S. Austine, as also other godly Fathers rightly yielded reuerence to the Sea of Rome &c. for the purity of Religion which was there preserved a long tyme without spot. And pag. 628. *paulo post med. he further saith:* The godly Fathers (of those foresaid times) sought to the Church of Rome, which then for puritie in religion and constancy in the same was most famous about all others.

I Calvin. *instit.* 1. 4. c. 2. *sect. 2. saith* Magnificè illiquidem suam nobis Ecclesiam cōmendant. Allegant enim eam apud se initio sana doctrina & sanguine martyrum bene fundatam, perpetua Episcoporum successionem conferuatam fuisse, ne intercederet: Commemorant quanti hanc successionem fecerunt Irenæus, Tertullianus, Origenes, Augustinus & alij.

\* Cū extra con-  
trouersiam esset ni-  
hil à principio vsq;  
ad illam ætatem mu-  
tatum fuisse in do-  
ctrina; sumebant quod omnibus novis erroribus conficiendis sufficeret illos op-  
pugnare doctrinam ab ipsis vsq; Apostolis constanter & unanimi assensu retentam.  
Calvin ubi supra l. 4. c. 2. *sect. 3.* m Calvin in his institutions in French printed at  
Geneva by Conradus Badius Anno 1562. *saith:* C'estoit vne chose notoire & sans doubt,  
que depuis l'age des Apostres, iusques a leur temps, il ne s'estoit fait nul change-  
ment de doctrine, ny a Rome, ny aux autres Villes. 2 Hierom. in ep. ad Pa-  
quach. & Oceanum *saith* whoeuer thou be, that takest vpon thee to defend new  
doctrine

doctrine, I pray thee spare the Roman eares, spare their faith which the Apostle so highly prayed; why after 400. yeares dost thou go about to teach vs that which hitherto we haue not learned? *In so much as Hierome ep. 47. ad Damasum doubted not to say of the Roman Church: Ideo mihi Cathedram Petri & fidem Apostolico ore laudatam censui cōsulendam. And a little thereafter he saith to Pope Damasus: Ego nulum primum nisi Christum sequens Beatitudinē tuā, id est, Cathedrā Petri, communionē cōsocior. Super illam Petram ædificatam Ecclesiam scio, quicunq; extra hanc domum agnum comederit, prōphannus est, (&c.) quicunq; tecum non colligit, spargit.*

thers 3 Irenæus, 4 Austine, 5 Vincentius, and the 6 rest, 3 Irenæus l. 3. adu. hæc. c. 3. paulo post initium chargeth the heretickes with the succession of the Roman Bishops, saying thereof; Quoniam

I I. valde longum est

in hoc tali volumine omnium Ecclesiarum enumerare successiones, maxime & antiquissimæ & omnibus cognitæ à gloriosissimis duobus Apostolis Petro & Paulo Romæ fundatæ & constitutæ Ecclesiæ, eam quam habet ab Apostolis traditionem & annuntiatam hominibus fidem per successiones Episcoporum peruenientem vsque ad nos indicantes, confundimus omnes: &c. Ad hanc enim Ecclesiam propter potentiorē principalitatem necesse est omnem conuenire Ecclesiam, hoc est. eos qui sunt vndique fideles, in qua semper ab his qui sunt, vndiq; conseruata est ea quæ est ab Apostolis traditio &c. hac ordinatione & successione, ea quæ est ab Apostolis in Ecclesia traditio & veritatis preconiatio peruenit vsque ad nos, & est plenissima hæc ostensio vnam & eandem viuificatricem fidem esse, quæ in Ecclesia ab Apostolis vsque nunc sit conseruata. 4 S. Austine tom. 7. in psalm.

contra partem Donati saub: Venite fratres si vultis vt inferamini in vite; dolor est cū vos videmus præcisos ita iacere. numerate sacerdotes vel ab ipsa Petri Sede, & in ordine illo Patrum quis cui successit, videte, ipsa est Petra quam non vincunt superbæ inferorum portæ: And tom. 7. contra epist. N. a. ich. cap. 4. he saith: Multa sunt quæ in Ecclesiæ gremio me iustissimè teneant &c. tenet ab ipsa Sede Petri Apostoli, cui pascendas oues suas post resurrectionem Dominus commendauit, vsque ad præsentem Episcopatum successio sacerdotum. And see the like in Austine tom. 2. ep. 165. and in lib. de uilitate credendi cap. 17. And lib. 11. contra Faustum Manich. c. 2.

5 Vincentius Lyr. adu. hæc. paulo post initium, commendeth the Roman Church for mantayning alwaies with so great force, studie, and contention (susceptæ semel religionis integritatem) the puritie of religion which it first receiued. 6 Ruffinus in symbolum faith of the Roman Church: Neque

hæresis vlla illic sumpsi exordium. And S. Hierome in Apolog. 2. aduersus Ruffinum, demandeth of Ruffinus saying: Eueni si. am quam vocat? eamne qua Romana pollet Ecclesia? Si Romanam responderi, ergo Catholicus ille n. &c. And S. Ambrose de obitu fratris, reporteth how his brother Satyrus being desirous to know whe-

ther the Bilhop to whom he came, were Catholicke or no, asked him *virumnam cum Episcopis Catholicis, hoc est, cum Romana Ecclesia conuenerit?* And in his ep. 181. he further saith, that the Church of Rome alwaies kept the rule (or beliefe) of the Apostles vndefiled. Also *Zozomen* hist. l. 7. c. 4. fine reporteth the Emperor *Theodosius* his speciall Ediſt in this behalfe, saying therof, *Eo autem declarabat se velle, vt vniuersi, bati eam religionem amplecterentur, quam Petrus Apostolorum Princeps Romanis ab initio tradidisset, quamq; tum temporis Damasus Rome, & Petrus Alexandria Episcopus conseruarent.* And see the Ediſt of *Gratianus, Valentinianus, and Theodosius*, leg. 1. cod. de summa trinit. & fide Cath. And see further hereof *Tertullian* de præscript. aduers. hæc. cap. 36. And *Optatus* lib. 2. And see *Epiphanius* hæc. 27. alledged hereafter tract. 2. cap. 2. sect. 15. subd. 4. at\* next after 1.

II.

The Church of Rome being then thus cleared from all change of Doctrine (at the least concerning any needfull article of faith, which is the only point now pertinent and questionable) during as well the first 440. yeares after Christ, as also the other thousand yeares now last past; there remaineth only to be examined the interim of those 160. yeares which passed betweene the said first 440. and the said other last 1100. yeares: In which meane time, if no such supposed change were, then doth it hereof vnauoydably follow, that as the Church of Rome at the first receaued and professed the right faith, so likewise she doth yet still to this day continue and preferue the same. The matter being as then (euen from the testimonies of our learned Aduersaries) made thus issuable, and plainly deduced to this certaintie, or narrow compasse of time: we cannot but heere prouoke them to giue example or instance of this their supposed chāg in the Roman Church, during the said meane time of 160. yeares. In full discouerie of which point, we will briefly vrge three special reasons next ensuing. As first seeing the Scripturs do witnes to vs, as well that Christ hath placed in his Church *pastours and Doctors* (to continue) to the consummation of Saintes, *vntill we all meet in the vnitie of faith* (euen as our aduersaries do heereupon expound) *for euer*: as also that these

*a* Ephes. 4. 11. 23.  
*o* M. Fulke against the Remilth Testament in Ephes. 4. fol. 335. a initio. and *Caluin* instit. printed Geneuæ 1550. c. 8. de fide sect. 37. 38. pag. 233. 234. & *Melancthon* in loc. comun. printed 1561. c. de Ecclesia p *Esay*

these *¶* Watchman or \* Pastours *¶* shall not be silent, but shall (as M. Fulke conſeileth) \* *alwaies reſiſt all falſe opinions*, euen *¶* with open reprehension. Which thing is alſo otherwiſe moſt euident, in that, by the Iudgment of all men, \* *Chriſtes true Church muſt euer continue*: but the true Church the neither is, nor can be, if ſhe faile so much in dutie, as to ſuffer ſo many ſuppoſed errors to aſſault and inuade her children, without ſome open defence and reſiſtance to the contrarie. Therefore ſo many and ſo important Doctrines, as Merit of workes, Prayer for the dead, Prayer to Saintes, Free-will, Reall preſence, Adoration of Chriſt in the Sacrament, Sacrifice of the Maſſe, the vnmarried life of Prieſtes, and ſo many other mo ſuch like, could neuer (ſuppoſing they were errors) haue in ſo ſmall a compaſſe as of thoſe ſaid 160. yeares, bin brought to haue bene as the begunne, and publiquely profeſſed by the Roman Church, without great difficulty of \* reſiſtance, and open reprehension of ſome one or other godlie man, in ſome part of the true Church. The examples <sup>u</sup> aſwell of the times then precedent, wherein were ſo contradicted but for ſome one or other ſeueral in- nouation, the *Valentinians*, *Tacianists*, *Manichies*, *Arians*, &c. As alſo of the ages then ſubſequent, in which were in like ſort contradicted the ſeueral \* other heresies of euery age, and all yet to this day manifoldly recorded, giue plentiful demonstration here- in. And the like examples alſo of the very foreſaid 160. yeares now in queſtion, aſſoord no leſſe euidence hereof: For euen as then were contradicted for their ſeueral opinions, to vs yet at this day diſcerned and knowne, not only the *¶ Pelagians*, <sup>2</sup> *Nestorians*, <sup>a</sup> *Donatiſts*, <sup>b</sup> *Monothelites*, &c. but alſo which argued any new point of fayth, as in duty they were bound, ſo no doubt they would haue reſiſted and refuted it. If M. Biſſon may thus truly aſſume reſiſtance vpon change in one only point of Doctrin, how much the rather ſhen may we vrge it where the change is ſuppoſed to be in ſo many and far greater matters of fayth? for as S. Auſt. ep. 119. c. 19. ſayth: *Eccleſia Dei inter multam paleam &c. the Church of God beſet*

Esay 62. 6.  
\* See the margi-  
nall notes of the  
English Bible of  
Anno 1576. in Esay  
62. 6.

Esay 62. 6.  
r M. Fulke in his  
anſwere to a coun-  
terfait Catholicke  
pag. 11. initio.

f M. Fulke ibid.  
pag. 92. ante med.

t See this confeſ-  
ſed hereafter tract.  
2. c. 1. ſect. 6. in the  
margent at the  
letter m. & tract.  
2. c. 2. ſect. 14. ini-  
tio in the margent  
at the letter r.

\* M. Biſſon in his  
Suruey of Chriſtes  
ſufferinges pag. 660.  
ante med. ſayth: The

report of Euſebius  
proueth this claue  
of Chriſts deſcen-  
ding to Hades, to  
haue bene ancient-  
ly and openly pro-  
feſſed in the Pri-  
mitiue Church,  
otherwiſe the re-  
ligious of thoſe  
ages that lyued  
with and after Eu-  
ſebius, if he had

with much chaffe & cockle; although the tolerate many thinges, yet such things as be against fayth or good life the neither alloweth, nor passeth ouer in syllence.

These examples are yet extant and to be found in *Irenæus* in libro aduersus hæreses, and in *Epiphanius* and *Augustine* in their seuerall bookes against heresies.

These examples are collected out of the Fathers of euery of those ages by the Protestant wryters, as namely by the *Century wryters* in their fifth chapter of euery seuerall Century. See also *Pantaleo* in his Chronolog. and *Osiander* in his seuerall Centuries.

Aug. l. de hæresibus ad Quod-vult-deum hæ. 88. Aug. ibidem hæ. 91. Aug. ibidem hæ. 69.

Sext. Synod. Constantinop. and see Centur. 6. col. 311. line 37.

argueth this matter most inuincibly and cleerely for vs and against our aduersaries) sundry Heretickes for their then attempting to innouate by priuate and singular denying (as Protestantes now doe) sundry pointes of our now professed Catholicke faith. The vndoubted examples whercof, to be alledged not

rackedly or impertinently, as M. \* *Willet* most intolerably hath donne against vs, but directly and plainly, are many, by our very aduersaries acknowledged: So euen in, or (which is most stronge) next before

the beginning of the said 160. yeares, was (as is confessed) the deniall of prayer and offering Sacrifice for the dead, and of our appointed fastes condemned as singular nouelty in *Aerius*. So also was the deniall of prayer to Saintes and worshipping of Saintes

as singular nouelty in *Aerius*. So also was the deniall of prayer to Saintes and worshipping of Saintes Reliques condèned likewise as then in *Vigilantiu*.

In the same times were condemned in like manner, the deniall of Images in \* *Xenaias*, and the denyall of voluntarie pouertie and monasticall profession in *Vigilantiu*, and *f* others: the denyall of the power of

that prayer for the dead was vnprofitable, as witnes both *Epiphanius* and *Austine*, which they count for an errour. Also hee taught that fasting-dayes are not to be obserued. And M. Field of the Church l. 3. c. 29. p. 138. prone *ipse* sayth: The cleueth is the heresie of *Aerius*: Hee condemned the custome of the Church in naming the dead at the Aulter, and offering the sacrifice of the Eucharist, that is of thankes-giving for them. Hee dislyked set fastes, and would not admit any difference betweene a Bishop and a Presbyter. &c. Hee was iustly condemned &c. And see this conf. in lyke manner by *Pantaleon* in *Chronographia* pag. 28. initio. And *Osiander* in

epitome &c. centur. 4. par. 434. reciteth the condemned errors of Acrius saying. Item non oportere orare vel offerre pro mortuis oblationem, ieiunia ordinata non esse obseruanda &c. ieiunandum esse cum quis voluerit propter libertatem.

d Hieron. contra Vigilantium c. 2. & 3. and M. Fulke confesseth this likewise vbi supra pag. 46. pauld ante med. saying: Last of all Vigilantius shalbe brought in, who wrote against invocation of Saints, superstition of reliques and other ceremonies him Hierome reponeth. vide centur. 4. col. 1250 line 45. and Osiander in epitom. cent. 4. l. 4. pag. 506. ante med. And see this further confessed by Cissinus in his discourse of the estate of the Church pag. 131. post med. And Asstine de Eccl. dog. c. 73. sayth accordingly: S. n. d. l. o. r. m. c. o. p. o. r. a & p. r. a. c. i. p. u. e. b. e. a. t. o. r. u. m. m. a. t. y. p. u. r. e. l. i. q. u. i. a. s. a. s. i. C. h. r. i. s. t. i. m. e. m. b. r. a. s. y. n. c. e. r. i. s. s. i. m. e. h. o. n. o. r. a. n. d. a. (&c.) c. r. e. d. i. m. u. s. s. i. q. u. i. s. c. o. n. t. r. a. h. a. u. e. s. e. n. t. e. n. t. i. a. m. v. e. n. e. r. i. t. n. o. n. C. h. r. i. s. t. i. a. n. u. s. s. e. d. E. n. c. m. i. a. n. u. s. & V. i. g. i. l. a. n. t. i. a. n. u. s. c. r. e. d. i. t. u. r. Also Saravia in defens. tractat. de diuersis &c. pag. 349. pauld post initium. and Peza ibid. pag. 146. circa med. do both of them affirme, that Acrius was lyke wyse charged and condemned by the Fathers for his then affirming that the Saintes departed are not to be prayed vnto.

\* Fur. Acrius (a Protestant Wryter) in libro 7. commentariu. m. in pracedent. chronologiam, at Anno Christi 494. confesseth saying: Porro is Xenaias primus in Ecclesia bellum contra imagines excitauit. And Nicephorus in hist. Eccles. l. 16. c. 27. sayth: Xenaias iste primus (o audacem animam & os impudens) vocem illam euomuit, Christi & eorum qui illi placuere imagines venerandas non esse. And see also herof Cedrenus in compendio hist.

e Hierome contra Vigilantium prope finem sayth: Quod autem asseris eos melius facere qui vtuntur rebus suis, & paulatim fructus possessionum suarum pauperibus diuidunt, quam illos qui possessionibus venundatis semel omnia largiuntur: non a me eis, sed a Domino respondebitur: Si vis esse perfectus, vade & vende omnia quae habes, & da pauperibus, & veni sequere me. Ad eum loquitur, qui vult esse perfectus &c. iste quem tu laudas, secundus & tertius gradus est, quem & nos recipimus, dummodo sciamus prima secundis & tertijs praeferenda: nec a suo studio monachi deterrendi sunt a te, lingua viperea & morsu seuissimo, de quibus argumentaris & dicis, si omnes se clauerint & fuerint in solitudine, quis celebrabit Ecclesias? &c. And see this plainly confessed by Crispinus in his booke of the estate of the Church pag. 131. & 132.

f In hke manner is Ianuarius for this lyke doctrine reproved by S. Asstine term. 49. ex diuersis cap. 1. And Iustus is for the same reproved by Gregory l. 4. dial. c. 55. And see further herof Leo ep. 92. ad Rusticum. And Cuncil. Calcedon. cap. 7. and Asstine ep. 89. ad Hilarium and Chrysostome l. aduersus Vituperatores vitae monasticae. And Asstine contra l. teras Petil. l. 3. c. 40. chargeth and reponeth Petilianus saying of him: Princeps perrexit ore maleu. o in vituperationem Monachorum & Monasteriorum &c. And Austine in Psalm. 132. chargeth also the Circumcellians, for that, sayth he, dicere consueuerunt, quid sibi vult nomen monachorum? And againe: Quid ego dicunt illi qui nobis de nomine monachorum insultant? (&c.) qui nobis dicunt, ostendite vbi scriptum sit nomen Monachorum?

of Priestes to remit sinnes in the & Nouatians; the denyall

g See this hereafter tract. 2. c. 1. sect. 3. at d. multo ante med. and tract. 3. sect. 1. in the margent at the letter x.

b Hieron. in nyall of Freewill and of remission of Sinnes and grace  
Proam. librorum conferred in Baptisme, in the <sup>a</sup> Manichies: The <sup>2</sup> a-  
aduersus Pelagianos affirming of God to be the author of our Sinne, in  
fine, sayth: Manichæorum est, ho- Symon <sup>3</sup> Magus, and others: The denyall of the neces-  
minum damnare sity of Childrens Baptisme, in the <sup>i</sup> Pelagians: The  
naturam & liberū denyall of the B. Sacramentes reseruatiō, in the  
auferre arbitrium <sup>k</sup> Antropomorphites: The impugning of vowed chastitie  
& Dei adiutorium. in <sup>\*</sup> Iouinian; The denyall of the single and vnmar-  
and see Hieron. in ried life of Prieltes, in <sup>l</sup> Vigilantius, <sup>m</sup> Iouinian, and <sup>n</sup>  
explan. symbol. ad others: The denyall of inioyned times of pennance, in  
Damascum. And S. Austine de fide con-  
tra Manich. c. 9.

sayth: Aduersus hæc solita cæcitate Manichæi latrant, & cū conuincuntur na-  
turam non esse malum, sed in potestate esse hominis facere bene aut male, dicunt  
non esse animæ liberam voluntatem, & non vident cæcitatem suam &c. & vide ibi-  
dem c. 10. & in actis cum Felice Manichæo l. 2. c. 4. And Chrysostom. in Ioan. hom. 45.  
prope initium sayth: Christ said to them no man can come to me except the Fa-  
ther who sent me draw him. Hereat the Manichies do ryse vp contending by tes-  
timonie of this scripture, that wee can do nothing of our selues &c. but this taketh  
not away our free will, but sheweth that wee need gods help. And concerning the  
other point touching Baptisme M. VV bitaker l. 10. contra Duraum pag. 883. confesseth  
the same saying: Nos in Baptismo peccata remitti & gratiam conferri credimus ac  
docemus, quod negare soliti sunt Manichæi, ergo nos a Manichæis alieni sumus. &  
vide Sacerium loc. comm. in tom. 1. de Baptismo fol. 232. b. post med.

2 See this affirming hereafter in Zuinglius tract. 2. cap. 3. sect 9. subdivi-  
sion 3. post medium. at u. x. y. z. a b. c. d. and also in other Protestantes here-  
after tract. 2. c. 2. sect. 10. subdiviſion 14. throughout.

3 Vincen-  
tius Lyr. l. aduers. b. x. post med. sayth: Who before Symō Magus &c. was bould to  
affirme God the Creator to be authour of our wicked deedes &c. and who before  
Nouatianus (taught) that God would rather the death of him that dyeth then  
that he should returne and liue? And S. Austine ad Art. sibi falso imposi. Art. 10.  
sayth, Detestanda &c. it is a hatefull and abhominable opinion to belieue that God  
is the authour of any ill will or action. And of this condemned opinion see further  
Eusebius hist. l. 5. c. 19. concerning Florinus his error. and see M. Hanmer in his Chro-  
nograph. pag. 30.

i Innocentius in rescripto ad Mileuitanum Con-  
cilium post med. sayth of the Pelagianes. Illud verò quod Vestræ fraternitas eos asserit  
prædicare paruulos æternæ vitæ præmijs absque Baptismatis gratia posse donari,  
perfatuum est. In like plaine manner is this point condemned in the Pelagians by S.  
Austine b. x. 88. & contra Iul. Pelag. l. 6. c. 7. & de pecc. mer. & rem. l. 2. c. 9. & 27. &

Subd. 2.

For the Roman Church.

217 Tract. 1. Sect. 8.

by S. Leo ep. 86. ad Episcopum Aquileiensem

& Cyrill ad Calosyrium

sayth: I heare, they say, that the mysticall blessing, yf any remnantes therof do remayn till the next day following is vnprofitable to Sanctification: but they are mad in so saying; for Christ is not made an other, neyther shall his body be changed but the vertue of blessing and liuelie grace do alwayes remayne in yt. This point is so plaine and confessed that Peter Martyr aduersus Stephani Gardineri librum de Eucharistia printed Basileæ Anno 1581. obiect. 213. col. 838. post med. sayth of this saying of Cyrill: Quod autem subiicitur Eucharistia reliquias asseruatas in crastinum diem à sanctificatione non cessare, spectat opinor ad receptam quandam consuetudinem &c. Ea consuetudo, et si saperet non nihil superstitionis, tamen illi Cyrillus, alii- que subscribebant. Statim enim à temporibus Apostolorum, paulatim ceptum est degenerari ab illa veteri simplicitate diuini cultus.

M. Fulke in his answereto a counterfayte Catholicke pag. 45. pauld ante med. acknowledgeth that Iouinian was condemned, for that (among other things) he taught that such as could not containe, though they had vowed ynginitie, should neuerthelesse be married.

1 Hierome contra Vigilantium c. 1. condemneth this doctrine in Vigilantius saying hereof against him: Quid faciunt Orientis Ecclesie? quid Aegypti & Sedis Apostolica? Quæ aut Virgines clericos accipiunt, aut continentes, aut si vxores habuerint, mariti esse desinunt? m See Hieron. l. 1. contra Iouin.

c. 19. & 14. & ad Pamachium Apol. c. 8. n Epiphanius hæ. 59. ante med. sayth: At dices mihi, omnino in quibusdam locis adhuc liberos gignere & presbyteros & Diaconos & Hypodiaconos? Whereto he answereth: At hoc non est iuxta canonem, sed iuxta hominum mentem &c. And see Syricius in Epist. ad Himerium Taraconensem c. 6. & c. 7.

in the Heretickes called o Audiani: The deniall of

the diuersitie of Merits, in p Iouinian: The deniall o Theodoret l. 4. of the commandementes being possible, in certaine hæ. fab. de Audia-

other nis, reproueth the saying: Deinde con-

fessis &c. they giue remission to such as are confessed, without prescribing tyme for penance, as the Lawes of the Church commande.

p Aug. de tempore serm. 191. sayth: Iouiniani damnamus errorem, qui dicit, nullam in futuro meritorum distantiam. And Hieron. l. 1. aduersus Iouin. c. 2. reproueth Iouinian, for that he taught that Marriage and Virginitie were (eiuldem meriti) of equall merit, confessed by Pantaleon in Chronographia pag. 32. And by the Centurisses cent. 5. col. 518. fine. and by M. VVotton who in his defence of M. Parkins &c. pag. 500. circa med. sayth, that herein the Fathers delt vncristianlyke with Iouinian. See this error of Iouinian exceeded rather then equalled by Luther, and M. VVhitaker hereafter tract. 2. cap. 3. sect. 8. fine in the margent at q. And S. Ambrose and others say against Iouinian: Agrestis vtilatus est &c. promiscue velle omnia confundere &c. diuerforumque gradus abrogare meritorum. Hereof se further Concil. Telense & rescriptum Ambrosij (ibid.) & aliorum ad Syricium prope initium.

Ee

q Hier.

q Hieron. in explanat. Symb. ad Damasum sayth: *Execramur Blasphemiam eorum, qui dicunt, impossibile aliquid homini a Deo praeceptum esse &c.* And the same wordes hath *Austine* de tempore serm. 151. & vide Hieronymum ad Cleanthium and Concil. 2. Arausican. can. 25. In so much as the Protestant writer *Chrystopher Hoffma*

in his cōmentaries de pœnitentia printed Hallæ Sueuorum ex officina Petri Brubachij, Anno Domini 1540. and greatlie commended by *Melancthon* in his Prefacethereto l. 1. fol. 55. b. initio sayth. *Hieronymus scripsit, anatHEMA esto qui dixerit, Deum impossibilia praecepisse: sed cur non anatHEMA potius Hieronymus, qui tam audacter sentit contra Deum, &c.* And see this saying of S. Hierome yet further alledged vnder his name and reiected by Luther tom. 2. Wittemberg fol. 226. b. ante med. where he tearmeth yt, Decretellum humanum è Hieronymo sumptum.

7 Aug. de nuptiis & concupiscentia l. 2. c. 29. sayth: *Iulianus antiquissimam Ecclesie traditionem nefario crimine aspergit, qua exorcizantur, & vt dixi exufflantur paruuli.* & vide Aug. ibid. l. c. 2. 17. & contra Iulian. Pelag. l. 6. c. 2.

2 Viuente adhuc corpore antequam moriatur necesse est simul viuere peccatum intus in nobis, radices suas abscondens &c. quare constat contrahi quidem ac sopiri per fidem nunc peccatum, vt ne fructus noxios producat, non tamen radicibus tolli, apud *Epiph. bar. 64. ante med.* & see the like doctrine renewed by *Caluin Instit. l. 4. c. 15. sect. 10.* and by *Melancthon in loc. commun. printed Basileæ 1561. pag. 221. initio & post med.* and by *M. Willet in his synopsis pag. 558. and generally by most Protestantes, who deny originall synne to be truely remitted in Baptisme.*

3 Opatus l. 6. contra Donatist. chargeth the Donatistes saying: *Quid enim est tam sacrilegum, quam altaria Dei (in quibus & vos aliquando obtulistis) frangere, radere, remouere? &c. Quid enim est altare, nisi sedes & corporis & sanguinis Christi? hæc omnia furor vester aut rasit, aut fregit, aut remouit &c. Quid vos offenderrat Christus cuius illic per certa momenta corpus & sanguis habitabat? Quid vos offendistis, etiam vos ipsi, vt illa altaria frangeretis? &c.* 4 Herof see hereafter tract. 2. c. 3. sect. 7. Subdiuision 1. sine in the margent at y.

5 Renewed by *Ilyricus* in lib. de orig. pecc. and so confessed by *M. VVhitaker*

in respon. ad Cam. rat. 8. pag. 131. ante med. renewed also by *Cahin*, who l. 1. institut. c. 16. sect. 4. affirmeth the remayne therof to be nothing but *horrenda deformitas*, which sayd *horrenda deformitas* cannot be the Image of God. And l. 2. Institut. c. 1. sect. 1. he affirmeth expressly of Adā, that *obliterata fuit in eo celestis Imago*. Renewed also by *Szegedine* loc. commun. pag. 12. ante med. and pag. 220. ante med. and by *Luther* in loc. commun. class. 2. pag. 21. post med. where he sayth: *Similitudinem Dei amisimus*; As also *Szegedine* in his forecited places sayth of the Image of God in man, that it was *obliterata* and *amissum*.

At vero quod secundum imaginem est, Adam perdidisse dicit (*Epiphanius bar. 64. paulò post initium.*) And againe: Et vide quod corrui sermo eorum, qui dicunt Adam id quod secundum Imaginem perdidisse (*Epiphanius bar. 70. ante med.*)

7 In *Eusebius hist. lib. 6. c. 35. post med.* it is sayd of *Notatus* his being baptiz'd: Neque cetera, quibus post baptismum secundum Ecclesiæ canonem imbui oportuerat, acquisiuit, neque Domini sigillo ab Episcopo obsignatus fuerit, quo quidem neutiquam potitus, quomodo quæso spiritum sanctum adeptus est? And *Theodoret. l. 3. hæret. lib. 5. sayth of the Novatians*: Ijs qui ab ipsis tinguntur sacrum chrisma non præbent. &c.

8 *Augustin. de vnit. Eccles. cap. 12.* reproveth the Donatistes as being hereticall, for that (sayth he) they vsed to collect certayne places of Scriptures, & ea detorquere in Ecclesiam Dei, ut tanquam defecisse ac periisse de toto Orbe videatur. And alledgeth yet further the Donatistes wordes to haue then bene of the Church (as the Protestantes wordes now are of the Church before *Luthers* tyme) *Apollataniis & perijs Ecclesia de omnibus Gentibus* (*Aug. in psalm. 101. con. 2.*) whereof *S. Augustine* there sayth, *Hoc dicunt qui in illa non sunt, ò impudent em vocem*; And *Aug. epist. 170. ad Seuerin.* saith: *Facile tibi est attendere, & videre Cuius civitatem superna non em constitutam, de qua Dominus ait in Evangelio, quod abscondi non possit. Ipsa est enim Ecclesia Catholica, unde καθολικὴ græcè appellatur, quod per totum Orbem terrarum diffunditur*; Hanc ignorare nulli licet, ideo secundum verbum Domini abscondi non potest. & vide *Aug. de vnit. Eccles. c. 12. & 13. & ep. 48. ad Vincentium* Rogatium. And de Symbolo l. 4. c. 10. he further sayth: *Ecclesia totum possidet quod à viro suo accepti in dote, quæcunque congregatio cuiuslibet hæresis in angulis sedet, concubina est, non matrona &c.*

all this done by the sundry writers that lived in, or next before the foresaid 160. yeares now in question. And which is most, not so much as any one Catholicke Father of the sayd times being knowne to haue but defended or excused any one of the said persons so condemned in their denyall of any one

*Hieron. dial. adu. Luciferianos paulò post mediū & cap. 6. prosecuteth this point at large saying (among much of other matter) Vbi sunt isti nimium*

prophani, qui plures Synagogas asserunt quàm Ecclesias? &c. Si Ecclesiam non habet Christus, aut si in Sardinia tantum habet, nimium pauper factus est &c. (And the be answereth their obiections saying:) Quod si de illa quæ in Euangelio scripta est

est sententia sibi bladiuntur, putasne cum venerit Filius hominis inueniet fidem super terrâ? Sciant illam fidem nominari, de qua Dñs aiebat, Fides tua te saluū fecit.

of our foresaid recited seuerall doctrines: So cleare is it hereby, that if during the foresaid 160. years, any innouation or change in faith was attempted, the same was yet then so attempted, not by any then new affirming, but directly to the contrarie, by the confessed then new impugning of our now professed, and then long before established Catholicke faith.

Secondly we do add in further demonstration, that whereas on the one part our learned aduerlaries are not able to shew, that any of the Catholicke writers of those foresaid 160. yeares, did note or charge the then Bishops of Rome with innouation or change of faith: so we on the contrary, are able to giue particular prooffe, how that the Catholicke Fathers of those same tymes,

and  
In those tymes

was Leo the first Bishop of Rome, beginning Anno 440: and continuing Pope 2. yeares (teste Anastasio de Vitis Rom. Pontific.) Of the communion which other Bishops of that age professed to haue with him, read Leo Epist. 39. & 41. c. 1. and the Epistle of Theodoret. (a Grecian) to Leo. And see the Centurie Wryters centur. 5. c. 7. col. 774. circa & post med. & col. 775. initio. & vide Concil. Chalced. act. 1. 2. & 3. Hylarius was Bishop of Rome Anno 461. of the lyke communion of sayth had with him, vide Epistolas Taraconensium Episcoporum ad Hylarium in 1. tom. Concil. Felix the third was Bishop of Rome Anno 483. of the lyke communion professed towards him, vide Epistolam Anastasij Patriarchæ Hierosol. ad Felicem Papam. Hormisdas was Pope Anno 514. and continued so about 9. yeares, of the lyke communion had with him, vide Ioannem Patriarcham Constantinop. in Epist. ad Hormisdam in 1. tom. Concil. inter Epistolas Hormisdæ. & vide ibid. rescriptum Hormisdæ ad Episcopos Bæticæ Prouinciæ. & Epistolam Iustini Imperatoris ad Hormisdam: & Epistolam Possessoris Episcopi ad Hormisdam, & vide Concilium habit. in Epyro ad Hormisdam, extat apud Baronium. Boniface the second was Pope Anno 530. of the lyke communion had with him, vide Epistolam Eulaliij Cartaginensis ad Bonifacium secundum, & vide centur. 6. c. 10. col. 670. Syluerius was pope Anno 537. of lyke communion had with him, vide Epistolam Amatoris Episcopi ad Syluerium. And see Liberatus in Breuiario cap. 22. Vigilius was Pope Anno 537. of lyke communion had with him, vide Epistolam Eutichij Patriarchæ Constantinop. ad Vigilium & epistolam Synod. Neophsellan. ad Vigilium: Also the 2. Coucell called Turonense Anno 570. Can. 21. And the first Councell of Brach. c. 22 & 23. Anno 572. professed lyke communion with the Roman Sea. Gregorius primus was Pope Anno 590. of lyke communion had with him, vide Epistolam Iohannis Episcopi Rauennensis ad Grego-

Gregorium, inter Epistolas Gregorij l. 2. indict. 11. ep. 55. & Isidorum in præfat. in opus Conciliorum. & vide centur. 6. col. 677. 678. 679. & 687. line. 4. 5. 6. & c. This Gregorie was Pope within two years or lesse of the last yeare now in question.

and of the times next <sup>z</sup> before, and after y the same, professed to reuerence, and ioyne in communion of faith, with the then Roman Bishops. Whereby also it is (in our opinion) most evidently yet further prooued, that during all that meane time of the foresaid 160. yeares the Bishops of the Roman Church with whome the other Catholicke Fathers so communicated, did not come to the profession of our now religion, by meanes of any their then deuised innouation or change of faith.

## III.

Thirdly this point is as yet made further more demonstrable, in that it is euident, and by our learned aduersaries confessed, that sundry, euen of the chiefest articles of our faith, as namely <sup>z</sup> Reall presence, <sup>a</sup> Sacrifice, <sup>b</sup> Freewill, <sup>c</sup> Merit of workes, <sup>d</sup> Lymbus Patrum, <sup>e</sup> Prayer for the dead, <sup>f</sup> Prayer for Saints,

\* The Bishops of Rome in the tymes next precedent were Innocentius, Zozimus, Bonifacius & Celestinus: of the communion had with Innocentius, vide Epistolam Chrysostomi ad Innocent. & Palladium in vita Chrysostomi, & vide Eusebii Mo-

thag. ad Innocentium. And concerning the other three Bishops of Rome see heretofore sect. 7. example 2. in the margent at the letter c. fine. & vide Epistolam Cyrilli Alexandrini ad Celestinum. A lytle before them, was Pope Damasus and his successor Syricius. Of the communion had with Damasus, read Hierome Epist. 57. ad Damasum. And see the further communion had betweene Damasus and the Greeke and Latin Fathers specially reported and confessed by Crispinus in his booke of the state of the Church pag. 137. And of the communion hath with Syricius, Optatus l. 2. contra Donatistas sayth: Cum Syricio totus orbis in vna communione societate concordat. And see also S. Ambrose epist. 49. & 54.

y Concerning the reuerend estimation had of the Roman Sea in the tymes next after the foresaid 160. yeares, it is generally confessed; yet for more certayntie, read the Centurie Wryters cent. 7. c. 10. and how reuerentlie this our nation of England thought as then thereof, vide Bedam in hist. l. 2. c. 8. & c. 10. & c. 17. & 18. & 19. 7 See heretofore tract. 1. sect. 3. subd. 2. after o. at 1. 2. 3. 4. 5. & c.

a See heretofore tract. 1. sect. 3. subdiuision 3. at 10. \*. b. & c. and hereafter tract. 3. sect. 1. pauld post initium in the margent at t.

b See heretofore tract. 1. sect. 3. subdiuision 3. initio.

c Ibid. tract. 1. sect. 3. subdiuision 6. & 7. initio. d Confessed by M. Bilson in his booke of the full redemption of mankind pag 188. fine. by Danæus contra Bellarminum pag. 176. pauld post med. By M. Whitaker contra Duræum

l. 9. pag. 773. initio. And by *Iohannes Lascicius*, in the booke, intituled de Russo-  
rum, Muscovitarum & Tartarorum Religione, pag. 122. initio. And see hereto-  
fore tract. 1. sect. 3. subdiuision 4. post med. at 4. 5.

e Heretofore tract. 1. sect. 3. subdiuision 4. initio. And see also heretofore tract. 1.  
sect. 7. subdiuision 6 at n. o. p. f Heretofore tract. 1. sect. 3. subdiuision

7. at f. 27. 28. And see the Centurie Wryters Centu. 3. col. 84 line 23. & centur.  
3. col. 83. line. 47. & centur. 4. col. 1183. & centur. 5. col. 1009. initio. And M. *Fulke*  
against the Rhemish Testament fol. 443. a paulo ante med. And against purgato-  
rie pag. 310. ante med.

g Hereafter tract. 2. c. 1. sect. 3. initio  
q r. s. and there also  
at 4. 5. and hereto-  
fore tract. 1. sect. 3. ny  
subd. 1. versus fi-  
nem. b Heretofore  
tract. 1. sect. 3. initio  
And hereafter tract.  
2. c. 1. sect. 3. initio  
at p. & at 46.

i Heretofore In so much that M. Iohn Napper (though our great  
tract. 1. sect. 7. ex-  
amp. 1. & 2. & 3. the  
& heretofore tract.  
1. sect. 7. subdiui-  
sion 10. throughout.

2 See hereto-  
fore tract 1. sect. 3.  
subdiuision 8. ini-  
tio at 2. \*. 7. 7. 8.  
3 See there at 4. 5.

6. 4 See there subd. 9. initio. at 10. And see also heretofore Tract. 1. sect. 7.  
subdiuision 7. in the margent at the letter c. k Heretofore sect. 7.  
subdiuision 3. at f. g. h. i. & sect. 1. subdiuision 1. at h. i. k. l. m. l Confessed by

*Lubbertus de Principiis Christian. dogm.* l. 2. c. 10. p. 675. ante med. & 678. fine. &  
674. prope finem. And by M. *VVhitaker* de sacra scriptura pag. 678. paulo post  
med. & 668. fine & 690. post med. & by *Carrwright* in M. *Whitgiftes* defence & c.  
pag. 103. ante med. and heretofore tract. 1. sect. 2. subdiuision 12. initio. and after at  
12. 13. 14.

b Hereafter tract. 2. c. 1. sect. 3. throughout. m See  
heretofore tract. 1. sect. 3. subdiuision 13. at y. *Dionysius* mentioning six of our Sacra-  
mentes. \* See hereafter tract. 2. c. 1. sect. 3. throughout, of the confes-  
sed

ſed doctrines believed and taught in *Constantines* age: and ſee alſo traſt. 2. c. 3. ſect. 10. ſubdiuiſion 2. at y. z. a. b. c. d. &c throughout, the lyke conſeſſed doctrine taught in the more auncient tymes of *Cyprian*, *Origen* and *Tertullian*.  
per vpon the Reuelations, propoſition 37. pag. 68. poſt med.

M. Napper

on 1260. yeares laſt paſt before Luther. And that o  
from the yeare of Chriſt 316. God hath withdrawne his vi- o  
ſible Church from open aſſemblies, to the harts of particuler  
Godly men &c. during the ſpace of 1260. yeares, & the Pope and  
his Clergie hauing poſſeſſed the outward viſible Church of p  
Chriſtians, euen 1260. yeares; & the true Church aliding (ſo  
long) latent & inuiſible: with which his opinion q  
or computation M. Brocard alſo profeſſeth to agree. Whereby it is more then euident that our Re-  
ligiō being thus publiquely profeſſed in the Roman  
Church, both before and euer ſince the foreſaid 160.  
yeares, could not therefore be any matter of Innoua-  
tion or change, newly brought in; or deuſed by  
the Roman Church, either then, or afterward.  
And thus much briefly vpon conſideration had of  
the Roman Churches conſeſſed perſeuerance, with-  
out change, during the laſt *thouſand yeares*, ſince *Boniſace*  
the third; concerning alſo it like profeſſed perſeue-  
rance without change, during the firſt *440. yeares* from  
Chriſt, till the times of *S. Auſtine*, *Epiphanius*, *Optatus*,  
&c. and concerning it like maniſeſtly proued perſe-  
uerance without change, during alſo the *interim* of  
thoſe *160. yeares* which paſſed betweene the ſaid firſt  
400. and the other ſaid laſt *thouſand yeares*. All which  
we humbly ſubmit to your Highnes moſt learned  
and equall Iudgment.

M. Napper  
ibid. in c. 12. pag. 162  
col. 3. circa med.

M. Napper  
ibid. in c. 11. pag.  
145. col. 3. fine.

Vide ibid.  
pag. 159. initio.

Vide ibid. pag.  
161. col. 3. circa me-  
dium & pag. 156.  
ante med. & 237.  
pauld poſt med. &  
23. fine.

M. Brocard  
vpon the Reuela-  
tions fol. 110. a. &  
123. b.

See before  
in this preſet ſectiō  
in ſectiō at c. d.

See hereto-  
fore in this preſent  
ſectiō, ſubdiuiſion  
1. at e. f. g. h. &c.

See hereto-  
fore in this preſent  
ſectiō, ſubdiuiſiō  
2. & 3. throughout.



A

# FVRTHER PROOF OF NO CHANGE IN THE CHVRCH OF ROME,

vpon generall View or Suruey in grosse of  
the whole tyme, synce the  
Apostles.

## SECT. IX.



See heretofore tract. 1. sect. 1. in the margent at the letter d. and 1. 3. 4. 5. &c.

See heretofore tract. 1. sect. 2. m. & in the margent there at the let ter m.

See heretofore tract. 1. sect. 2. in the margent there at this marke. & at n.

Peereof see heretofore tract. 1. sect. 2. at f. y. z.

N LIE descending now from all such particular distribution of times, we will presume yet further to offer and submit to your Highnes mature and graue consideration a brieft generall View or Suruey in grosse of the Roman Churches like perseuerance without change, during the whole time since the Apostles: the which (in our opinion) appeareth sundry otherwayes as yet more probable. As first, by that which hath bene heretofore confessed by our learned aduersaries concerning the conuersion <sup>2</sup> of vs Englishmen vnto our now professed Catholicke faith, by *S. Austine*, then sent from *Gregorie* Bishop of Rome: Concerning also the vndoubted conuersion of the <sup>3</sup> Britans of Wales in the Apostles times, and their perseuerance <sup>4</sup> in that faith till *Austines* comming: and the foresaid euident, agreement of *Austine* and of the Britans of Wales in all substantiall pointes of faith.

II. Secon-

## I I.

Secondly by obseruation of the Greeke Church, the which persisting in so many sundry ages emulous of the Roman, is yet for all that neuer found so much as to haue discovered or charged the Roman Church, in, or with any one knowne particuler change or innouation, but agreeing hitherto (as is before y<sup>e</sup> shew-  
ed) with the Roman Church in almost all the head pointes of faith, is her selfe discovered of change and<sup>e</sup> departure in those other fewer doctrines where in she at this day dissenteth from the Roman Church.

See this heretofore sect. 7. subdiuision 12. in the margent at 11. ? Concerning the innouation made by the Greeke Church, and the

## I I I.

Thirdly, by our learned aduersaries themselves, confessing as before (directly against *Vincentius<sup>1</sup> Lyrinensis*, and all former experience of so many other knowne examples, confirmed with answerable acknowledgment<sup>2</sup> of *M. Whigift*, *M. Iewell*, *D. Saravia*, and *M. Bell*) that the time of this their so great supposed change in the Roman Church is to them vncertaine and vnkowne. To forbear what *M. Cartwright* hath heretofore most fully confessed in this behalfe, *M. Whitaker* sayth thereof: *Detempore non est facile re-*

spondere

in the margent vnder 11. at Thirdlie.

<sup>1</sup> *Vincent Lyr. l. adu. hær. c. 34. sayth: Et reuera quæ vnquam hæresis, nisi sub certo nomine, certo loco, certo tempore ebulliuit? &c.*

<sup>2</sup> That the first begining since the Apostles tymes being vnkowne, is a strong prooffe of all such opynions which are vnkowne so to haue begun, is acknowledged heretofore by *M. Whigift* tract. 1. sect. 3. subdiuision 15. at m. and sect. 7. subdiuision 11. fine at 2. 3. and by *D. Saravia* *M. Iuel* and *M. Bell* alledged there in the margent at<sup>2</sup>.

¶ Whereas *M. Whigift* doth in behalfe of Metropolitans and Archbishops vrge, that their originall and begynning (such is their antiquitie) cannot be found, infering withall therupon, that therefore, according to *S. Austines* rule, they haue their originall from the Apostles, *M. Cartwright* answering thereto, affirmeth vehementlie; that the allowance of this rule doth bring in all Poperie: most plainelie so thereby acknowledging that the tyme when Poperie first began since the Apostles tyme is vnkowne. See this heretofore tract. 1. sect. 3. subdiuision 15. at m. o. p.

<sup>2</sup> *Whitaker* in respons. ad rationes Camp. rat. 7. pag. 101. iniectio; and *M. Couel* against *Iohn Burges* pag. 137. fine sayth hereof: *Allagree not when this defection (of the Roman Church) beganne.*

Eff

3 M.

spondere, the tyme of the Roman Churches change *canon*  
*easy* be tould. And M. Powell giueth his like answer  
in his Considera- thereto, saying: *¶ VVe can neither tell by whome, nor as*  
tion of the Papiſtes *what tyme the enemy did sow your doctrine &c.* Neither  
supplication pag. in deed do we know, who was the first author of euerie one of  
43. circa & post your blasphemous oppynions. Therefore sayth M. Whitaker,  
med. and Bucanus, in their answer to our demand of the  
4. Whitaker Roman Churches change: *¶ VVe are not bound to an-*  
contra Duræum l. *swer in what age superstition crept into the Church; & nei-*  
3. pag. 277. a ante *ther is it needfull for vs to search out in histories the begin-*  
med. And Bucanus *ning of this change.* To this purpose also are atuaylable  
in loc. comun. pag. *466. sayth: Non our aduersaries like vncertaine and contrarie iudg-*  
*est nostrum designare mentes (collected all of them from the Scriptures)*  
*quo temporis momen- in determining the time of Antichrists first appea-*  
to ceperit Ecclesia de- *ring, and which Bishop of Rome was the first An-*  
ficere. *tichrist. Sebastianus Francus affirmeth Antichristes ap-*  
5. VVhitaker *pearing to haue bene 6 presently after the Apostles tyme &c.*  
contra Duræum *pag. 477. post and that for certaine through the worke of Antichrist the ex-*  
pag. 477. post *ternall Church together with the faith and Sacraments va-*  
med. *nished away presently after the Apostles departure; and that for*  
6. Sebastianus *these thousand foure hundred yeares the Church hath bene noe*  
Francus in Episto- *where external and visible. The reformed Church of Tran-*  
la de Abrogandis *silvania (so M. \* Hooker termeth them) affirme and*  
in vniuersum om- *& teach, that Antichrist first appeared about Anno Domi-*  
nibus Statutis Ec- *ni 200. M. Napper auoucheth to your M. tie Anti-*  
clesiasticis. *christes comming to haue bene about Anno Domini*  
7. M. Hooker *three hundred and thirteene; and that Pope \* Siluester*  
in his Ecclesiasti- *was the man. \* Melancthon saith Zozimus (who was*  
call Policie. *Pope Anno Domini 420.) was the first Antichrist, and that*  
8. In their booke *Pope Anno Domini 420.) was the first Antichrist, and that*  
intituled, *Præmi- Pope Anno Domini 420.) was the first Antichrist, and that*  
nitiones Christi & *de synce, there was neuer any true Bishop of Rome. Beza saith*  
Apostolorum, *abolendo vero Chri- that † Leo (who was Pope Anno Domini 440.)*  
sto per Antichri- *did clearly breath forth the Arrogancie of the Antichristian*  
stum. *Roman Sea; with whome agreeth M. Whitaker, say-*  
9. M. Napper *ing, that † Leo was a great Architect of the Antichristian King-*  
vpon the Reuelation- *dome. M.D. Fulke, M. Downham, M. Willet, and others*  
spag. 66. & 68. *giue*  
10. M. Napper *ibid. pag 43. fine and. 68. versus finem*  
ibid. pag 43. fine and. *† Beza Confess. general. c. 7. sect. 11.*  
† Beza Confess. general. c. 7. sect. 11. *§ VVhitaker*  
de conc. contra Bellar. pag. 37. paulo ante med.

giue their first instance in <sup>9</sup> Boniface the third Anno 607.

Bullingers iudgment is that Antichrist should appeare <sup>9</sup> M. Fulke in his  
<sup>10</sup> in the yeare of our Lord 763. which yeare he there-  
 fore termeth <sup>11</sup> that satall yeare. Iunius affirmeth yet a lon-  
 ger time, and nameth <sup>12</sup> Hildebrand to be the man, who  
 was Pope <sup>13</sup> Anno 1074. M. Fox proceedeth yet further  
 thinking Antichrists comming to haue bene <sup>14</sup> Anno  
 1300. In respect of which varietie of so many seuerall  
 Iudgments, concerning the designed time of Anti-  
 christs coming, pretended all of them from the Scrip-  
 tures, M. Fulke confesseth saying: <sup>15</sup> Some Protestants  
 haue written, that the Pope hath blinded the world these ma-  
 ny hundred yeares; some say 1000. yeares, some 1200. some  
 900 &c. To omitt the like testimony of \* Winckelma-

answer to a Coun-  
 tersayte Catholicke,  
 pag. 36. initio. M.  
 Downham in his  
 treatise of Anti-  
 chryst l. 1. pag. 4.  
 M. Willet in his  
 synopsis pag. 160.  
 ante med. M. Par-  
 kins in his exposi-  
 tion of the Creed pag.  
 307. Danæus con-  
 tra Bellar. part. 2.  
 pag. 371. prope finem  
 Szegedine in locis  
 com. fol. 396. And

M. Whitaker de Ecclesia contra Bellarminum controu. 2. quaest. 4. pag. 144. post med:  
 sayth: Diximus Gregorium Magnum fuisse vltimum verum & pium illius Eccle-  
 siæ Episcopum &c. qui enim seguti sunt, verifuerunt Antichristi &c. & quia cer-  
 tum aliquod tempus à nobis quærent & postulant; hoc tempus illis designamus.  
 And see heretofore tract. 1. sect. 3. subd. 10. at \* next after 22. <sup>10</sup> Bullinger vpon the  
 Apoc. in c. 13. Ser. 61. fol. 198. b. fine. and in his preface to the Apoc. paulò ante med.

<sup>11</sup> Bullinger ibid fol. 198. b. fine. <sup>12</sup> Fr. du Ion. vpon the Reuelations in c. 4.  
 20. pag. 257. post med. hauing immediatlie before spoken of the text there c. 20. vers. 2. &  
 3. where it is said: The Angell tooke the ould serpent and bound him for a thou-  
 sand yeares, that he should deceyue the nations no more, till the 1000. yeares  
 were ended, expoundeth the same saying: The last of these 1000. yeares fell iust in the  
 tyme of that wretched Hildebrand, when he was created Pope; whome the Dy-  
 uell vsed as an instrument, when he was vnbound, that he might in the tymes fol-  
 lowing &c. And M. Downham in his Treatise concerning Antichrist pag. 110. ante  
 med. giueth an vnderable testimanie, saying: Gregorie the seauenth (alias Hildebrand)  
 was the first of the Popes who was openlie acknowledged to be Antichrist.

<sup>13</sup> See M. Cowpers Chronicle fol. 195. a circa med. & fol. 199. b. circa med.

<sup>14</sup> M. Fox in Apocal. pag. 98. 245. 346. 347. <sup>15</sup> M. Fulke in  
 his treatise against Stapleron and Martiall pag. 25. paulò post med.

\* Winckelmanus in Apocalypsin pag. 263. speaking of the beginning and end of  
 the Churches persecution by Antichrist, sayth: Sunt qui finem ponunt in annum 1517  
 quo Dominus Lutherus primum corporis: atque sic initium caderet in Annum 157.  
 Alij in Annum Christi 1521. in quo Lutherus in Comitibus Wormatiensibus præ-  
 clare veritati dedit testimoniū, atque sic initium esset ab Anno Christi 261. &c. Alij  
 initium collocant in Annum Christi 412. vel 414. &c. Alij incipiunt numeratio-  
 nem ab Anno Christi 606. cum Phocas confirmauit Romano Pontifici primatum:

ex horum sententia duratura est Antichristi tyrannis vsque ad Annum 1806. &c.

mus. Adde but now hereunto that § Melancthon (vpon better aduice) Bucer and others, <sup>16</sup> thinke the Turke to be noe doubt the head and principall Antichrist. That also the Protestant writer Schelico, teacheth and confesseth frō the Fathers and from S. Paul, <sup>\*</sup> that Antichrist should not be reueyled, except first the ancient and present Empryre of Rome were viterly abolished: with which very opinion Bullinger and Zanchius § professē expressly to agree: Whereas it is euident (our aduersaries idle tergieruation to the contrary notwithstanding) that howsoeuer the Roman Empryre may, in regard of it pristinate glory, be said by some writers, to be in part decayed or weakened; yet as well the Roman Empryre it selfe, as also the name & succession of the Roman Emperors, are yet still to this present remayning and not inglorious. Adde lastly that their great Deuine Hierome Zanchius, <sup>17</sup> the most excellent and godly learned man D. Franciscus Lambertus, and others thinke, that <sup>18</sup> Antichrist is yet to come. In so much as the Puritans do therefore

§ M. Haruey in his Theological discourse pag. 102. fine sayth: Some thinke the Tutke to be Antichrist, as Melancthon in his Common places on the fourth commandement,

<sup>16</sup> So thinketh M. Fox in his admon. of Anno 1576. pag. 339. b. prope finem. and 743. a. circa med. and after the edition of Anno 1596. pag. 701. b. line 60. and Bucer in his libri

Psalmorum quinque, &c. psalm. 22. fol. 146. fine & 147. initio, he there calleth Mahomet, Ipsissimum Antichristum <sup>\*</sup> Schelico in his booke of the second coming of Christ, translated into English by M. Rogers fol. 21. a. ante med. and although he there tryfe, that the Roman Empryre came to nought in the tyme of Charles the great, and that as then Antichrist began to shew himselfe: yet is this his computation of Antichrystes begynning variable, and different from so maine other forenamed Protestant wryters.

§ Bullinger in his preface to his sermons vpon the Apocal. pauld ante med. And in Zanchius in Ep. 2. Thessal. cap. 2. pag. 238. b. circa med. it is said: Sic igitur docet tempus quo existurus sit Antichristus, scilicet diuisa & sublata Romana Monarchia. And Philip Mornay in his treatise of the Church c. 9. pag. 185. post med. affirmeth lykewyse fullie and at large, Antichristes not coming during the continuance of the Roman Empryre, alledging in prooffe thereof the agreeable sayinges of S. Ambrose, Hierome, Austine, Chrysostome, and S. Paul.

<sup>17</sup> Soe is he tearmed by Bullinger vpon the Apocalyp. fol 202. b. post med. And see M. Fox his lyke commendation of him in Apocal. c. 11. pag. 239. post med. <sup>18</sup> Of Franciscus Lambertus his opynion that Antichrist is not yet come, see the booke intituled, Antichristus siue prognostica finis mundi pag. 74. post med. 75. and 79. And

see

see Franciscus Lambertus his commentarie vpon the Reuelations. And of Zanchius his opynion that Antichrist is yet to come, see Zanchius in epistolas Pauli ad Phil. Colloss. & Thess. pag. 246. a. and in his Miscellaneorum libri tres &c. printed Neapoli Palatinorum Anno c15. 15. xxxij. pag. 298. & 299. read the places. And concerning the lyke Iudgment of others, M. Doue in his sermon of the second Coming of Christ &c. versus finem confesseth, that some Protestantes make a doubt whether Antichrist be yet reueyled or no.

Specially charge the Protestants with affirming <sup>†</sup> that the Pope is not Antichrist. This do many of our aduersaries <sup>†</sup> (not vnlike to Sampsons \* foxes, whose tails were fast ryed together, but their heads far different and asunder) conspire and iumpe in the generall, that Rome is greatly changed, and that the Pope is become Antichrist, but being vrged to illustrate (as of necessitie they ought) their generall by particulars, they appeare (as before) altogether vncertaine and deuided. By which onely their so vncertaine and variable opinions, concerning the time of Antichrists comming, and the Romā Churches supposed change, is probably argued that the Romā Church did neuer indeed chage: For if it had euer so changed, the chang as then or fall thereof (it being before the time of such chang so <sup>19</sup> confessedly glorious, famous and conspicious) could not (in respect of the tyme, occasion, and other circumstances necessarily incident to so great a change or innouation) haue bene conceyled or kept secret, no more then was the declyning or decay, though but in part, of the Roman \* Emperre, the which was neuer more famous and conspicious in regard of it

of Chrysts presence in the Eucharist, that the Pope is not Antichrist, concerning the necessitie of Baptisme, touching auricular confession. &c. See also these wordes thus further alledged by M. Powell in his reioynder to the milde defence, annexed to his booke of thinges indifferent &c. printed 1607. p. 118. post med.

ges 15. 4.

<sup>19</sup> See heretofore tract. 1. sect. 8. pauld post initium in the margin at k. l. m.

\* For admitting our aduersaries supposalls of the Pope to be Antichrist, for true: the change of Rome is more great and sensible to be discerned in respect of Religion, then it euer was in regard of Emperre and Souerayntie.

Prosper de ingrat. c. 2. sayth hereof: *Sedes Romana Petrique pastoralis honoris facta caput mundo, quicquid non possidet armis, religione tenet.* And de vocatione Gentium l. 2. c. 16. he further sayth: *Roma per Apostolici Sacerdotij Principatum, amplior facta est arce religionis, quam solio potestatis.* And in Liberat. c. 22. the Bishop of Pataro being a Bishop of the East Church in Lycia, speaking to the Emperor in behalfe of Syluerius the banished Pope sayth: *There are many Kinges in this world, and there is not one Kyng as Syluerius is Pope ouer the Church of the whole world.*

it worldly estate and iurisdiction, then (as the Fa- thers do obserue) was the Roman Church of those acknowledged purer times, in regard of it spirituall amplitude, glorie and dominion.

IIII.

Fourthly, wheras the Church being established and settled in the truth by the Apostles, did accordingly preferue her members in the knowne integrity thereof, till that certayne of them desirous of nouelty and inuouation; departed out of her, making choise of other new and singuler doctrines, in respect whereof the Scripture frequently forwarneth against such separation or departure; as where it is sayd: *They went out from vs: 2 Certayne that went forth from vs: 3 Out of your selues shall arise men speaking peruerse things: 4 these are they who segregate them selues: 5 forsake not the fellowship that we haue among our selues: 6 if therefore they shall say vnto you, behold he is in the desert ( of any \* inuisible supposed Church ) goe you not forth: with much more to the like effect: In so much that wheras the Greeke word ἐκκλησία, for which we say in latin heresie, † signifieth election and separation. The holy Apostle in regard of this so often forbidden separation or going forth vpon such singuler election, doth therefore somtimes vse the words heresie and hereticke in euill sense, specially so thereby noting and condemning as well such foresayd election of doctrine, by the name of heresie, as also the person so thereupon going forth,*

by

1 Iohn. 2. 19.  
4 Iude vers. 19.

2 Act. 15. 24.  
\* Hæbr. 10. 25.

3 Act. 20. 30.  
5 Matth. 24. 26.

M. Henoch Clapham in his Soueraigne remedie against Schisme pag. 23. post med. sayth of these words of our Sauour, that *thereby our Sauour forbids going out vnto such desert and corner Gospells; and see S. Austine lyke Iudgment alledged hereafter tract. 2. c. 2. sect. 1. versus finem in the margent at the figure 2.*

† See Peter Martyr in his common places part. 2. pag. 330. a. fine. And Miscellus loc. commun. de heresi numer. 1. pag. 552. fine.  
6 There must be heresies among you, that they which are approued among you may be knowne 1. Cor. 11. 19. And the workes of the flesh are manifest which are adulterie, fornication, (&c.) seditions, heresies. Galat. 5. 19. 20.

by the purposely imposed hatefull name of *heretick*. These things being made thus apparent and deducted from the Scriptures, and the direction also euen of cōmon vnderstanding further telling vs, that the Roman Church (being confessed to haue once bene a faithfull member of the true Church) could not, as the ancient Father *Vincentius & Lyrinensis* obserueth, change such her profession of the true faith, but by going out of the foresaid true Church: for if she neuer went forth of it, then is she not changed, but remaineth as yet still within it. Vpō this so probable & settled groundworke, do we now vrge our learned aduersaries to tell vs, when it was that the Roman Church (which as *M. Fulke* \* confesseth made no departure from the Vniuersall Church vntill long after *S. Augustines* tyme) went out of the Church of all other true Catholicke Christian Nations? What testimony or poofe can they alledg of any such departure or separation? Or how can they expect, that in a matter of such consequence, their bare assertion without all further poofe should be credited? That they them selues did in their foreleaders *Caluin* and *Luther* departe from the Roman Church, is \* confessed, euident, and not yet forgotten: as also the like reuolt or departure from the Catholicke Church of the

*Nonna* therefore in his *Abridgement* or *Survey*

of *Poperie* printed 1606. pag. 315. pauld post med. say of vs: *The Papistes are a Sect going out of Chrystes Church and rysing long after Christs tyme: as also M. Doctor Feild of the Church l. 1. cap. 13. & 14. pag. 25. & 26. maketh it peculiar vnto Schismatiques and heretickes to depart and go out from the Church of God. So confessedlie do our Learned Wyters bynd themselves to the poofe of our departure or going forth from the true Church.*

*Vincent. Lyrin. lib. adu. hereses cap. 34. sayth: Quis vnquam hereses instituit, nisi qui se prius ab Ecclesie Catholice vniuersitatis, antiquitatis consensione discreuerit? Quod ita esse, luce clarius exempla demonstrant.*

\* *M. Fulke in his retentive &c. pag. 85. circa med. sayth: The Popish Church is but an hereticall assemblie, departed from the vniuersall Church long since Augustines departure out of this life.*

\* *Caluin. in epist. ep. 141. pag. 273. pauld post med. sayth: Absurdum est postquam discessionem a toto mundo facere coacti sumus, inter ipsa principia alios ab alijs dissilire.*

Nouatians, Arians, and of all other such like in e-  
uery age is yet to this present fully knowne, \* testifi-  
ed and conspicuous And had then Rome, only Rome,  
\* Concerning \* *Gigging*, wherewith in her supposed greatest de-  
the Nouatians, A-  
rians &c. See 8. parture to palle inuisible? Could the Ecclesiasticall  
*Austin & Epipha-*  
*ni* in their seuerall ther's examples of such kind, & wanting or silent only  
bookes written a- in this? Or could they possibly be so priuie or con-  
gainst the heresies federate with affected correspondence to the synce a-  
before their times. ryng Questions of our tymes, as to make mencion  
\* *Platol. 4. & 10. de repub. & Ci-*  
*cer. 1. 3. de Offi-*  
*cij.* all touch or notice of this onely supposed incommu-  
9 See all these o- parably.greatest departure, wherewith by the vntymely  
ther exāples of eue- Questions of our tymes the Roman Church is now  
ry age particularly houlden chargeable? Not without cause therefore,  
mentioned and set but out of true Iudgment, and as inforced thereto,  
downe by the Cen- did M. Bunny specially disclaime in charging vs  
turie writers of in <sup>10</sup> departing from the Church, saying further there-  
*Magdeburge* in with, <sup>11</sup> We allow noe such Question: and that, it <sup>12</sup> was euill  
of euerie Centurie. *donne* of those (his Puritane Breethren) who first vrged  
<sup>10</sup> M. Bunny such separation: as also M. D. Field affirmeth in flect  
in his Treatise ten- of departure, that \* the Roman Church held still com-  
ding to Pacification munion with those other (Churches) that neuer fell into error.  
pag. 108. paulo post  
med. sayth of depart- All which premisses thus illustrated, and but duely  
ing from the con-  
Church, that there

ought to be no question at all. <sup>11</sup> M. Bunny. ib. pag. 113. post med. <sup>12</sup> M.  
Bunny ib. pag. 109. circa med \* M. D. Fyelde in histreatise of the Church l. 3. c. 13.  
pag. 88. paulo ante med. & a litle after he sayth further, concerning the mutation in  
matters of fayth and religion which hath bene in the Church of Rome ( that the errors  
thereof were so brought in, that both they that were the authours of them and others that  
neuer fell into them, were both of one Communion. And therefore (sayth he ) yt is most  
absurde to requyre vs to shew these circumstances they speake off viz, the author, the tyme  
the place, and resistance made ) mentioned there pag. 87. fine. Than which what  
can be spoken more effectuallly in behalfe of Masse, Adoration of the Sacrament,  
Purgatorie, and the rest of our Catholicke opynions? For yf no first begynning of  
them since the Apostles tyme can be noted, but that the teachers of them held full  
communion (as M. D. Fyeld affirmeth ) with the true Church: how then possi-  
ble can our aduerlaries condemne them for damnable errors, or charge vs with  
any

any departure? See further also M. D. Feylde vbi supra pag. 89. ante med. alledged next hereafter subdiuision 5. at \* next before 3.

considered, may now M. Powell (being prouoked in this kind, and vnable to giue so much as any one particuler instance of the Roman Churches departure) thinke to euade by passing (no lesse then very improbable) *a termino ad terminum sine medio*, and iumping so ouer all precedent ages, most shamsul-ly begge the thing in question, onely answering that the Roman Church is <sup>13</sup> fallen from the doctrine, comprehended in the writings of the Apostles? Or (to omit the like in M. \* Knewstubbess) sufficeth it M. Sutcliffe, for want of better answer hercunto, to confesse and not auoyd, saying: <sup>14</sup> Neyther is it materiall that the Roman Church neuer went out of any knowne Christian Society? Is not this materiall M. Sutcliffe? Or can any thing in these times of so great doubt and question be by vs alledged, or by you (as heere) confessed, more clearly materiall, to proue that the Roman Church did in deed neuer change?

V.

Fifthly wheras our learned aduersaries doe affirme and collect from the Scriptures, that <sup>15</sup> Passours and

Doct- of this point say-  
ing: You require to

know, yf our doctrine werethe same which they in the Primitive Church profiss'd, who they were that did at that tyme note your going out, &c. This question is altogether vnnecessarie: for when an offender is taken with the manner, it is needlesse to stand vpon examination of them who were at the deed doing: wee haue taken you with the manner, that is to say, with doctrine dyuers from the Apostles (so shamefully doth he begge the thing in question) and therefore neyther law nor conscience can force vs to examine them who were witnesses of your first departing. I hus euadeth he, not directlie answering, but deceptfully diuerting from the point of our going out &c. (which is the onlie thing now properlie vrge, and in his prooffe whereof he neyther doth nor can alledge so much as any one instance) vnto the other questiō, whether our doctrine be dyuers from the Apostles wrytinges, wherein also he bluffeth not to begge and take for graunted the thing in controuersy.

14 M. Sutcliffe in his answer to the Masse priests supplication after one edition c. 7. sect 5. fol f. 2. and after the other edition c. 7. sect. 3. fol. k. 3. 15 Ephes. 4. 11. 12. 13. & see M. Fulke against the Rhemish Testament in Ephes. 4. sect. 4. fol. 335. a initio.

Gg

16 M.

M. Powen  
in his considera-  
tion of the Papistes  
supplication pag.  
36. initio.

\* M. Knewstubbess  
in his answer to  
certayne asserstions  
tending to man-  
taine the Church  
of Rome &c. prin-  
ted Anno 1579. pag.  
35. post med. an-  
swareth the Ca-  
tholickes obiectiō  
of this point say-

Doctors must continue in the Church for ever, <sup>16</sup> from Christs time till Luthers age; and that <sup>17</sup> they shall alwaies resist all false opinions (euen) with open reprehensio, accordingly as it is fore-  
<sup>18</sup> M. Fulke against Heskins, Sanders &c. pag. 569. initio. tould by the Prophet, saying: <sup>18</sup> Vpon thy walles, o Hierusalem, haue I set watch-men, all the day, and all the night, (euen)  
<sup>17</sup> M. Fulke in his answere to a counterfayte Catholicke pag. 11 initio. and pag. 92. ante med. for ever; Non tacebunt, they shall not be silent. Whereto S. Austine agreeth saying: The <sup>19</sup> Church of God beset with chaffe and cockle, although she tolerate many thinges (which she is not able to redresse,) yet such thinges as be against faith or good life, she neither alloweth nor passeth ouer in silence.  
<sup>18</sup> Esay. 72.6. In further prooffe whereof might be added much  
<sup>19</sup> Aug. ep. more in that behalfe <sup>20</sup> hereafter alledged: and where  
<sup>119. c. 19.</sup> also this point is made yet further more euident by  
<sup>20</sup> See here- after tract. 2. c. 2. the confessed answerable \* experience of all former  
<sup>1</sup> sect. 1. prope initiu. ages, in which all new vprising sects & innouations  
<sup>2</sup> See this at large reported and by the sincere Pastours of Gods Church: In so much  
<sup>3</sup> testified for euerie as the very opposite doctrines to our Catholicke faith  
<sup>4</sup> age by the Centu- were so likewise accordingly contradicted, and (as  
<sup>5</sup> rie wryters of appeareth by many examples \* heretofore alledged)  
<sup>6</sup> Magdeburge in are for such now discouered. Vpon this so euident  
<sup>7</sup> they 5. Chapter of and knowne ground, doe we againe prouoke our  
<sup>8</sup> euery feuerall Cen- learned aduerfaries to tell vs, when, or by whome  
<sup>9</sup> turie, at the tittle, the Roman Church or Bishops thereof were thus at  
<sup>10</sup> De haeresibus. first gainfaid or contradicted, vpon their supposed first  
<sup>11</sup> \* See the man- innouatiō of those so many & great points of doctrine,  
<sup>12</sup> nie examples here- of hertofore tract. wherein they are as now charged to haue bene  
<sup>13</sup> of hertofore tract. 1. sect. 8. subdiuifio departed or changed? What speciall bookes or treatises  
<sup>14</sup> 2. at c. d. e. f. &c. were as then purposedly written hereof against them?  
<sup>15</sup> To this M. Iewell in his reply In this sort doe & M. Iewell, M. VVhitgift, D. Sarauia,  
<sup>16</sup> pag. 112. prope fine and M. Bell vrge and presse their aduerfaries: In this  
<sup>17</sup> sayth: If there had sort also, haue all other sects and errors bene at their  
<sup>18</sup> bene any shew of first diuulging contradicted, as being so gainfaid  
<sup>19</sup> truth in it, M. Harding would haue laid not by the Fathers only doubtfull sayings, written  
<sup>20</sup> out all the circumstances casually vpon occasion of other discourse, & now but inforced  
<sup>21</sup> when this strange- or  
<sup>22</sup> rour first beganne &c. who wrote against it. Verilie this great sylence declareth some  
<sup>23</sup> want. And for M. VVhitgift, D. Sarauia, and M. Bell, see next heretofore subd. 3.  
<sup>24</sup> initio at \*. And for M. Bilson see heretofore tract. 1. sect. 8. subd. 2. at \* next before u.

or vrged against them vpon bare collection of sequels, but by speciall treatises, directly and purposely written to confute the said errors and teachers thereof. From hence haue proceeded the many writings of the Fathers against the *Manichees, Arians, Pelagians, Novatians, Donatists, &c.* And for later times the like many treatises against the *VVickelists, VValdenses, Lutherans, Calvinists, &c.* all times and ages are plentiful in examples of this time. In so much as our learned aduersaries (which onely point we take to be prooffe sufficient in our behalfe) are not able to giue true instance (in matters confessed and out of controuersie, a scope large enough) so much as but of any one knowne and confessed heresie, which was not at it first diuulging thus specially contradicted at the least by some or other of the Pastours of Gods Church. This course houlding therefore generally in all other examples, though but of particular errors, and lesser consequence, it were now strange and partiall to thinke it should for all precedent times and ages, euermore faile in the onely example of *Rome*, which is now charged not with some one or other onely error, but with errors for number and importance the most and greatest, wherewith any one sect was euer houlden chargeable; & yet, as M. Napper confesseth to your Ma<sup>tie</sup>, it hath (all this notwithstanding

Not able, for whereas M. Fulke pretendeth to the contrarie in his cōfutation of purgatorie pag. 388. propeffinem, saying: *There was one heresie of them that were called Acephali, because there was no head known of the.* See his grosse mistake taking therein confuted next hereafter subdiuifio 6. *versus finem at k. l.* And whereas M. Fulke doth there further alledge example of the *Chylistes, the Ophites, the Cainites, the Serbites, the Adamites, the Melchisedechians, the Apostolickes, the Eme-*

*robaptistes &c.* whose first author cannot be named; all this (as to the point vrged) is improper in two seuerall respects. As first in that all these and manie moe lyke receyued theyr name, not from the first author but from the opyniō. Secondlie in that the point now vrged is not of the first author being knowne, but of the first beginning being knowne, and thereupon contradicted: which beginning and contradiction being discovered, the naming of the first author needeth not: for wee seeke but for the author thereby to shew the beginning. And that all these had a knowne secondarie beginning after the Apostles tymes, and were thereupon contradicted, appeareth by *Epiphanius* and *S. Austine* in their seuerall bookes of heresies, and is confessed by the *Centurie Wryters* Centur. 2. & 3. c. 5. And by *Ioannes Pappus* in his epitom. histor. Eccles. pag. 324. 325. 326. 327. 328. 340. also our aduersaries themselves in their but alledging these verie forsayd names, do proue the same

for what other are these names but as notes of singularitie and innouation contradicted, as appeareth more playnely by that which is following in the next *subdiu.* In lyke manner where *M. D. Feyld* in his treatise of the Church l. 3. c. 14. pag 89. alledgeth a number of examples whose first author (saith he) cannot be named, belydes that dyuers of the (such in this case is his knowne want) are not matters of fayth, or els but such as are by the Church not hitherto determined: yet in that himselfe acknowleth contradiction to haue bene against all such as be materiall, he therein answereth himselfe. For the question as wee haue said is not of the first author being named, but of the secondarie begynning after the Apostles tymes being contradicted. And seeing the manie opynions of our Catholicke fayth wherein our aduersaries dissent from vs, are in their opynion most grievous errors, and yet they not able to shew when any one of them first came in with contradiction, but are (in want thereof) inforced to betake themselves to the obscure examples of certayne other opynions neuer generally diuulged, but abortiue and perished in their first birth, most of them also arising in the Churches begynning when by reason of the generall persecutions then raging and the then want of printing, few monumentes of those tymes are now remayning, and yet all this notwithstanding their beginning with contradiction is now to vs knowne and testified: is it not hereupon more then probable, that yf so manie of our forsaid Catholycke doctrynes hauing bene so generally dispersed, had euer so begun with innouation contradicted, the same would then haue bene (at the least in some of them) much the rather discerned and testified?

2. *M. Napper* ing) <sup>2</sup> *raigned vniuersally without any debatable contradiction vpon the Reuelat.* 1260. *yeares last past before Luther.* As also *M. D.* rions pag. 68. *pro-* Feild being prouoked to giue instance of any contradiction made against the Roman Church vpon the

\* *M. Doctor* exaple but of any one first knowne chage in doctrine, answereth & acknowledgeth, that \* *the aberration in the* of the Church l. 3. *Church of Rome in matters of doctrine, was in such things* c. 13. fine. at pag. 89. *and so carried in the beginniges, that the authors of those new* ante med. And pre- *sentlie after in the & false opinions were not disclaimed, and noted as damnable be-* same place he ad- *reticnes &c. So confessedly free was the Church of Rome* deth further say- *frō all knowne cōtradictiō vpō beginning of any first* ing: But the au- *knowne supposed chage. Which point is yet also fur-* thors of these er- *ther confessed by M. Fulke, who being vrged to answer* rours (supposed to *whē this their supposed change in the Roman Church* be in the Church *made by Antichrist was contradicted, saith therto;* of Rome) and they *that were free from*

I an- *them were not withstanding these differences, both of one Cōmunion, & therefore the cir-* cūstances (of the first author & his contradiction &c.) cannot be shewed. And see he- *retorefore subdiuision 4. at <sup>†</sup> next before 13.*

† *M.*

I. *answere*, my text sayth it was a *mystery not revealed*, and therefore could not be openly preached against. In so much as discerning himselfe to faile in all true instance or example of the Roman Churches contradiction, vpō any such first knowne supposed chāge, he indeauoreth in excuse thereof, to alledge seuerall reasons, why our religion entred the primitiue Church with silence and without contradicton: as first (saith he) *it entred by small degrees at the first, and was therefore lesse espied by the true Pastours, who were earnestly occupied against great heresies, as the Valentinians, Marcionists, Manichees, and therefore either had no leasure to espie, or else made lesse accompt to reforme the same.* Secondly in that some of our opiniōs namely prayer for the dead *deceiued* (saith he) *simple men the sooner, because it had a pretence of charitie, and shew of pietie, confirmed by custome, wherby it was at length allowed of by Austine and others, who neuer weighed the matter by Scripture.* Concerning which his reasons, as I do referre to the Readers iudgment, how they can be brought to stand with the foresaid alledged testimonies to the cōtrarie of *Scriptures*, of S. *Austine*, also \* of M. Iewell, M. *Vithigist*, D. *Sarania*, M. *Bell*, M. *Bilson*, and of M. *Fulke* himselfe, and the like forsaide answerable *experience* of all former ages; all which conuince, that (to vse M. *Fulkes* owne words) *the true Church hath alwaies resisted all false opinions with open reprehension*: So also it is thus farre manifest (directly to the contrarie of the said reasons) that euen in those very times he speaketh of, and his answer to a coeuer after, the Churches Pastours did (those greatest Catholicke heresies notwithstanding) openly contra-

*M. Fulke* in his reioynder to Bristow pag. 265, pauld ante med. But though the iniquitie or Apostasie fortould by S. Paul. 2. Thess. 2. 7. whereof M. *Fulke* heere speaketh, be a *Mysterie* in the prediction: yet this letteth not, but that it must be plaine and conspicuous in the euent.

*M. Fulke* in his answer to a counterfayte Catholicke pag. 43. ante med.

*M. Fulke* in his confutation of Purgatorie pag. 256 ante med.

*M. Fulke* in his answer to a coeuer after, the Churches Pastours did (those greatest Catholicke heresies notwithstanding) openly contra-

dict *M. Fulke* in his confutation of

Purgatorie pag. 386. prope finem.

25. 18.

8

Heretofore next before at 19.

\*

See next

heretofore at § next after 1.

9

Heretofore next before

at 17.

10

Heretofore next before at 1.

11

M.

*Fulke* in his answer to a Counterfayte Catholicke pag. 11. initio. & 92. ante med.

dict, not onely very many errors of <sup>12</sup> much lesser importance in themselves; then are, or were our Catholicke doctrines, though we should for the time suppose them to be errors: but also sundrie other confessed errors, which neuerthelesse carried with them <sup>13</sup> no lesse great pretence both of charitie and pietie. The sundry examples wherof in particular, are euident and not to be denied: In so much as the Fathers did not in this case forbear to contradict, euē such as were otherwise principall men, & of great desertings in the Church of God, as namely *Papias*, *Tertullian*, *Origen*, *Cyprian*. Vpon which premisses euidently followeth, that for so much as the doctrine of the Roman Church hath bene confessedly taught by the most famous, at the least, in diuers ages, no (Orthodoxall) man contradicting it; that therefore according to *M.* <sup>14</sup> *Feildes* on which Easter

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should be kept, wherof see *Ignatius* in Epist. ad Philippenfes and *Eusebius* l. 2. c. 22. 23. & 24. *Thirde* how earnestlie was *Arius* afterwarde contradicted, but about prescript fasting dayes whereof see heretofore tract. 1. sect. 3. subdiuision 2. \* and se *Epiphanius* her. 75. ante med. *Fourthlie*, *Vigilanti* was earnestlie contradicted but about Saintes reliques, and other Cerimonies, whereof see heretofore tract. 1. sect. 8. subdiu. 2. at d. *Fifthlie*, the *Armenians* were contradicted, but about their omitting to myngle water with wine in the Chalice, wereof see heretofore tract. 1. sect. 3. subdiu. 2. at 29. 30. *Sixtly*, the deniall but of exorcisme & exufflation vsed in baptisme was contradicted in *Julianus* the Pelagian, whereof see heretofore tract. 1. sect. 8. subdiu. 2. at r. *Seauentlie* see the sundry examples hereof in the primitiue Church alledged by *M. Couel* in his examination &c. pag. 64. post med. and pag. 65. In so much, that pag. 64. post med. he affirmeth withall that great and violent dissentions haue risen in the Church for cerimonies, and that Councils haue condemned (men) as heretickes only for being opposite in this kind.

<sup>13</sup> *Of no less great pretence of pietie.* For how was *Origens* error concerning the Saluation of diuells after a tyme grievously contradicted: whereof see Aug. her. 43. and yet was this error mixt with pietie, as sayth *S. Austine* de Ciui. Dei l. 21. c. 17. Also *Tertullians* error against second Marriage, though it caryed a great pretence of Chastitie, was yet grievously contradicted: whereof see *Austine* her. 86. So lykewise were the rigourous fastes of *Montanus* which carried a great shew both of zeale and deuotion, whereof see *M. Whitaker* in his Ecclesiasticall policy l. 5. sect. 72. pag. 209. fine. and 210. initio.

<sup>14</sup> *M. D. Feild* in his treatise of the Church l. 4. c. 22. pag. 242. circa med. the title of that chapter being, of the rules whereby true traditions may be knowne from counterfayte, sayth: It remayneth wee examine by what rules wee may iudge which

which are true and indubitate traditions &c. the second rule is whatsoever all, or the most famous & renowned in all ages, or at the least in dyuers ages haue constantly deliuered as receyued from them that went before them, no orthodoxall man contradicting or doubting of yt, may be thought to be an Apostolick tradition.

own rule is may be thought (to proceed frō) Apostolick traditiō.

## VI.

Sixty, whereas in case of all great change or innouation (the primitiue name of \* Christians being as then generall and preoccupied) the sect or company imbracing such new doctrine must of necessity for distinction sake, and to be vnderstood in ordinarie course of speech, receyue a new name imposed on them, thereby to distinguish and make them knowne from the other orthodoxall Christians, who not changing, but still <sup>a</sup> keeping the depositum to them committed, were in all ages then before & after knowne and discerned by their other name of \* Catholicke, which was peculiarly added to distinguish the ancient Christians from all late vprising particular sectes & Nouellistes: And where also this point is made yet furthermore demonstrable, by the answerable <sup>b</sup> example of no lesse then euery age, in which all such great sectes or companies imbracing new doctrine though but onely in some one or other point of faith, receyued thereupon their like answerable alteration of name, as somtimes from the doctrine so newly imbraced, as did the Monothelites, Aquarij, Agnoita, Theopaschite, the Catabaptistes &c. Sometimes also (and that more

A.C. n. 186

Vincēt Lyr. l.

adu. her. cap. 34.

sayth: Quæ vnquā

hæresis, nisi sub

certo nomine, cer-

to loco, certo tem-

pore ebulliuit? &amp;c.

i. Tim. 6. 20.

Pacianus

in ep. ad Symproniu-

num sayth: When

heresies were risen

&amp; indeaoured by

dyuers names to

teare the Doue of

God and Queene,

and to rent her in

peeeces, the Apo-

stolickall peopleren-

quired their sur-

name, whereby the

usually incorrupt people

might be distinguished &c. and so those that before were called Christians, are now surnamed also Catholickes. Christian is my name (sayth Pacianus in the same place) Catholicke is my surname. By which name also inserted in the Apostles Creed, they also taught vs, to discern the true Church from the hereticall.

Concerning examples hereof Iustine Martyr in Tryph. ante med. and after the edition of Iustines Workes in 8. printed at Paris Anno 1565. fol. 37. b. ante med. sayth hereof: Et sunt inter nos distincti cognominibus, denotati à quibusdam viris, vt quisq; fuit author alicuius nouæ doctrine (&c.) Ex his alij vocantur Marcionistæ, alij Valentiniani, alij Basilidiani, alij Saturniani, alij alio vocabulo, quisq; à primo inuentore sui dogmatis. And Irenæus l. i. c. 10. fine sayth: Habent & vocabula Principe impijissimæ sententiæ

tentia Symone dicti Symoniani. And Athan. *serm. 2. cont. Arian.* sayth: A Christi Christiani sumus & nūcupamur. Illi verò qui aliunde originem suæ fidei deducunt merito authorum suorum cognomenta præferunt &c. Qui vero Marcionem sequuti sunt, non iam inde Christiani, sed Marcionistæ appellati sunt; ita quoq; Valentinus, Basilides, Manichæus & cæteri, sectatoribus suis nomina impertierūt. And Chrysost. *hom. 33. in Act. Apost.* sayth: Illi habent quosdam à quibus appellatur; prout enim Hæresiarchæ nomen, ita & Secta vocatur. And Hierome *contra Lucifer. in fine* sayth: Sicubi audieris eos qui dicuntur Christiani, non à Domino Iesu Christo, sed à quoquo alio nuncupari, vt Marcionitas, Valentinianos; scito non Ecclesiam Christi sed Antichristi esse Synagoram.

2. Renelat. 2. 6.  
3. Act. 6.5.  
4. M. D. Feild in his treatise of the Church l. 2. c. 9. pag. 57. circa med. Also M. Parkes in his Apologie &c. vnder the title of Querulous motions &c. pag. 30. fine & pag. 31. initio sayth accordingly: Nether doe I see any sufficient reason, why those among vs whome singularitie in affection, and noueltie in faction haue denominated Puritās should not be distinguished by that Name &c. For in truth such new Names haue in all former ages for distinction sake bene attributed vnto all such, who desired new opynions, eyther deuyfed by them selues or others, contrarie to the receyued doctrine of the whole Church.

vsually) from the Innouatour him selfe. As euen in the Apostles times, the <sup>2</sup> Nicholaites, from Nicholas, the <sup>3</sup> Deacon, and after wardes the Manichees, Arius, Pelagians, &c. from Manes, Arius, Pelagius. As in like sort for later times, the Waldenses, Wykeliffites, Lutherans, from Waldo, Wykelisse, Luther, before euery of whom respectiue the said sectes were not knowne and discerned. In so much as M. D. Feild doubteth not to say: 4 Surely it is not to be denyed, but that the naming after the names of men it as in the time of the Primitive Church peculiar and proper to Heretickes and Schismatickes only. Our aduersaries are not yet abashed, against all experience of former times, to charge the Sea of Rome not as were the other ould heretickes charged, in some one or other only point, but with the greatest innouation and chāge that euer was imagined, both for continuance of time, multitude of Countries pretended to be seduced; and also for number and weight of Articles, and are yet vnable to name, so much as any one Pope since the Apostles tymes till Luther, from whose, either person, new inuented doctrine, or other like respect, any Sect then before not in being, did vpon such like occasion receiue their like answerable new imposed name. The Popes of all ages and their followers being most directly to the contrarie continually knowne and discerned, euen to this present, by one and the same honourable continued

tinued Name of *Catholicke*, a Name inserted by the holy Apostles in their Creed, to distinguish the true Church from the hereticall, and for such specially vrged by the <sup>c</sup> Fathers, and thereupon disliked by <sup>d</sup> Luther. In so much as Luther discerning the premises for true, and necessitie inforcing him (in regard of his owne separation from vs) so distinctly to name and speak of vs, as to be vnderstood; in which case also being maliciously vnwilling to afford vs our first long continued Name of *Catholicke*, and withall yet vnable to giue instance in any one or other Pope, from whose new inuented doctrine was euer at any time imposed vpon vs, any peculier Name (other then the foresaid name of *Catholicke*, yet to this present continued and appropriated to vs

<sup>c</sup> Cyril. Hiero-  
sol. in. *Cathech.* 13.  
sayth: Si iueris in a-  
liquam vrbe[m], non  
petas vbi sit Eccle-  
sia, vel domus Dei,  
nam etiam haeretici  
se dicunt habere do-  
mum Dei, & Eccle-  
siam: sed petas vbi  
sit Catholica Eccle-  
sia: id enim est pro-  
prium huius sancte  
Ecclesiae Matris  
omnium nostroru[m]:  
quasi dicat, si hoc  
by petas, nullus ha-

reticus suam Ecclesiam ostendet. And S. *Austine* l. contra Epist. Fundamenti cap. 4. selling how manie things held him in the bosome of the Church sayth, that am: n3 other things, Tenet postremo ipsum Catholicæ Nomen quod nõ sine causa inter tam multas hæreses, sic ista Ecclesia sola obtinuit, vt cum omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui vbi ad Catholicam conueuiatur ( Ecclesiam ) nullus hæreticorum vel Basilicam suam vel domum audeat ostendere. And S. *Aug. l. de vera religione c. 7. further sayth*: Tenenda est nobis Christiana religio; & eius Ecclesiae communicatio, quæ Catholica est & Catholica nominatur, non solum à suis, sed etiã ab omnib<sup>9</sup> inimicis. And *Pacianus in ep. ad Sympronianũ* sayth of the Name *Catholicke*, Certè non est ab homine mutuatũ &c. Catholicũ illud nec Marcionẽ, nec Appellẽ, nec Montanum sonat. And after wardes, Christianus mihi nom<sup>s</sup> est, Catholicus verò cognomen, illud me nuncupat, istud ostendit. d In the Synode holden at *Attenberge* betwene the Deuines of the *Paisgrau* of *Rhene*, and the Duke of *VVittenberg*, when the one partie objected a saying of Luther, the other partie vpõ perusall of the place and finding therein the word *Catholicke*, thereupon reiected the whole for counterfayte, saying thereof: *Ista verba ( viz. Catholice intellecta ) non sapiunt phrasim Lutheri*. See this in colloqu. *Altemberg.* in resp. ad Accus. corrupt. fol. 154. b. circa med. And againe there de *Hypoth.* fol. 353. b. paulõ post med. they further say: *Non est phrasim Lutheri quod aliquid Catholice intelligi debeat*. Which dislike of Luther to the word *Catholicke* is yet otherwyse so euident, that in the Apostoles Creed by him turned into Ducth, he thrust out the Word *Catholicke*, & instead thereof put in *Christian*. And of the lyke course obserued by the Lutherans, see in *M. Fulke* against the Rhemish Testament in Act. 11. sect. 4. fine fol. 205. a. initio, and see the name *Catholicke* yet further disliked by *Beza*, in præfat. Nou. Testam. 1605. dicat Principi Condienfi. And by *M. Iacob.* in his reasons taken out of Gods word &c. pag. 5. & 24. ante med. & 7. & 33. initio.

e See *M. Fox* Act. mon. pag. 613. ante med. where he calleth our aduersaries, *Protestantes* & our professors *Catholiques*. And *Sleydan* l. 7. fol. 96. b. post me. sayth: *Luther* & others differed onlie in opinion touching the Lords supper, which the *Catholiques* reioyced at, and therest much lamented. And see him lib. 10. initio. fol. 127. b. ante med. where he sayth: *The Catholiques* &c. and *M. Iacob*. in his Reasons taken out of Gods word &c. sayth of vs: *the Catholiques heretically do hould* &c. pag. 23. initio. And the *Diocesane Lord Bishops* must needs when they deale with vs, ioyne playnlie with the *Catholiques*, in their answere, yf they will maintayne themselves. pag. 73. fine. And see the name *Catholike* in lyke manner referred to vs, by him there pag. 5. prope initium & 24. post med. & 74. circa med. And *D. VVilkes* in his obedience or Ecclesiasticall vnion pag. 29. post med. sayth to the Puritans: By which meanes you make the *Catholiques* to bauke our Churches. And *Dresserus* (the Protestant wryter) in millenar. 6. pag. 214. sayth: *Ob Theologorum etiam dissidium ad Catholicos deficit Staphilus*. And see the lyke application to vs of the name *Catholike* by *D. Humfrey* in vita Iuelli, pag. 102. paulo post med. f *Great* *probabilitie* inferred vpon the aduersaries inferring thus of the name *Catholike*, by *S. Cyrill* and *Austine*, alledged next before in the margin at c. g Of the confessed continuance of our religion longe before *Luther* and the name *Papist*, see heretofore sect. 2. at k. \* *Of reproach and not of necessitie*. For the professors of our Religion were in being and knowne by the name of *Catholiques* manie confessed ages before the name of *Papist* was euer heard of; so as the same Name was deuised not for necessitie of distinction, as though the other Name of *Catholiques* was then not in being, or they not knowne thereby, but onlie in reproach, as the *Arianes*, in like manner, called the ancient Christians of their tymes *Homoussions*, and *Athanasians*. h For necessitie of distinction. To this end *M. VV. hitaker* in his answere to *M. Reynoldes* preface pag. 44. prope finem sayth. For distinction sake wee are inforced to vse the name of *Protestantes*. And of the subdiuision of *Protestants* into *Sacramentaries*, *Zuinglians*, *Caluinists* and *Lutherans*, inforced vpon lyke necessitie of distinction, and not of reproach, *Conradus Schlusielburge*, in his catal. haret. l. 23. & *Vlt. de Interemistis* pag. 866. circa med. sayth: Neque verò quando nostræ partis Theologi, aduersarios suos, *Zuinglianos*, *Caluinianos*, & *Sacramentarios* nomenclant

minant, id criminandi vel obtreſcandi ſtudio faciunt, vt nec verſa, quando ſe ſuæque ſententiæ Paraſtatas Lutheranos vocant &c. *Alſo Grauerus in his Abſurda Abſurdorum, &c. in præfat. b. 3. giueb reaſon of his partie being called Lutherans, ſaying: Fit hoc ſolùm idcirco vt diſtinguamur a Caluinianis & Pontificiis, à quibus communi nomine vel Chriſtianorum, vel Orthodoxorum, vel Catholicorum non poſſumus diſtingui: &c. ita hac ratione nos diſtinguimur à Caluinianis: &c. And Hoſpinian in hiſt. Sacram. part. altera, being throughout that his booke inforced to diſtinguiſh them by the ſeueral names of Lutherans, Caluiſtes, &c. for that otherwiſe he could not in many places be vnderſtood which company of them he meant, doth ( in his prolegomena prope finem ſet before his booke) giue his anſwerable reaſon thereof ſaying: Schiſmatica iſta Lutheranorum, Zuinglianorum & Caluiſtarum nomina horreo: tamen docendi cauſa illis nominibus in hac hiſtoria vtat.*

then new inuented and impoſed Names, of Proteſtants,

Lutherans, Zuinglians, Caluiſts, Sacramentaries &c. A-i See the name of gainſt our thus vrging or applying wherof, not only by Schluſſelburge their obiected inſance or example of the <sup>k</sup> Acephali is vt ſupra: by Chemnitius in his examē ther part. 2. pag. 92. 2

poſt med. by M. Hooker l. 5. of Eccleſiaſticall policie pag. 178. circa med. and by Szegedine in loc. comun. pag. 184. poſt med. and the Name Zuinglians vſed by Sleydan l. 8. fol. 107. b. ante med. by Bullinger in his *Fundamentum firmitatis* part. 1. pag. 5. and the name Caluiſtes vſed by Syr Edwin Sâdes in his relation of the Religion vſed in the weſt part of the world Q. 4. and V. 3. and the name Lutherans ibid. R. 4. and V. 3. and by Sleydan l. 12. fol. 157. a ante med. by M. Fox in Apoc. c. 12. pag. 352. ſine. by Chemnitius in his examen part. 1. pag. 143. a prope initium. by the Miniſters of Lincolne Dioceſe in their abridgment &c. pag. 45. ante med. & pag. 66. circa med. and by Peter Martyr in his Epistles annexed to his common places in Engliſh, pag. 137. and 139. a. and by Benediſt Morgenſterne, who in his Tract. de Eccleſia &c. often ſayth: *Nos Lutherani* &c. ſee him there in præfat. ante med. and in the ſaid booke pag. 156. ſine.

k M. Fulke in his confutation of purgatorie pag. 388. prope finem, to proue that a ſect or hereticall profeſſion may be publiſhed and followed without note of any knowne begynning, obiecteth ſaying: *There was an hereſie of them that were called Acephali, becauſe there was no head knowne of them.*

l Friuolous, in ſundry reſpectes: firſt M. Fulke miſtaketh the occaſion of their being ſo named: for they were ſo called, not as he imagineth, but of *Seuerus Acephalus*, Biſhop of Antioch, who was their head, & they were but a part of the Eutichians, whoſe head was Eutiches, wherof ſee Cōc. 2. Nicen. pag. 62. tom. 3. and Nicephorus l. 16. c. 27. & l. 18. c. 45. And ſee further of them the Proteſtant wryter Ioânes Pappus in Epitom. hiſt. Eccl. pag. 494. where he expreſly ſayth: *Acephali nominabantur, non quod primus erroris author ignoraretur, ſed quod &c.* And ſee M. Oliuer Ormerod in his picture of a Puritan printed An. 1605. in his Puritan-papiſme there pag. 12. in the margent at d. *Secondlie* though their firſt author could not be named,

med, yet is this no prooffe that their first beginning is not knowne, which beginning being though otherwise proued, the naming of the first author needeth not, for wee seeke but for the author thereby to know the beginning.

ther vsuall <sup>m</sup> recrimination to vs of our like inuented

<sup>m</sup> M. Fulke <sup>n</sup> Names of *Benedictines, Franciscans &c.* is most euidently as answer to a counterfayte Catholicke pag. 65. In cleere solution of this obiection M. D. Feild of the Church 1.2.c.9. pag.58. prope initium sayth: *VVe must obserue that they which profess the faith of Christ haue bene somtymes in these latter ages of the Church called after the speciall names of such men as were the authors, beginners and deuysers of such courses of Monasticall profession: they made choyse to follow, as Benedictines & such lyke.* So heere acknowledge the beginning or inuouation hereby pretended to haue bene not in matter of fayth, but in the rules and order of religious life. As also in lyke manner in his other wordes there next ensuing he likewise preuēteth our aduerfaries vsuall mistaken obiection of the Scholistes and Thomistes, affirming their differences to haue bene in the controuersies of religion not yet determined by consent of the Vniuersall Church. And for so much as these very examples of names thus imposed be arguments and testimonies of a then new beginning, and doe therein make against our aduerfaries: in so much as M. D. Feild vbi supra pag.59. initio. sayth in excuse of the name Lutherans: *Neither was it possible that so great an alteration &c. should be effected and not carrie some remembrance of them by whome it was procured: at what great want now are our aduerfaries, who charge the Roman Church with the greatest alteration before Luthers tyme that euer was, &c. cannot yet find so much as any discouerie, steppe or note thereof, by any then new deuised or imposed name?* <sup>n</sup> Hierem.35.2.5.6. <sup>o</sup> Numb. 6.2.5.13. <sup>p</sup> Of S. Benedict, see M. Hammers Chronicle annexed to his translation of Eusebius. <sup>q</sup> Of S. Francis see Pantaleo in his Chronographia &c. pag.98. initio. <sup>r</sup> See

as most cleerly rather establiſh and illuſtrate our very aſſertion to that point of the matter, concerning change or innouation, which is now properly vrged and in queſtion. Vpon which premiſſes it doth in our opinion moſt euidently follow, that for ſo much as all ſuch foreſaid publique change of profeſſion in doctrine, brought euermore vſually with it a change of Name, the which change of Name hath in all ages before Luther bene wanting in the foreſaid exāples of Rome; that therefore before Luthers time the Church of Rome neuer chāged. A thing ſo euidently true, that our aduerſarie *M. Bunny* (though vſing all warines to acknowledg or vtter more then of neceſſitie he muſt) confeſſeth (yet as inforced) and ſaith of the whole time ſince the Apoſtles to this preſent, that *the Church of Rome hath euer continued after a ſort in profeſſion of the faith, ſince the time that by the Apoſtles it was deliuered to the &c. & hath alſo in ſome manner preſerued & hitherto mantayned both the VVord and Sacraments that Chriſt himſelfe did leaue vnto vs; which ſuerly (ſaith he) is a very ſpeciall bleſſing of God, & an euident & worke of the holy Ghoſt &c.*

See *M. Bunny* in his treatiſe tending to pacificatio ſect. 14. circa med. pag. 89.

To make good *M. Bunies* wordes of the euident worke of the holy ghoſt in preſeruatiō of the *Romā Sea*, the ſame hath appeared manie wayes extraordinarie and admirable. As firſt in that the other foure Patriarchall Seas are noted and knowne to haue bene peſtered euery one of them with confeſſed Archeretickes or inuētors of

## VII.

new doctrines, againſt ſome principall article of our Chriſtian fayth: as at *Antioch*, *Paulus Samofetanus*, at *Hieruſalem*, *Ioannes and Arſenius*: at *Alexandria*, *Dioſcorus*: at *Conſtantiнопole*, *Macedonius* and *Neflorius*: onlie the Sea of Rome hath bene preſerued free from all ſuch knowne note or touch. For how ſoeuer our aduerſaries doe pretend ſome one or other Pope to haue had his priuate errour, yet to charge any Pope with being an Archereticke, as beforſayd, they haue not any colour. Secondlie in that the Cities of all the other Patriarchall Seas, and the Biſhops belonging to them; now are, and of longe haue bene oppreſſed with infidells, and their ſucceſſion is eyther none, or but inglorious: whereas God hath yet hitherto diſpoſed otherwiſe of the City and Sea of Rome. Thirdlie in the example of ſo manie great Chriſtian Kingdomes and contries, in *Aſia*, *Africke* and *Europe*, which forſaking the Communion of this Sea became not long afterwards barbarous & ſubject to Infidells, accordinglie as it is foretould of the true Churches prerogatiue, the natiō & kingdom that will not ſerue thee ſhall periſh, and thoſe nations ſhall be vtterlie deſtroyed. *Eſay* 60. 12. Fourthlie in that this is the onlie Sea or Church which is confeſſed by our aduerſaries to haue continued knowne & viſible for theſe laſt thouſand or 1300. yeares: whereof ſee heretofore ſect. 2. initio at k. l. & ſect. 3. initio in the margin at c. & heraf. tract. 2. c. 2. ſect. 7. ſine at 3. 4. 5. 6. &c. couēting alſo to the Chriſtiā fayth during

ring all that tyme, by it legates and preachers to manie cōfessed Nations & Kingdomes of the Gentills, agreeable to the predictions of the Prophets in that behalfe (whereof see hereafter tract. 2. c. 1. sect. 4. initio) in the margent at \*. *Eysible* in that this Sea hath bene persecuted by the contrarie factions of so manie Christian Princes by the very Citizens and Cardinalls of Rome, by the Schismes, factions and wicked lyues of the Popes themselues, by the implacable hatred and contradiction of so manie cōfessed heresies and hereticke of euery age, conspyring all of them (howsoeuer deuyded otherwyse among themselues) to maligne & impugne this Sea, as the principall obiekt of their daylie continued malice: So as *hel gates* may be sayd to haue assailed her, and yet *not preuayled*. Matth. 16. 18. Vpon consideration but duellie had of all hereticke, though deuided among themselues, yet ioyning so together in malice against the Roman Sea, how can that out-faced opynion of our aduersaries be possible true, which *M. D. Dowham* in his treatise concerning Antichrist l. 2. pag. 22. ante med. delyuereth, saying: *VVe should Antichrist to be the whole body of Hereticke in the last age of the world &c. the head of which body is the Papacie.* The Pope to be their head, & yet he euer against them all, & they all euer against hym, is yt possible?

VII.

And thus much briefly whether that the Roman Church professing the right faith in the Apostles tyme, hath at any tyme euer altered or changed the same. Against our foresaid discourse wherof, grounded vpon leuerall truthes, cōfessed all of the cue by our very aduersaries, if any boulder forehead shall willfully oppose it selfe, and shall without other answer or respect had to that which his learned Brethren haue heretofore cōfessed, and we otherwise proued, leape ouer all the foresaid proofes and ages, iumping *per saltum* vp to the Apostles, and then tell vs, \* that howsoeuer we proue from Histories and Fathers or other testimonie of their owne writers concerning euery of the ages since the Apostles tymes, yet the Scriptures themselues are (in his ¶ opinion) contrarie in many points to that faith which the Roman Church now professeth, and that therein therefore the hath changed the faith which was first to her deliuered. Besides that this is a moue needie and miserable begging of the thing in question, against which we do vehemently contest (as being more then perswaded that our aduersaries cannot truly alledge from the first of *Genesis* to the last of the *Reuelati-*

\* So *M. VVhitaker* l. 7. contra *Dueræum* pag. 478. ante med. sayth: *Nobis sufficit ex Pontificiorum dogmatum & Scripturarū collatione discrimen & dissimilitudinē agnoscere, Historicis liberum relinquimus scribere quid velint.*

¶ Hereof see hereafter tract. 2. c. 1. sect. 1. initio in the marg. at p. q.

ons, so much as any one text of the Scripture which make with them and against vs:) Let that man and all other of his mind yet also further consider, that for so much as the sacred Scriptures themselves doe (as before)\* affirme that the Churches true Pastours must euer more continue and withstand all innouatio of false doctrine, euen with open reprehension, the answerable performance whereof in particular, being matter of fact, can be to vs at this day no otherwise made knowne, then vpon the credit of human testimonie commended to vs by <sup>u</sup> histories; the force of which testimony our very aduersaries \* acknowledg, that therefore the same Scriptures doe therein most euidently perforce reduce them to this foresaid tryall by Histories and Fathers: Whereto if they stand, their ouerthrow (they see) is certaine, and in refusing the same, their flight is shamefull. As for the further extremest bouldnes of such, who discerning themselves vnable to charg the Church of Rome with innouation or change in faith, and are yet (rather then they will yield) neuerthelesse resolu'd not to acknowledg the <sup>u</sup> Roman Church to be a true Church, though it were true, that she had not changed any thing in religion, we passe the same ouer, as being most absurde, and much more worthy of contempt then answer.

### THAT

strength of mans authoritie is affirmatiue such, that the weightiest affaires in the world depend thereupon. And *ibid.* pag. 116. ante med. What soeuer we beleeue concerning saluation by Chryst, although the Scripture be therein the ground of our beleeve; yet is mans authoritie the key that openeth the dore &c. the Scripture could not teach vs these things vnlesse wee beleeued men &c. And *ibid.* l. 1. pag. 86. ante med. Of things necessarie the verie chiefest is to know, what bookes wee are bound to esteeme holy, which point is confessed impossible for the Scripture it selfe to teach: And l. 2. sect. 4. pag. 102. fine. For yf any one booke of Scripture did giue testimonie to all; yet still that Scripture which giueth credit to the rest would requyre an other Scripture to giue credit vnto yt. Neyther could wee euer come to any pause wheron to rest our assurance, vnlesse besides Scripture there were some thing which might assure vs. &c. Vpon which ground l. 3. sect. 8. pag. 146. fine he sayeth: Wee all know that the first outward motiue leading men so to esteeme of the Scripture is the authoritie of Gods Church. And M. <sup>V</sup>hitak. adu. Staplet. l. 2. c. 4. pag. 298. post med. sayeth: Non nego traditionem Ecclesiasticam esse argumentum quo argui & conuinci possit, qui libri sunt Canonici, qui non. (and *ibid.* pag. 300. ante med.) hoc semper

See heretofore  
traff. 1. sect. 8. sub 2.  
at n.o. & hereafter  
traff. 2. c. 2. sect. 1.  
prope initium at 2.  
a. b. c. d. e.

u M. Whitaker  
contra Duram. l. 7  
pag. 472. sayeth:  
Quicquid de Ec-  
clesiæ propaga-  
tione, amplitudine,  
gloria veteres Pro-  
phetæ prædixerunt  
id perfectum esse,  
historia luculentis-  
simè testatur: ita  
vaticiniis Prophe-  
tarum, Ecclesiasti-  
cam historiam suf-  
fragari nulla con-  
trouersia est.

\* M. Hooker in  
his Ecclesiasticall po-  
licie l. 2. pag. 115. in-  
itio sayeth: The

semper dixi, sensique, & vide ib. l. i. pag. 25. ante med. and in his booke against M. VVil-  
liam Reynoldes pag. 44. circa med. In so much as the Protestant author of the treatise  
of the Scripture and the Church, so greatlie commended by Bullinger in his Preface be-  
fore that booke, doth (after the English translation thereof cap. 15. pag. 72.) say: Wee could  
not belieue the ghospell, were it not, that the Church taught vs and witnessed that  
this doctrine was deliuered by the Apostles. And see further there cap. 19. pag. 74. &  
75.

¶ Ioannes Regius in libro Apologetico &c. pag. 192. post med. & 193.  
being vrged to shew wherein the Roman Church changed her fayth, and not able  
to giue any one particuler example thereof, betaketh himselfe to this extreamest  
bouldnes, answearing pag. 193. post med. Sed denique licet verum esset, Romanam Ec-  
clesiam in sua religionemihil mutasse, an propterea mox sequetur eam esse veram Ecclesiam?  
Non opinor. In defence whereof he is not ashamed to alledge sundry impertinent  
reasons ynworthie of rehearfall.

THAT





THAT  
VV H E R A S  
PROTESTANTS FAILE  
IN ALL KNOWNE EX-  
AMPLE OF ANY CHANGE,

their pretence of onely Scripture to the contrary  
is friuolous and idle.

SECT. X.

**A**ND for the further satisfaction of those who are sinisterly seduced with surmyse of so great pretended change in the Roman Church, not so much by direct course of any one knowne particuler example to be thereof giuen since the Apostles times, as by a kind of retrograde circulation, inuoluing or rather deluding their vnderstanding in generall, to wayue all testimonie of the Fathers, and take for graunted, that the Roman Church is departed from the integritie of that professed truth which our aduersaries themselues conceyue to be contained in the Scriptures: Albeit that the cloude or mist which herein so intangleth their Iudgments

Ii

be

\* See heretofore tract. 1. sect. 9. sub. 6. fine. att. u. \* & sub. 4. through-out.

be sufficiently both discovered and dispersed by that which hath bene \* heertofore abundantly alledged in that behalfe; We will yet further offer to all indifferency of Iudgment, whether that their thus condemning of the Roman Church vnder this their foresaid pretence of only Scripture, be not a presumption (of all others most in them) absurde, preposterous, and vnworthy; and that for sundry other manifest and important reasons, then are as yet hitherto touched.

I.

As *first* in that themselues haue receaved from and vpon the credit of the Roman Church those very Scriptures, safe and incorrupt, whereby they now labour to condemne the Roman Church. *Secondly*, in that their thus pretending of only Scripture, hath bene, and yet is the comon practice or deceipt of almost all Nouellists who haue euermore in all ages vsed this as their last and onely refuge wherby to continue their contēions, and to exempt them selues from all other finall iudgment whatsoeuer. *Thirdly*, in that themselues who make this pretence of only Scripture, cannot as yet agree which is Scripture, neither can they determine by onely Scripture which Bookes thereof be Sacred, and which not, many and not the meanest of them hauing, by reason of this their so great incertainty, denyed yet to this present, sundry confessed parts of Scripture. *Fourthly*, in that concerning those Bookes

<sup>a</sup> See heretofore tract. 1. sect. 8. sub. 3. at o. q. and herafter tract. 2. c. 1. prope initium at o.

<sup>b</sup> See Heretofore tract. 1. sect. 8. at k. 1. & tract. 1. sect. 8. subd. 3. at n. p.

of Scripture which are by them receiued and agreed vpon, they do yet wholly & importantly differ in their translating thereof. *Fifthly*, in that they do also yet further differ vpon the sense of those Scriptures, whose translation is agreed vpon. To giue severall prooffe as now of euery of these vndertake partes. *Concerning the first*, the assertion thereof is manifest, in that it is euident and confessed, aswell, that the Church of Protestants continued <sup>a</sup> *inuisible* at the least for the 1000. yeares last before Luther, as also that our Catholicke Popish Church hath <sup>b</sup> *preuailed during all that time &c.* which admitted

mitted, proueth that it was only our Church which during all those seuerall ages successiuey preserved the Scriptures, and from which Protestants haue receiued them safe and incorrupt: An euident and important truth specially acknowledged by <sup>c</sup> M.D. Doue, M. \* Whittaker, and † Martin Luther, and much insisted vpon by ‡ Tertullian.

## I I

As concerning the second (omitting the sundry examples giuen by \* Vadian of many heresies for which the Scriptures are by him alledged to be plaine and literall) it is made more then euident by example of all former times, in which hereticks haue euermore vsed this pretence of only Scripture, as their chiefe refuge wherby to exempt the selues from all authoritie and iudgment. Thus it is obserued by <sup>d</sup> Tertullian, <sup>e</sup> Hierome, <sup>f</sup> Vincentius <sup>g</sup> Lyrinensis, & <sup>h</sup> S. Austine, concerning the heresies of their seuerall times. And who so blind as seeth not this to be

<sup>c</sup> M. Doue in his *persuasion to English Recusantes* &c. pag. 13. *fine sayth*: Wee should the Creed of the Apostles, of Athanasius, of Nyce, of Ephesus, of Constantinople, and the same Byble which wee receyued from them.

*VVhitak. l. de Eccles. &c. pag. 369. ante med. sayth*: cum Scripturam &

tymes

Baptismum &c. habent Papistæ, atque hæc ad nos ab illis deuenerunt. &c.

\* Luther contra Anabaptistas: See his saying alledged hereafter tract. 2. c. 3. sect. 11. at y. § Tertul. *de præscript. cap. 19. sayth*: Non ad Scripturas prouocandum est, nec in his constituendum certamen &c. Ordo rerum desiderabat illud prius proponi, quod nunc solum disputandum est: Quibus competat fides ipsa, cuius sint Scripturæ, à quo, per quos, & quando, & quibus sit tradita disciplina &c.

\* Vadian Aphorism. de Euchar. &c. l. 4. fol. 115. b. & 116. a. b. & 117. a. b. & 118. a. b. & 119. a. b. &c., alledged these examples particularly and at large. d. See Tertullians wordes alledged next hereafter tract. 2. c. 1. sect. 1. initio at \*.

e See Hieroms wordes alledged ibid. at \*. f See Vincentius his wordes alledged hereafter tract. 2. c. 2. sect. 7. fine. at 11. g Austine *contra Maximum Arian. Episc. l. 1. initio induceth the heretickes saying then to Catholickes (as Protestants doe now)*: Si quid de diuinis Scripturis protuleris, quod commune est cum omnibus, necesse est vt audiamus: Hæ verò voces quæ extra Scripturam sunt, nullo casu à nobis suscipiuntur: Cum ipse dominus moneat nos & dicat, Sine causa colunt me, docentes mandata & præcepta hominum. And againe ib. *vers. fin. libri, the Hereticke further saith*: Oro & opto discipulus esse diuinarum Scripturarum (&c.) Si affirmaueris de diuinis Scripturis, si alicubi scripti lectionem protuleris, nos diuinarum Scripturarum optamus inueniri discipuli.

times? Thus M.<sup>h</sup> Cartwright auoydeth the Protestants arguments: in this sort is Beza \* himselve noted to euade: thus <sup>†</sup> the Brownistes labour to throwd themselves: thus do the § Anabaptistes seeke to escape: And

<sup>h</sup> See this at large thus also doth Socinus giue the slip in defence of his discouered, against error

M. Cartwright and the Puritans, by M. Bancroft in his Suruey &c. his 27. Chapter being wholly of this argument, and intituled, Their dealing with the Fathers. And see M. Cartwrights sayings alledged next hereafter tract. 2. c. 1. sect. 1. q. And M. Cartwright in his second reply part. 1. pag. 509. paulo post med. auoydeth in lyke sort the authoritie of the Nycene Council saying: Wee haue good cause to hould for suspect, whatsoener eyther in gouernment or doctrine these tymes left vnto vs not confirmed by substantiall proofes out of the Word (&c.) this appeareth in the first Councell of Nice, where the most of errors decreed vpon &c. besides the vngodlie custome which may appeare to haue occupied almost all the Churches, touching the forbidding of the second Marriage of Ministers before that Councell. And ibid. pag. 484. post med. he further sayth of the Nycene Councell: Touching the perfect vnitie of substance of our Sauour Chryst with God the Father, it giuing sentence vpon the infallible word of God, is worthilie to be reuerenced: But yf the Doctors will haue their soundnes in that point to authorize the rest (&c.) it is that which wee can by noe meanes assent vnto. And that it may appeare how iustly wee call this Canon of the Coucell (touching the Metropolitane) vnto the touchstone of the Word of God; let it be considered &c. In the same Councell appeareth that to those chosen to the ministry vnmarried, it was not lawfull to take any wyfe afterwards: &c. Paphnutius sheweth that not onlie this was before that Councell, but was an auncient tradition of the Church, in which both himselve and the whole Councell rested &c. yf the auncient tradition of the Church cannot authorize this, neyther can auncient custome authorize the other.

\* M. Bancroft in his Suruey &c. pag. 219. fine sayth: Heare how Beza discreditheth himselve saying: Yf any shall oppose against my exposition the authoritie of certayne of the auncient Fathers, ad Verbum Dei prouoco, I doe appeale to the word. ¶ Hereupon M. Bancroft inferreth saying: How cranke is Beza with the auncient Fathers.

† The Brownistes of Amsterdam in their Apologie printed 1604. pag. 103. say to M. Bilsons allegations from the Fathers: Let M. Bilson with these Doctors know, what vnlesse they can approue by the word of God their Prelacie (&c.) all the colour they bring out of former tymes and wyters, is of no moment in this case. And see further there pag. 4. post med. & 98. fine. and especially pag. 99. & 100. where in colour of this their escape from the Fathers, they doe alledge, against the Protestants, the common wrested saying of S. Austine against Maximinus, and of sundry other Fathers, which the Protestants to the very same purpose abusyuelie vrge against vs.

§ M. Hooker in his Ecclesiastical policie in the preface pag. 38. circa med. sayth of the Anabaptistes, The booke of God they for the most part so admired, that other disputation against their opynions, then only by allegation of Scripture, they would not heare,

i Socinus

errour against the Diuinitie of Christ, saying to his Protestant aduersarie Volanus: Quid attinet &c. <sup>i</sup> To what purpose should I answer that which thou borrowest from the Papistes &c. especially where thou opposest to vs the perpetuall consent of the Church? Very excellently doubtlesse in this behalfe hath Hosius (the Papist) discoursed against you, wounding you with your owne sword. And therefore you are noe lesse false in vrging against vs the Churches perpetuall consent, then are the Papistes in their vrging thereof both against you and vs. And againe he further answereth Volanus, saying to him: <sup>k</sup> Wee propound to vs in this question (concerning the Diuinitie of Christ) none for Maister or interpreter, but only the holy Ghost. (*&c.*) we do not thinke that we are to stand to the iudgment of any mē though neuer so learned; of any Councells, though in shew neuer so holy, and lawfully assembled; of any Visible Church though neuer so perfect and Vniuersall: euen Volanus him selfe disputing against the Iesuites is inforced to reiect the examples, sayings, and deedes of Athanasius, Hierome, Austine, Theodoret, and other Fathers, whose authoritie he now opposeth against vs as sacred. Thus much haue I thought good to remember, that Volanus may receiue answer from himselfe, when he so often inforceth against vs the authoritie of learned men and consent of the Church. In so much as a certaine English Protestant writer reproveth herein his other Protestant brother, saying to him: <sup>l</sup> Where you say, we must build our sayth on the word of sayth, tying vs to Scripture onely, you giue iust occasion to thinke that you neyther haue the ancient Fathers of Christs Church, nor their sonnes succeeding them, agreeing with you in this point, which implyeth a defence of some strange paradox. &c. This kind of tergieruation vnder pretence of only Scripture is and hath bene so infinitely tedious to Protestants them selues, and so euidently the only meanes wherby to vphould all their dissentions yet dayly renewing and vprising, that euen <sup>m</sup> Beza him selfe and sundry <sup>n</sup> others, haue therefore now at last abandoned

<sup>i</sup> Socinus in lib. de Christi natura cōtra Volanū pag. 2.

<sup>k</sup> Socinus ibid. pag. 222.

The author of the treatise intituled: A brieue answer to certayne objections against the descensio of Chryst into Hell, printed at Oxford by Ioseph Barnes pag. 1. post med. <sup>m</sup> M.

Hooker in his preface to his bookes of Ecclesiasticall policie sect. 6. pag. 28. fine & 29. initio saith: <sup>m</sup> M.

Beza in his last book but one, professeth himselfe to be now wearie of such combats and encoūters, whether by word or wryting, in so much as he fyndeth that cōtrouerſies are thereby made but brawles, and therefore witherth, that in some comon lawe the full assemblee of Churches all these

stryfes may be at once decyded. And Beza himselfe in his first Preface to his booke, intituled, Ad Acta colloquii Montisbelgardensis (*&c.*) responſio, part. 2. pag. 2. sayth: Hæc omnia verè Doctorum & Orthodoxorū omnium Theologorum, ac præsertim li-

beræ, sanctæ, ac legitimæ Synodi iudicii (si quando Dominus illam conceſſerit) ſummiſſa ſunto.

*n* M. Hooker in his ſaid preface ſect. 6. pag. 26. ſayth: What ſucceſſe God may giue to any ſuch kynd of conference or diſputation, wee cannot tell, but wee are right ſure of this, that Nature, Scripture, &c. Experience haue all taught the world to ſeek for the ending of contentions by ſubmitting it ſelſe vnto ſome iudiciall and definitiue ſentence, wherunto neyther part that contendeth may, vnder any pretence, reſuſe to ſtand. And *ibid.* pag. 28. ante med. he further ſayth: The will of God is to haue them doe vy whatſoeuer the ſentence of iudiciall and finall deciſion ſhall determine, yea though it ſeeme in their priuate opynion to ſwarue vtterlie from that which is right. &c. And that without this it is almoſt impoſſible wee ſhould auoyd conſuſion or euer hope to attayne peace. See further the lyke aſſertions of M. Doctour Couel in his examination, &c. pag. 2. 3. 4. & 5. and of M. Biſſon in his perpetuall gouernement &c. pag. 370. 372. 374.

*o* Aug. tom. 7. contra Creſconium l. 1. c. 33. ſayth: The veritie of the Scriptures is houlden of vs vyhen yvee do that which pleaſeth the vniuerſall Church, which the authoritie of the ſame Scripture commendeth. And preſentlie after ward he further ſayth: Becauſe the holie Scriptures cannot dyceyue vy whoſoeuer feareth to be

the ſame, betaking and ſubmitting them ſelues to the finall definitiue ſentence of externall Iudgment; according to the whollſome *o* admonitions of the Fathers giuen in that behalfe. In ſo much as M. Sutcliffe pronounceth a full diſclayme herin, ſaying: \* It is falſe that we will admit noe iudge but Scriptures; for we appeale ſtill to a lawfull generall Councell. &c.

### III.

*As concerning the third, that Proteſtants are not able to determine by Scripture which is Scripture, is in it ſelſe euident, & by them ſelues confeſſed. To this end ſayth M. Hooker: P Of thinges neceſſarie, the verie chiefeſt is to know what bookes we are bound to eſteeme holy, which point is confeſſed impoſſible for the Scripture it ſelſe to teach, whereof he giueth a verie ſenſible & demonſtratiō. In like manner doth M. Whitaker acknowledg that the queſtion concerning the Canonickall*

deceyued in the obſcuritie of this queſtion, let him therof aſke counſell at that Church, which the holie Scripture vwithout any ambiguitie pointeth vnto.

\* M. Sutcliffe in his reuiue and examination of M. Kelliſons Suruey printed 1606. pag. 42. initio. and in his next wordes immediately there following he further ſayth: In the meane tyme wee content our ſelues with National Councels and their determinations. And *ibid.* pag. 102. ſine he further ſayth: Priuate men do ſubmit themſelues to the determination of a free generall Councell, and in the meane while to their National Churches *p* M. Hooker in his firſt booke of Eccleſiaſtical pollicie ſect. 14. pag. 86. ante med. *q* M. Hooker *ibid.* l. 2. ſect. 4. pag. 102. ſine ſayth: It is not the word of God which doth or poſſible can aſſure vs that wee

do well

do well to thinke yt his word, for if any one booke of Scripture did giue testimonie of all, yet still that Scripture which giueth credit to the rest, would requyre an other Scripture to giue credit vnto yt. Neyther could wee come vnto any pause wherēon it rest, vnles besides Scripture there were some thing which might assure vs &c. *Vt hi hēc acknowledgeth to be the authoritie of Godes Church, l. 3. sect. 8. pag. 146. fine. & l. 2. sect. 7. pag. 116. ante med.*

nonicall Scriptures is to vs determined, nor by *testimonie of the spirit*, the which (sayth M. Whitaker) *being priuate and secret is vsfit to teach and resell others*; but (as he coniecteth) *by the Ecclesiasticall tradition: An argument* (sayth he) *wherby may be argued and conuinced, what bookes be Canonically & what be not.* In so much as the Protestant author of the *Treatise of the Authoritie of the Scripture and the Church*, which Bullinger so greatly commendeth, doubteth not to say agreeably with \* S. Austine and \* Tertullian: *Y VVe could not belieue the gospell were it not that the Church taught vs, and witnessed that this doctrine was deliuered by the Apostles: The reason wherof is euident.* For wheras presently after the Apostles times many *2 forged writings* were falsly pretended vnder their names; how could it in this incertayntie be determined (otherwise then by tradition frō the Church) which were the Apostles true writings, which not? Now as concerning the sundry partes of Scripture which not few, but many learned Protestants do reiect through their neglect of the Churches tradition, the examples therof are many, and not to be de-

Whitaker  
aduersus Stapletonum l. 2. c. 6. pag. 270. prope initium & pag. 357. prope initium. See M. Hooker in his Ecclesiasticall policie l. 3. sect. 8 pag. 147. circa med. agreeing herein with M. Whitaker.

Whitaker  
aduersus Stapletonum l. 2. c. 4. pag. 300. ante med. & pag. 298. post med. And see him pag. 14. paulo ante med. and pag. 25. ante med. And in his booke against M. Willia Reynolds. pag. 44. circa med.

This Treatise was translated out of latin into English by Iohn Tomkins and printed 1599.

Bullinger in his preface set before the same booke. *Austine tom. 6. contra epistol. Fundam. c. 5. sayth: Ego vero Euangelio non crederem, nisi me Catholica Ecclesia commoueret authoritas. (Auda lile f. er.) Actibus Apostolorum necesse est me credere, si credo Euangelio, quoniam vtramque Scripturam similiter mihi comendat authoritas. This first saying of S. Austine is so pregnant, that Zuinglius tom. 1. fol. 135. a. ante med. sayth therof: Hic aequitate vestram imploro; vt libere dicatis, an non hoc Augustini dictum videatur a quo esse audacius, aut imprudentius excedisse.*

Tertul. l. 1. de prescr. c. 6. sayth: *Quid praedicauerint Apostoli, quid illis Christus reuelauerit, & hic praescribam, non aliter probari debere, nisi per easdem Ecclesias quas ipsi condiderunt.* In the forsayd English treatise (commended so by Bullinger) cap. 15. pag. 72. & cap. 16.

pag. 74. & 75. <sup>z</sup> Of these forged writings see Aug. cont. aduerf. leg. & proph. l. 1. c. 10. and Euseb. hist. l. 6. c. 10. & l. 3. c. 3. & l. 3. c. 19. and 2. Thessal. 2. 2. and see the Protestant wyter Hamelmannus de tradit. Apostolicis &c. primæ partis l. 1. col. 253. line. 10. & col. 255. line 43.

<sup>a</sup> See this more nyed: As namely the <sup>a</sup> second Epistle of Peter, the second & third fullie hereafter of Iohn, the Epistle to the Hebrues, the Epistle of Iames, the Epistle tract. 2. c. 2. sect. 10. of Iude, and the Apocalyps: all which are condemned for A-subdiuif. 2. at o. P. pocryphall, as not hauing sufficient testimonie of their authoritie, &c. q. r. s. t. u.

<sup>\*</sup> Osianders therefore that nothing in controuersie may be proued out of these reprehensions are bookes.

mentioned by Luther in colloqu. mensal. Germ. fol.

245.

<sup>b</sup> Hereafter

tract. 2. c. 2. sect. 10.

subdiuifion 2. at <sup>\*</sup>

next after u. and

Keckermannus in

System. SS. Theo-

log. l. 1. pag. 188. cir-

ca med. sayth. Lu-

theri versio Germa-

nic. in Vet. Test. præ-

sertimin Iob & Pro-

phetis, nauos suos

babet non exiguos.

And see sundry e-

xamples of Luthers

mistranslating al-

ledged hereafter

tract. 2. c. 2. sect. 10.

subdiuifion 2. at <sup>t</sup>

next after u.

<sup>c</sup> See Zuin-

glus vbi supra fol.

388. b. circa med.

& 389. And see hereafter tract. 2. c. 3. sect. 9. subdiuifion 3. in the

discourse of Zuinglius life in the margent at t. how Zuinglius instead of, *This is*

*my body*, translated, *This signifieth my body*

<sup>\*</sup> Hospinianus in histor. Sa-

cramentar. parte altera fol. 183. b. fine.

<sup>d</sup> Lauater. in histor. Sacrament.

pag. 32. <sup>e</sup> Beza in respons. ad defens. & respō. Castal. sayth therof: *Est in*

*multis impia* & *a Spiritus sancti sententia prorsus discrepans.*

### IIII.

As touching the fourth, which concerneth the Protestants disagreeing translations of such Scriptures as are by the agreed vpo to be Scripture; to omit particulers whose recitall would be infinite, and to touch this point but generally onely, the translation of the new Testament by Luther, is condemned by Andraas <sup>\*</sup> Osiander, and also by Zuinglius in his wor des <sup>b</sup> hereafter recited. And in like manner doth Luther reiect the translations of the Zuinglians, tearming the in matter of Diuinitie <sup>c</sup> sooles, asses, Antichristes, deceyuers, and of aselike vnderstanding. In so much that when Froscheuerus, the Zuinglian printer of Zurich, sent him a Bible translated by the Deuines there, Luther would not receiue the same, but seding it backe, reiected it, as witnesse the Protestat writers <sup>\*</sup> Hopinarius and <sup>d</sup> Lauaterus. The translation set forth by Ocolapadius & the Deuynes of Basile is reproued by Bez. <sup>a</sup>, who affirmeth, that <sup>e</sup> the Basile translation is in many places wicked, and altogether differing from the mind of the holy Ghost. The translation of Castalio (which D. Humfrey affirmeth to be <sup>f</sup> most thoroughly conferred, examined and polished, and

and which, as *Conradus Gesnerus* sayth, & doth far surpasse all the translations of all men hitherto set forth, in like commendation wherof other <sup>h</sup> Protestant writers do agree is (newerthelesse) condemned by *Beza*, as being <sup>1</sup> sacrilegious, wicked, and Ethnicall. As concerning *Caluins* translation, that learned Protestant writer *Carolus Molinæus* saith therof: <sup>k</sup> *Calum* in his harmonie maketh the text of the gospell to leape vp and downe: he vseth violence to the letter of the gospell, and besides this addeth to the text. As touching *Beza's* translation (to omitt the dislyke had therof by *Seluecerus* the German Protestant of the Vniuersity of *Iena*) the forelayd *Molinæus* saith of him, <sup>l</sup> *De facto mutat textum*, he actually changeth the text, and giueth further sundry instances of his corruptions: as also <sup>m</sup> *Castalio* that <sup>n</sup> learned Calvinist and most skilfull in the tongues reprehendeth *Beza* in a whole booke of this matter, and sayth, that to note all his errors in translation, <sup>o</sup> would require a great volume. All which confirmeth your

*Gesnerus* in Biblioth. Sebastian. *Castal.* sayth of him: Vertit Biblia ita diligenter, ac summa fide ad Hæbraicā & Græcā exemplaria &c. vt omnes omnium versiones hæctenus editas longo post se interuallo reliquisse videatur.

<sup>h</sup> *Federicus Purius* sayth. Quid de Castalionis translatione dicam? An non hic omnes Interpretes quicunque libros Sacros

in latina conuerterunt, ita vicit, vt soli ipsi primæ meritò deferri debeant? &c. See these wordes in *Sebast. Castal.* defens. pag. penult. being pag. 236.

<sup>i</sup> See *Beza* in Test. 1556. in præfat. & in Annot. in Mat. 3. & in 1. Cor. 1. & Mat. 4. & Luc. 2. & in Act. 8. &c. 10. In so much as *Castalio* wrote a speciall treatise in defence of his owne translation, complayning there in his preface, and saying: *Nostrian Bibliorum, tum latinam, tum Gallicam translationem quidam, non solum vt indoctam, sed etiam vt impiam, & multis in locis à diuina Spiritus sancti sententia discrepantem explodunt.*

<sup>k</sup> *Molinæus* in sua translat. Testam. noui part. 12. fol. 110. sayth: *Caluinus* in sua harmonia textum Euangelicum desultare facit sursum versum, vt res ipsa indicat vim infert litteræ Euangelicæ, & illam multis in locis transponit, & insuper addit litteræ.

<sup>l</sup> *Molinæus* in Testam. part. 20. 30. 40. 64. 65. 66. 74. 99. sayth of him: *Theodorus Beza* Matth. 10. vers. 10. & Luc. 9. 3. de facto mutat textum, vt bos ita conciliet &c. and see him further part. 8. 13. 14. 21. 23.

<sup>m</sup> *Castalio* in defens. suarum translationum pag. 183. 184. 187. 188. 190. &c.

<sup>n</sup> *Osiander* in epitom. histor. Eccles. centur. 16. pag. 753. initio calleth him, *Sebastianus Castalio Vir apprime doctus, Calvinista tamen, linguarum peritissimus &c.*

<sup>o</sup> *Castalio* in defens. traslat. pag. 170. prope finem sayth: Annotabo autem non omnes eius errores, nam opus esset nimis magno libro &c. And *M. D. Doue* in his perswasion to English Rectifantes &c. pag. 16. circa med.

sayth lyke wyse of the vulgar translation : Wee graunt yt fit that for vniformity in quotation of places in scholes and pulpits one latin text should be vsed. And we can be contented for the antiquitie thereof to preferre that before all other latin bookes.

p. In the summe Ma.<sup>ties</sup> graue and learned censure in your P<sup>r</sup> thinking of the conference the Geneva translation to be worst of all, and your further before the Kinges affirming, that in the 1 marginall notes annexed to the Geneva translation, some are very partiall, vntrue, scditiuous, &c. Ma.<sup>tie</sup> &c. pag. 46. circa med. q. *Ibid.* pag. 47. initio. Also M. Parkes in his Apologie of three testimonies of Scripture concerning Chrystes descending into Hell, in his defence of the first testimonie of Scripture fine at Ddd, sayth to M. D. VVillet : A translation that taketh away from the text ; u that addeth As for the Geneva Bybles, it is to be wilthed that eyther they may be purged fro those manifold errors which are both in the text & in the margēt, or els vutterly prohibited.

r In the Treatise intituled : A petition directed to her most excellent Ma.<sup>tie</sup> &c. pag. 75. initio, the Puritans say : Our translation of the psalmes comprysed in our Booke of common praiser, doth in addition, subtraction and alteration, differ from the truth of the Hebrue in 200. places at the least : In so much as they do therefore profess to rest doubtfull, whether a man with a safe conscience may subscribe therto. *idid.* pag. 75. fine.

s See M. Christopher Carhels booke that Chryst descended not into hell pag. 116. a. 117. b. and 118. a. 161. a. 144. a. and M. Whitaker in his answer to M. Reynoldes printed 1585. pag. 255. paulo ante med. sayth hereof. VVhat M. Carhels with some others hath written against some places translated in our bybles, maketh nothing to the purpose, I haue not said other wyse but that some things may be amended.

t In the abridgment of the booke which the Ministers of Lincolne diocesse deliuered to his Ma.<sup>tie</sup> the first of December, &c. pag. 11. initio.

u *Ibid.* pag. 11. fine & 12. initio.

x *Ibid.*

Subd. 4.

For the Roman Church.

259 Tract. 1. Sect. 10.

x Ibid. pag. 13. initio. y Ibid. pag. 13. fine & 14. initio. Also M. Burges in his Apologie sect. 6. sayth: How shall I approue vnder my hand a translation which hath many omissions, many additions, which sometymes obscureth, sometymes peruerteth the sense, being sometymes senselisse, sometymes contrary. So he of the English translation. See also these his wordes in M. D. Couels answere to M. Burges pag. 93. ante med.

z could neuer yet see a Bible well translated into English. And as our learned aduersaries do thus agree to disagree in their owne translations, mutually condemning (as before) ech other; so also haue they vpon a second and more aduised consideration afforded honorable testimonie, euen of our vulgar latin translation had from Rome: (which M. Whitaker otherwise in splene and spirit of contradiction tearmeth, a rotten translation &c. full of faultes, errors and corruptions of all sortes, then which nothing can be more faultie or disteyned; and of all others most corrupt.) To this purpose Beza sayth, the ould interpreter seemeth to haue interpreted the holy bookes with marueylous sinceritie and religion: which religious obseruation of the ould interpreter is acknowledged in like sort by D. c Humfrey. Also Beza further saith, f the vulgar edition I do for the most part imbrace and prefer before all others. Carolus Molinaus signifieth his no lesse answerable lyking therof, saying: & I can verie hardlie depart from the vulgar and accustomed reading, which also I am accustomed earnestly to defend: In so much as he professeth to h prefer the vulgar edition, before Erasmus, Bucer, Bullinger, Bremius, the Tigurine translation, also \* before Iohn Calvin, and all others. Whereto might be added the like further answerable commendation therof giuen by that famous Protestant writer Conradus Pelicanus. And wheras we

In the sume of the Conference before his Ma. tie pag. 46. circa med.

a Whitaker in his answere to M. Reynoldes Pre- quest. 5. c. 11 pag. 541. initio.

b Whitaker de sacra Scriptura quest. 5. c. 11 pag. 541. initio.

c Whitaker in his answere to M. Reynolds pag. 223. fine. & vide pag. 218. fine.

d Beza Angar not in Cap. 1. Lucæ vers. 1. sayth: Vetus Interpres videtur summa religione sacros Libros interpretatus

e Humfredus de ratione interpret. l. 1. pag. 74. sayth: Proprietati verborum satis videtur addictus vetus interpres, & quidem nimis anxie, quod tamen interpretor religione quadam fecisse, non ignorantia.

f Beza in prefat. nri Testam. Anni 1556. sayth: Vulgatam editionem maxima ex parte amplector, & cæteris omnibus antepono.

*g* Molinæus in nou. Testam. part. 30. sayth: ægerrimè à vulgari consue-  
taque lectione recedo, quam etiam enixè defendere soleo.

*h* See Molinæus in Luc. 17.

\* Etiam Ioannis Caluini &

omnibus alijs.

*i* Pelicanus in præfat. in Psalterium Anni 1534. sayth:

Tanta dexteritate, eruditione, & fide Hæbraica quoad sensû, concordare deprehen-  
dimus vulgatam editionem Psalterii, vt eruditissimum pariterque pijsimum &  
verè Prophetali Spiritu fuisse interpretem Græcum & Latinum non dubitem.  
&c.

affirme, that S.<sup>k</sup> Hierome at the request of Pope Dama-  
sus was author or reuiewer of our common edition,

*k* Hierom. in which the <sup>l</sup> Fathers do so greatly commend, M.  
his Preface before the new Testament dedi-  
cated to Pope Dama-  
sus sayth herof: No-  
uum opus me facere  
cogis ex veteri &c.  
You constrayn me  
to make a new  
worke of an old,  
that I after so many  
copies of the Scrip-  
tures disperfed  
through the world  
should syt as a cer-  
tayne iudge, and  
determine which  
of them agree with  
the true Greeke.  
Also Hierom. in  
Catal. sine sayth:  
Nouum Testamen-  
tum Græcæ fidei  
reddidi, vetus iu-  
xta Hæbraicum  
trans tuli. And see further hereof Bellarmine de Verbo Dei. l. 3. c. 9.

*l* Hierom. in præfat. Psalterii ad Sophroniam, quæ est Epistola 134. sayth: Certè  
confidenter dicam & multos huius operis testes citabo, me nihil duntaxat senten-  
tiæ de Hæbraica veritate mutasse (&c.) interroga quemlibet Hæbreorum, & li-  
quidò peruidebis &c. and see him further in prologo in libros Regum. And S. Au-  
stine de Ciu. Dei. l. 18. c. 43. initio sayth: Non defuit nostris temporibus Præbyter  
Hieronymus homo doctissimus, & omnium trium linguarum peritissimus, qui non

V.

Lastly, as concerning the fifth, to enter particularly in-  
to

to

ex Græco, sed ex Hæbreo in Latinum eloquium easdem Scripturas conuenerit: Cuius tamen literatum laborem Iudæi fatentur esse veracem. And see *Asiline* ep. 10. ad *Hieronymum* c. 3. And see *Aurelius Cassiodorus* l. 1. institut. c. 12. & 21. and *Gregorius Magnus* l. 20. moral. c. 23. and *Isidor.* l. 6. etymol. c. 5. & 7. & de diuini Officij l. 1. c. 12. and *Beda* in *Martyrologio*. m Whitaker in his answer to M. Reynoldes pag. 241 paulo ante n:ed.

n M. Doctor Couel in his answer vnto M. Iohn Burges &c. pag. 94. ante med. sayth: It was vsed in the Church a thousand three hundredth yeares agoe.

o M. Couel ibid. p M. Couel ibid. pag. 91. prope finem. q Aug. contra Donatist. post collat. cap. 24.

to the Protestants disagreements had of the sense and meaning, but euen of those verie partes of Scripture which are by them acknowledged for sacred, and the translation therof agreed vpon, were with amazement to commit our selues into the entrie of a vast, terrible and endlesse Ocean: onlie therefore in generall explanation thereof, we craue leaue but for to offer vnto your Maties view, the sundry (hereafter proued) effects proceeding from this knowne cause, namely the confessed great <sup>r</sup> disagreements of opinions hereupon risen, and yet continued among the learned Protestantes; their so intemperate and inuectiue <sup>r</sup> reprehensions daylie multiplied; their mutuall proscription or <sup>r</sup> Banishment ech of other from their seuerall territories; their so many or rather infinite <sup>u</sup> Bookes daylie written one against another; and lastly their knowne iustification or defence of euery of our Catholicke <sup>r</sup> doctrines in particuler. By which foresayd premisses of this present section, for so much as it appeareth, first, that our aduersaries haue receiued from and vpon credit of the Roman Church, the holy Scriptures safe and incorrupted: Secondly that also their now pretence of only Scripture is and hath beene the ordinarie euasion wherby almost all Nouellists of present and former tymes haue daylie exempted themselues from all authoritie of contrarie iudgment: Thirdly that likewise these now pretend-  
myne

r See hereafter tract. 3. sect. 7. post med. at n. o. <sup>r</sup>. and in the end of the marginall note vnder m. And See more fully hereafter tract. 2. cap. 3. sect. 3. subd. 3. at n. o. p. and so thence throughout.

s See hereafter tract. 2. c. 2. sect. 10. subd. 10 at a. b. c. d. e. f. g.

t See there at i. u See hereafter the Catalogue of protestant bookes written one against another inserted after the end of this booke.

x See this hereafter tract. 3. sect. 7. in the Margent at m.

myne which is Scripture, many of their chiefest to this day yet denying sundry confessed partes thereof: *Fourthly*, furthermore that concerning such bookes of Scripture as are by them acknowledged, their seuerall y translations therof are yet variable and wholly different: *Fifthly*, that lastly where the Scripture and translation thereof is agreed vpon, the sense thereof (which is the thing that <sup>2</sup> must decyde controuersies) remaineth yet for all that wholie questionable and vnagreed vpon: Heerby we hope is sufficiently discouraged the idle vanitie of those, who not able to note and charge the Roman Church with any one important example of particuler chang in any knowne time or age since the Apostles, neither to answer so many euident demonstrations by vs alledged to the contrarie, thinke it sufficient for them, if ouerpassing all our arguments, all times, and all ages, they begge the thing in question vnder the deceitfull veile of this their so naked, incertaine, and doubtfull pretence of onely Scripture.

y This their disagreement and incertainie of translation is of great importance, as in it selfe, so otherwyse most against this their pretence of onely Scripture. For how can onely Scripture yeld certayne instructions or satisfaction to the ignorant in tongues, vnlesse the translation thereof be true and certayne? This M. VVhitaker acknowledged-

geth affirming of those who vnderstand not the Hebrue and Greeke, that (sape ac necessariò hallucinantur) they de often erre and that vnauoydablie, l. de sacra scriptura pag. 523. initio. In so much that for the instruction of these, he iumpeth from this pretended instruction by onely conference of Scripture, to their other immediate knowledge pretended from the holie ghost, saying: *The ignorant in tongues although they cannot iudge of all places, whether they be truly translated (or not;) yet they acknowledge and allow the doctrine, being instructed by the holie ghost;* VVhitaker vbi supra pag. 127. post med. And M. Antony VVotton in his answer to the late Popish articles &c. pag. 20. prope finem sayth accordingly: *The vnlearned Protestant resteth vpon the witness of Gods spirit, which perswadeth him of the generall truth conteyned in the Scripture.* z M. D. Reynoldes in his conference with M. Hart pag. 58. ante med. sayth: It is not the shew, but the sense of wordes (of Scripture) that must decyde controuersies. And S. Hierome in epiſt. ad Galat. sayth: The ghospell is not in the word, but in the sense; not in the barke, but in the sappe; not in the leaues of the wordes, but in the roote of the meaning.







# THE SECOND TRACT.

## THE FIRST CHAPTER.

### THAT CHRISTES

CHVRCH WAS BY THE PRE-  
DICTIONS OF THE PROPHETS

foretould to become Vniuersall:

AND

*Conuert, with great increase, the Kinges and  
Nations of the Gentills.*

#### SECT. I.



No for so much (most gracious So-  
ueraigne) as it hath bene the course  
of certaine our aduocaryes (vnder  
that ould forbidden and <sup>†</sup>condemned  
pretence of onely Scripture, to vn-  
dertake liberty of reiecting all our  
former confessed proofes, drawne  
from the authority of miracles, though neuer so true,  
and of Fathers, though neuer so ancient; and so therby  
in the end, making (which thing *S. Hierome* reproveth  
*Tertullian* in his  
goulden Booke de  
Prescript. adu. her.  
written by him when  
he was a Catholicke,  
and adhered to the  
confessed then purity  
of the Romā Church,  
as appeareth c. 30. 35.  
& 36. of the same  
booke, sayth concer-  
ning

ning disputation to be had against Nouellistes from onelie Scripture, Nihil proficit congressio Scripturarum, nisi planè, vt aut stomachi quis ineat euerfionem aut cerebri &c. and ibid. c. 19. he further sayth : Ergo non ad Scripturas prouocandum est, nec in his constituendum certamen, in quibus aut nulla aut incerta victoria est. &c. & ibid. c. 45. he yet further saith : Sed nunc quidem generaliter actum est à nobis aduersus hereses omnes, certis, & iustis, & necessarijs præscriptionibus repellendas à collatione Scripturarum &c. and see further heretofore. traēt. 1. seēt. 10. subdiu. 2. Initio at e. f. g.

\* Hierome in Epist. ad Paulinum saith : Solà Scripturarum ars est quam sibi passim omnes vendicant: hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc vniuersi presumunt, lacerant, docent antequam discant. In respect whereof the same Hierome tom. 3. aduers. Lucif. sine aduerseth saying : Nec sibi blandiantur, si de Scripturarum Capitulis videntur sibi affirmare, quod dicunt, cum & diabolus de Scripturis aliqua sit locutus, & Scripturæ non in legendo sed in intelligendo consistunt.

in others of his time) themselves & euery of their vulgar followers, Iudges & both of Scriptures and of all interpreters; fynally to reſtraine all thinges to that onely framed ſenſe of Scripture, which they them ſelues, vpon their conſerring of places, can in their owne opinion collect for true : Pleaſeth it your Highnes, ſo much to affoord vs your Princeliç patience, as that wee may in further manifeſtation of the equity of this our preſent Apologie, yield to them, though thus farre for the tyme, and thereuppon (following them in their owne courſe) briefly alledge from that confeſſed ſenſe of Scripture, which euen themſelues & their followers doe generally acknowledge, but two ſpeciall pointes (among many other) which both, being not of this or that onely queſtion in particuler; but concerning the Church in generall, and the anſwearable accompliſhment of the Prophetically historie of the true Church

cuilibet fideli non tantum ſpiritum intelligēdi, ſed etiam ſpiritum diſcernendi ſalſam doctrinam à vera. And M. Biſſon in his true difference betweene Chriſtian ſubiection & vnchriſtian rebellion part. 2. pag. 353. ſaith. The people muſt diſcerne who teacheth right before they beleue. And againe after wardes : The people muſt be diſcerners and iudges of that which is taught. And the ſame power iudicandi & decidendi &c. of iudging and decyding doctrine of religion, is no leſſe fully giuen ad vnumquemque priuatum hominem, to euery priuate man, by Brentius in Prologomenis contra Petrum à Soto, & in

*confessione Wittenbergica cap. de sacra Scriptura. And by Luther tom. 2. Wittenberg. fol. 375. a initio, where he saith: Rectores Ecclesiarum & Pastores ouium Christi habent quidem potestatem docendi, sed oues debent ferre iudicium, vtrum illi vocē Christi vel alienorum proponant &c. Quapropter decernant, constituant, ordinent Papa, Episcopi, Concilia (&c.) quicquid velint, non impediemus, sed penes nos qui oues Christi sumus, & vocem eius audimus, erit iudicium, vtrum vera & consentanea voci Pastoris nostri proponant vel non, ac ipsi nobis cedere, nostræ censuræ ac sententiæ subscribere & obtemperare debent. Is this the saying of a sheepe or of a wolfe?* q Zanchius de sacra Scriptura pag. 412. initio. *saith concerning Interpreters: Eatenus illorum interpretationes amplectamur, quatenus videmus allatas iuxta analogiam fidei, & ex alijs erutas esse Scripturis. And M. Cartwright in M. VV hitgiftes defence &c. pag. 111. paulo post med. alloweth Caluines iudgment, yet with this cautele: So far (saith he) as wee can esteeme, that, that which M. Caluin saith, doth agree with the Canonically Scriptures. And the Brownistes of Amsterdam in their Apology printed 1604. tread the same steps, exhibiting (pag. 5.) to the Vniuersities the Confession (say they) of our faith in our iudgment wholly agreeable to the sacred Scriptures. And the English Puritanes follow the same course saying: Thus haue wee briefly set forth a former reformation touching matters Ecclesiasticall, as wee are throughly perswaded agreeable to the word of God. See this in M. Bridges defence of the Gouernement pag. 1368. fine. Also M. Cartwright in his second reply part. 1. pag. 18. saith: That the authority of the Scriptures in diuine matters ought to preuaile, I willingly graunt; but that the argument of the authority of men which haue interpreted the Scriptures is the best reason in controuersies of Diuinity, was neuer heard of, but of the Papistes, whose strongest towers are in the testimonies of the Doctores (&c.) Ther is nothing more Papisticall then this assertion (&c.) it hath more absurdities then it hath wordes. And M. Whitaker de Sacra Scriptura pag. 529. post med. saith of the vnlearned. Debent illi alios se peritiores adire, doctorem interpretum Commentarios consulere (&c.) sed videndum interim est, ne nimium illis tribuamus (&c.) sed cautè semper, atque ita vt nostram interim libertatem retineamus*

Church, † wherof (as S. Augustine witnesseth) the † Prophetes foreseeing controuersies to come, did speake more plainly then of our Saviour himselfe. The onely examination of the succeeding euent agreeable to such predictions, performed whether in our Church or theirs, declareth accordingly with whome the true Church is, and so thereby (as M. Doctor & Field well obserueth and confesseth) extendeth it selfe sufficiently in generall, to the full determination of all Controuersies.

The first therefore of these two is concerning the Churches continuing Catholicke or \* Vniuersall

Aug in Psalm. 30. Con. 2. saith: Obscurius dixerunt Prophetæ de Christo, quam de Ecclesia: puto propterea quod videbant in spiritu cōtra Ecclesiam homines facturos esse particulas, & de Christo non tantam litteram habituros, de Eccle

Ecclesia magnas contentiones excitaturos, ideo illud vnde maiores, lites futurae erant, planius praedictum est, apertius prophetatum est, &c. And S. Aust. tom. 2. ep. 48. ad Vincen. Rogatianum saith: Quomodo autem confidimus ex diuinis literis accepisse nos Christum manifestum, si non inde accepimus & Ecclesiam manifestā? And see a like saying of S. Augustine pertinent to this purpose alledged hereafter tract. 2. c. 2. sect. 2. initio in the Margent at 12. § M. Field in his Epistle dedicatory to the Lord Archbishop set before the beginning of his booke of the Church neere the beginning of that epistle saith: The consideration of the vnhappy diuisions of the Christian world and the infinite distractions of mens mindes, not knowing in so great variety of opinions what to thinke or to whom to ioyn theselues &c. hath made me euer to thinke that there is noe part of heauenly knowledg more necessary, then that which concerneth the Church. For seeing the controuerfies of Religion in our tyme are growne in number soe many, and in nature so intricate, that few haue tyme and leasure, fewer strength of vnderstanding to examine them; what remaineth for men desirous of satisfaction in thinges of such consequence, but diligently to search out, which among all the Societies of men in the world is &c. that spoule of Christ and Church of the liuing God, which is the pillar and ground of truth, that so they may imbrace her Communion, follow her direction, and rest in her iudgment. In which wordes whether M. Feild make the Scripture or the Church iudge of Controuerfies, let the indifferent Reader discern. \* Read S. August. prouing the Churches vniuersall and continued enlargement from the predictions of the prophetes ep. 48. ad Vincentium. & ep. 170. ad Seuerinum. & ep. 161. ad Honoratum, & in Psalm. 44. sub finem. & ep. 165. ad Generosum.

after her first increase, and the predictions of the Prophets affirming the same. To which purpose Esay foretelling that the Church should be miraculously multiplied, saith: A little one shall become as a thousand, & a small one a strong Nation: whereto our Sauours lyke saying agreeth. And speaking of the restoration of the Church & the enlargment therof, Esay foretellet likewise, that all Nations shall flow to it. And yet further concerning the Gentills coming to the Church in abundance: Thou shalt see and shine, thy hart shalbe astonied and enlarged, because the multitude of the sea shalbe conuerted to thee: the Iles shall waite for thee, their Kinges shall minister to thee, and thy gates shall be continually open, neyther day nor night shall they be shut, that men may bring to thee the riches of the Gentills. And that their Kinges may be brought, thou shalt sucke the milke of the Gentills, and the brestes of Kinges. Kinges shalbe thy nourcing fathers, and Queenes thy mothers: I will giue thee the heathen for thy inheritaunce, and the

\* See the marginal notes of the English Bible 1676 in Esay 60. vers. ult. § Esay. 60. 22. \* Matth. 17. 31. & Marc. 4. 31. and see the marginal notes of the English bible in Daniel 2. vers. 45. wherby it appeareth that the profession of the truth could not decay after the Apostles

postles tymes till ours : for so it should be great in the beginning and small afterwards, directly against the parable which saith, that it was first a *mustard seed*, and afterwarde a *great tree*: a manifest resemblance and prediſtion agreeable to our Catholicke Church (whereof see further Chrysostom. tom. 5. contra Gent. in vita. S. Babilæ martyris) and so improper to our aduersaryes Church, that M. D. Morton in in his Apolog. Catholic. part. 1. pag. 31. initio, affirmeth directly to the contrary that, *hic tam mirabilis (noui Testamenti) successus non ita perpetuo vniuersalis est (fuit;) sed serè Apostolica ætati proprius.* y See the marginall notes of the English Bible 1576. in Esay c. 2. vers. 2. at the letter a. and ibid at the letter. c. x Esay. 2. 2. y See in the English Byble the contentes of the 60. chapter of Esay. 7 Esay. 60. 5. a Esay 60. 9. b Esay 60. 10. 11. & vide Psalm. 102. 15. 22. & Esay 62. 2. c Esay 60. 6. d Esay 49. 23. and see the marginall notes of the English Byble of 1576. in Esay 49. 23. \* Psalm. 2. 8.

the end of the earth for thy possession. In lyke manner, it is said in the person of the Church: *e the place is strait for me, giue room that I may inhabite*: And againe to the Church: *f Enlarge the place of thy tentes, spread out the curtaines of thy habitation, for thou shalt increase on the right hand, and on the left: thy seed shall possesse the Gentiles, and inhabit the desolate Cities.* And lastly it is foretould concerning the Churches & watchmen or *h Pastours*, that *i they shall not be silent or wanting, but dayly k multiplied to minister to him, not with interrupted seasons, but continually l euen from moneth to moneth, and from sabboth to sabboth.* And that albeit all otheir \* Monarchies had end (as the Assyrians Persians, Macedonians, and Romans: yet m this Kingdome should not be giuen ouer to an other people (or altered as they were) but should stand for euer, as n an eternall glory, and ioy from generation to generation: and that the couenant (made of the premisses vnto Christes Church should o not be broken for any transgression committed by her Children; but should be p euerslasting, and most assuredly q fulfilled. According to which confessed sense of the Catholicke dispersion and continuance of Christes Church, her Kinges & Pastours, Oecolampadius saith vpon Hieremie: *r God speaketh here of the eternaty of Christes Kingdome &c. He shall haue Kinges and Priestes, and that for euer, and not a few, but as the starres of heauen &c. for their multitude.* In so much as that graue and learned man the Lo. Archbishop of

e Esay 49. 20.  
f Esay 54. 2. 3. and see the contents of the English Byble vpon that Chapter.  
g Esay 62. 6.  
h See the marginall notes of the English Bible in Esay 62. 6.  
i Esay 62. 6.  
k Hieremie 33. 18. 21. 22. and that this is meant of Christes Church, see in the English Byble of 1576. the contentes of this Chapter, and the marginall notes ib. in vers. 16. And Psalm. 45. 16. (and after the vulgar latin Psalm. 44. 15.) it is accordingly said: Pro Patribus tuis nati sunt tibi filij, constitues eos Principes super omnem terram

terram, &c. which Psalmes by the contents thereupon of the English Bible of an. 1576. concerneth the wonderfull maiesty and increase of Christs Church in the Gentills.  
 l Esay 66. 21. 23. and that this is meant of the Pastours of Christs Church, see the said English Bible ibid. \* See the Epistle to Queene Elizabeth prope finem, set before the English Bible of Anno 1576. m Daniel 2. 4. 4. n Esay 60. 15. 16.  
 o Psalm. 89. 30. 31. 32. 33. 34. \* See Esay 61. 8. & Psalm. 89. 28. p Hier. 33. 20. 21. 25. referred to Christs Church by the contentes vpon that Chapter in the English Bible of Anno 1576. q Oecolampadius in Hieremiam cap. 33.

r M. Whigift in his defence &c. pa. 455. f M. Whigift vbi supra t M. Whitaker in his answer to M. William Reynoldes in the preface pag. 37. ante medium, and in his booke contra Duræum. l. 7. pag. 472. he further saith. Quicquid de Ecclesiæ propagatione, amplitudine, gloria, veteres prophete prædixerunt, id perfectum esse Historia luculentissime testatur ita Vaticanij Prophetarum Ecclesiasticam historiam suffragari nulla controuersia est.  
 u M. Henoch Claphā in his soueraigne remedie against schisme pag. 23. circa med.  
 2 Vincent Lyr. l. adu. hæc. cap. 33. saith: Quid est deuota? si quis, inquit, venit ad vos, & hanc doctrinam non affert. Quam doctrinam, nisi Catholicam & vniuersalem, & vnam eandemque per singulas ætatum successiones manentem, & vsque in sæcula sine fine mansuram? &c. And in the same booke paulò post med. he further saith: Ille est verus & germanus Catholicus qui (&c.) in fide fixus est & stabilis permanens, quicquid vniuersaliter antiquitus Ecclesiam Catholicam tenuisse cognouerit, solum sibi tenendum, credendumque cernit: quicquid verò ab aliquo deinceps vno præter omnes, vel contra omnes Sanctos nouum & inauditum subinduci senserit: id non ad religionem, sed ad tentationem potius intelligat pertinere. And S. Aug. tom. 2. ep. 170. ad Seuerinum saith: Facile est tibi attendere & videre ciuitatem supra montem constitutam, & de qua Dominus ait in Euangelio, quod abscondi non possit: ipsa est enim Ecclesia Catholica, vnde græcè καθολικὴ appellatur, quod per totum Orbem terrarum diffunditur. Hanc ignorare nulli licet, ideo secundum verbum Domini nostri Iesu Christi abscondi non potest. And tom. 6. contra Gaudetium Donatistam. l. 3. c. 1. he saith: Si vestra est Ecclesia Catholica, ostendite illam per vniuersam terram ramos suos copia vbertatis extendere. Hinc enim & Græco vocabulo

Sett. 1.

For the Roman Church.

371 Tract. 2. Cap. 1.

cabulo Catholica nominatur &c. And tom. 2. ep. 165. ad Generos. after many Prophecies by him alledged from the Scripture to proue the Churches Vniuersality, he concludeth saying: Has ergo promissiones tenenti, si tibi Angelus de celo diceret, dimitte Christianitatem Orbis terræ, & tene partem Donati, anathema esse deberet: quia te à toto præcidere, & in partem contrudere conaretur, & alienare à promissis Dei.

also to: condemne that other which appeareth to be  
but particuler and priuate.

Aug. tom. 9. de  
Symbolo l. 4. c. 10.

saith: Quæcunque

congregatio cuiuslibet hæresis in angulis sedet, concubina est, non matrona. And tom. 4. quæst. Euangel. l. 1. q. 38. he saith: Constituta ergo autoritate Ecclesiæ per Orbem terrarum clara atque manifesta, consequentur discipulos admonet (Christus) atque omnes fideles qui in eum credere voluerint, ne scismaticis atque hæreticis credant. vnumquodque enim scisma & vnâquæq; hæresis, aut locū suum habet in Orbe terrarum, partem aliquam tenens, aut obscuris atque occultis conuenticulis curiositatem hominum decipit. Ad quod pertinet quod ait, Si quis vobis dixerit, Ecce hic est Christus, aut illic, quod significat terrarum partes & Prouinciarum, aut in penetrabilibus, aut deserto, quod significat obscura & occulta conuenticula hæreticorum &c.

THAT





THAT  
THE SAME  
WAS NOT PERFORMED  
BY PROTESTANTES,

during eyther the first or second 300. yeares  
after Christ.

SECT. II.

† The word that  
goeth out of my  
mouth shall not  
returne to me  
voide, but shall ac-  
cōplish that which  
I will, and shall  
prosper in the  
thing whereto I  
sent it. *Esay 55. 11.*  
Heaven and earth  
shall passe way: but  
my word shall not  
passe away. *Matth.*  
*24. 35. Luc. 21. 33. &*  
*Mar. 13. 31.*

\* Of this diuision,  
see the brief dis-  
course of the  
Churches estate  
initio, annexed to  
*Crispinus his Trea-*  
*tise*



O examine now the accōplishment  
of these predictions ( in the † an-  
swearable performance wherof no  
Christian may doubt : ) wee will  
for the more plaine vnderstanding  
therof, deuide the tyme of the  
Churches continuance, euen into  
these three seuerall stations or \* periods, which are special-  
ly obserued and mentioned by our very aduerlaries.  
The first, which was from Christ till the Conuerfion  
of *Constantine* our first Christian Emperour, which a-  
nounteth vnto some 320. yeares. The second, from  
thence vntil the tyme of *Bonifacius tertius* Bishop of Rome  
*Anno 607.* which wanted something of 300. yeares.  
And the third from that tyme till *Luthers* first appearing,  
which was nynce hundreth yeares and about. To for-  
beare what is euidently confessed in this behalfe by the  
Deuynes of § *Wittemberge*, and examine euery of these  
forsoaid diuisions more particularly.

I. Concerning the first, it is without question, that  
during

wise of the State of the Church. &c. § In the Booke intituled: Disputa-  
 tiones 22. pro articulis Smalcaldicis &c. habitæ in illustri Academia Wittebergen-  
 si, Authore & Præfide Friderico Balduino SS. Theologiæ D. & Professore publico  
 printed Wittenbergæ 1606. disput. 19. sect. 44. 45. 46. it is said concerning the first 300.  
 yeares: Cùm enim decem Imperatores Romani horrendis & continuis persecu-  
 tionibus instant, Ecclesiâ sæpè in cauernis & spelûcis latuit, & ad tẽpus siluerunt  
 publicæ Confessiones, &c. And of the second 300. yeares. Cùm autem vix respira-  
 set ab istis persecutionibus Ecclesiâ, mox Arianismus ingruit, quo vicissim valde ob-  
 fuscata est, vt multò plures Ariani quàm veri Christiani reperirentur: vnde Hie-  
 ronymustorum Orbem ait ingemuisse, & Arianum se factum miratum esse. And  
 immediatly next after concerning the residue of tyme till Luther: Confopita iam & penè  
 deleta heresi Ariana, cæpit filius perditionis Antichristus, Romanus Pontifex &c.

during all the tyme after Christ vntill *Constantines* con-  
 uersion, the true Church remayned so vnder persecu-  
 tion, as that the forsaide amplitude and glory foretould  
 of her ( concerning her great increasc of belieuers  
 and of Kinges and Queenes to serue her) was not as  
 then fulfilled, to which ( if any question therof were) x  
 the sayings \* of our learned aduersaries are very  
 pregnant.

2. And for the second it is likewise euident, that during  
 the 200. and od yeares from *Constantines* raigne, till the  
 tyme of *Boniface the third*, there were few, or in compa-  
 rison rather almost no Kinges that then professed the  
 Christian faith, the Emperours of the East and West  
 onely excepted: and of those some reuolted (as *Julian*  
 & the *Apostata*) and sundry other were (as *M. Fulke* z  
 obserueth) Arians, as *Constans*, *Constantius*, a *Valens* b &c.  
 and did for a grèat part of that small tyme so grieuously  
 persecute the Catholicke professors, that the Prote-  
 stant wryters doubt not to d obiect the persecution and  
 † paucity of Christians in those very tymes, as a strōg  
 argument against the Churches vniuersality: and  
 therefore for such other fewer Princes of those tymes as  
 were neyther Apostates nor Arianes, although they  
 had bene for number so many, and had also for cur-  
 rent Kinges for a long  
 tyme reaching but

M. Barlow in  
 his defence of the ar-  
 ticles of the Pro-  
 testants religio pag.  
 34. post med. scilicet:

In the primitiue  
 nonage of the  
 Church, this pro-  
 mise of Kinges al-  
 legiance thereunto,  
 was not so fully  
 accomplished, be-  
 cause in those daies  
 that Prophecy of  
 our Sauour was  
 rather verified: you  
 shal be brought be-  
 fore Kinges for my  
 names sake, by  
 them to be perse-  
 cuted euē to death:  
 the best of the

King Agrippa his ἐὼς ὁλίσθη: a slender inclination to religion. And S. Augustine Ep.  
 Mm

49. And see M. D. Fulke in his treatise against Stapleton and Martiall pag. 51.  
 y See M. Cowpers Chronic. fol. 128. b. & 129. a. z M. Fulke in his an-  
 swere to a counterfayte Catholicke pag. 15. fine. And in his reioinder to D. Bristow  
 pag. 375. initio. a M. Cowpers Chronicle vbi supra fol. 126. a. at Anno  
 340. b M. Cowper vbi supra fol. 129. b. at Anno 368. & fol. 131. a. at  
 Anno 380. c Luc. Osiander in Epitom. centur 4. pag. 255. 256. &c. And  
 pag. 449. 451. & cent. 5. pag. 425. 432. fine. And centur 6. pag. 91. fine. And see  
 further herof *Cawion* in Chronic. pag. 281. & 282. 283. 284. &c. d Obiected by  
 M. Fenton preacher of Grayes Inne in his booke against Alabaster, the 4. motiue  
 pag. 21. fine & 22. initio. † Daniel Camierus in epist. Iesuit. part. altera  
 pag. 49. paulò post initium saith herof: *Arianorum enim venenum non portunculan*  
*quandam, sed pene totum orbem contaminauerat.* And see Iohn Pappus in Epitom.  
 histor. Eccles. pag. 412. and 413

rent of ages so long continued as were answerable to  
 fulfill the said predictions of the Prophetes ( as it is  
 most cleare by the premisses, that they neyther were,  
 nor in so short a season possible could be, ) it is yet at  
 the least questionable that they were in religion not  
 Protestants but Catholicks : wherof euen for the first  
 and best of them, namely *Constantine* our \* *first Christian*  
*Emperour*, and the Church in that age ( the example  
 wherof your \* *Maiesty* not vnworthily seemeth to affect )  
 sundry ( and those not obscure ) probabilityes are re-  
 mayning and confessed.

\* Whereas some  
 alledge *Philip* to  
 haue bene the first  
 Christian Emperour  
 M. Fulke in his  
 Retentiuie against  
 Bristowes motiues.

&c. pag. 279. post med. thinketh it not like to be true.

\* See his Maiesties  
 wordes herof in the summe of the Conference before his Maiesty had with the Bishops and  
 other his Clergy &c. pag. 69. post med.

THAT



# THAT CONSTANTINE OVR FIRST CHRISTIAN

EMPEROVR VVAS NOT OF

the Protestantes , but of the Ca-  
tholike faith.

## SECT. III.

**F**OR it is euident, that Constantine<sup>e</sup>  
erected Temples in memory of martyrs, <sup>i</sup> de-  
dicated a most sumptuous Church in me-  
mory of the Apostles, & provided his Sepul-  
cher there, to the end that after his death  
he might be made partaker of the prayers  
there offered: <sup>h</sup> He celebrated the dedica-  
tion of the Temple with an yearly festiuall day: <sup>i</sup> He caused Churches Constantini l. 3. c. 47  
new builded to be cōsecrated, seruice therin to be celebra-  
ted, it being then vsuall for <sup>†</sup> Christians to haue their  
assemblies (for publicke prayers) onely in places consecrated.  
In so much as in auoydance of prophane places, <sup>k</sup> he  
carried about with him a portable tabernacle (or Church)  
and Priestes and Deacons attending it, for celebration of the diuine  
mysteries: <sup>l</sup> He had lightes in the Church in the day time: <sup>m</sup> He  
translated to Constantinople the holy reliques of S. Andrew, Luke  
and Timothy, at which the diuell did roare: <sup>\*</sup> He did (also as  
the Centuristes say) superstitiously translate to Constantinople  
in conseruation of that City, certayne reliques of the Crosse found  
by Helen: <sup>n</sup> Vnder him in that age were pilgrimages to Hierusa-  
e Ciuitatem mul-  
tis templis in ho-  
norem Martyrum  
illustrissimisq; æ-  
dibus sacris ador-  
nauit. Euseb. de vita  
Apostolorum  
templum ad per-  
petuam illorum  
memoriam conser-  
uandam ædificare  
cepit. Euseb de vita  
Constant. l. 4. c. 38.  
and ibidem cap. 38.  
yt is said: Hæc om-  
nia dedicauit Im-  
perator, vt Serua-  
toris nostri Apo-  
stolorum memoriz  
apud omnes gentes  
ater-

æternitatem compararet. And Bullinger in his Treatise. *De origine erroris* printed Tiguri 1539. fol. 120. b. ante med. saith: *Constantini Magni tempore luxus & nimius templorum ornatus initia accepit.*

g In oportuno venturæ mortis diem hic locum sibi prouida dispensatione designauit. &c. vt defunctus quoque precationum quæ ibidem essent ad Apostolorum gloriam offerendæ, particeps efficeretur.

h *The Centuristes cent. 4. col. 452. line. 29. say:* Constantinus etiã diem festum admodum solennem ad celebrandam dedicationem Templi indixit &c.

i *Ibidem centur. 4. col. 497. line. 50. it is said of Constantine:* Templorum recens extructorū consecrationes, exornationes superbas, aliaque superstitiosa, quorū maximā partē Cōstantinus excogitauit &c. in multis Ecclesiis propagauit. *This consecration of Churches was anciently done with the signe of the Crosse as S. Augustine serm. 19. de Sanctis testifieth saying:* Crucis charactere Basilicæ dedicantur, altaria cōsecratur. *And also with sprinkling of holy water; where see Beda. hist. l. 5. c. 4. and S. Gregory apud Bedam hist. l. 1. c. 30. ante med. and confised by M. Fulke against the Rhenish Testament in 1. Tim. 4. sect. 13 fol. 378. a prope initium.*

† *The Centur. cen. 4. col. 408. line. 54. say:* Christianos in templis nondum consecratis non conuenisse clarè indicat *Arthamasius in Apologia ad Constantium.* Of this Cōsecration of Churches, see further Concil. 5. Carthag. can. 6. And Gelasius epist. 1. ad Episcopos Lucaniæ can. 27. and Leo Epist. 88. ad Episcopos Germ. & Galliæ. and Concil. 2. Brach. can. 6. & Concil. 1. Brach. can. 37. & Concil. 2. Spalense can. 7.

k *Tabernaculum Ecclesiæ figuram exprimens, cū contra hostes prælio contenderet, secum circumferre consuevit, ad eum finem, vti neque sibi in solitudine vitam agenti, neque exercitui deesset ædes sacra &c. Nam Sacerdotes & Diaconi (&c.) tabernaculum alsidue secuti sunt &c. Zozen. hist. l. 1. c. 8. versus finem.*

l *The Centuristes centur. 4. col. 497. line. 48. say:* Accensiones candelarum interdiū in templis Constantinus instituit. *And col. 410. line. 7. it is said:* Cereas candelas & lampades in locis Conuentuum à Constantino ipso accensas interdiū fuisse Eusebius retulit. *Of lights in the Church; see further Concil. 4. Carthag. can. 6. and Eusebius hist. l. 6. c. 8. ante med. And Eusebius de vita Constantini l. 4. c. 66. and Hierome cōtra Vigilantium cap. 3. And Paulinus natal. 3. Felicis sayth her of:* Clara coronantur densis altaria lychnis (&c.) nocte dieque micant.

m *Hierome contra Vigilantium ante med. saith:* Constantinus Imperator sanctas reliquias Andræ, Lucæ, & Timothei transtulit Constantinopolin, apud quas dæmones rugiunt. *And Bullinger de origine erroris printed Tiguri 1539 fol. 67. b. circa med. saith her of:* Nimius est in eo S. Hieronymus, quod ait ad sanctas Andræ reliquias rugiunt dæmones. *And ibidem sine Bullinger allegeth and reprehendeth Hierome further saying:* Dicit Hieronymus, quod si reliquias Sanctorum transferre, & in aureos loculos recondere non licet, sacrilegus fuit cum Constantino Arcadius, omnes Episcopi non solum sacrilegi sed & fatui iudicandi, qui rem villissimam & cineres dissolutos in ferico & vase aureo portauerunt &c. *Whereupon Bullinger inferreth saying:* Nōnullis sanctis dei hominibus, Constantino diuo, Arcadio sancto &c. nominis gloriam illustrem obscurare &c. testimoniu in illis perhibeo, quod studiu Dei habent non secundum scientiam &c.

\* *The Centuristes centur. 4. col. 1529. line. 28. say:* Planè simili superstitione Constantinus reliquias quasdam de Cruce ab Helēna reperta Constantinopolin dicitur

turtranslulisse, vt esset eius Vrbs conseruatric

n. The Centuristes centur.

4. col. 457. line 56. say : De peregrinationibus ad loca sacra ceperunt hoc saculo primū sub Constantino, loca Terra Sancta (&c.) in pretio haberi &c. Helena mater Imperatoris mulier superstitiosa illuc profecta adorandi causa &c. And Eusebius hist. l. 6. c. 9. saith of one Alexander, who liued 100. yeares before Constantine. Alexander Hierosolymam tum voti tum locorum visendorum causa properauit. And see Hierome de viris Illustribus in Alexandro. And of like pilgrimage to Hierusalem, euen vpon Vow, see Paladius in Historia Lausica c. 113. Phyloromus c. 118. and Hierome ep. 46. ad Rusticum. And see further mention of yearely pilgrimage to Hierusalem in Zozomen. hist. l. 2. c. 25.

leam: ° In his tyme it was decreed by Councell, that Priestes might not marry: P He honoured sacred Virgins professing perpetuall Chastity: Vnder him were Mōkes throughout Syria, Palestine, Bithynia, and the other places of Asia, also throughout Africke. He greatly reuerenced Antony the Monke, whose most religious and austere life Protestantes terme superstitious: He chastized his body with fasting and other bodily affliction: He went to embrace the Sepulcher of Peter and Paul, humbly praying to those

o The Centuristes

cēt. 4. col. 704. l. 10.

say: Secunda Syno-

dus apud Arelatum

celebrata est Constā-

tini Imperatoris &

Siluestri tempore cir-

ca annum Domini

326. And line 21.

Santes they repeat the second Canō of that

Councell to be, Assumi aliquem ad Sacerdotium non posse in vinculo coniugij constitutū, nisi fuerit promissa conuersio, non oportet. And see many other like testimonies hereof hereafter in this Section versus finem at 98. and see heretofore tract. 1. sect. 3. subdiuissio. 1. circa med. at h. i. k. the doctrine in this behalfe of the Fathers of the Nycene Councell, whereat Constantine was present.

p The Centuristes cent. 4. col.

467. line 8. say: Fuisse ante Constantinum etiam Virgines seu mulieres continentes, & castitatem perpetuam professas, ex libro 4. Eusebij de vita Constantini apparet, vbi magnopere approbasse disciplinam eiusmodi Imperatorem Constantinum affirmat; adeo vt, & frequenter earum contubernium adierit. Helenam vero etiam Constantini matrē Hierosolymis Virgines deo sacras reperisse Socrates testatur l. 1. c. 17. quarum professionem vsque adeo probat, vt ministram illis sese præbuerit, &c. And Eusebius de vita Constantini l. 4. c. 28. saith: Sanctissimum perpetuarum virginum cætum constanter colebat Constantinus &c. And see Zozomen. hist. l. 1. c. 9.

q The Centuristes cent. 4. col. 1294. line 33. beginne a speciall Tract, the title whereof is: Monachi per Syriam, Palestinam, Bithyniam, & reliqua Asia loca sub Constantino magno: whereof they giue there many examples.

r Centur. 4. col. 1306. line. 18. they beginne another like Tract, whereof the title is: Africani Monachi per Aegyptum sub Constantino Magno

s See the Centuristes cent. 4. col. 470. line. 40. and in Zozomen. hist. l. 1. c. 13. initio it is said: Antonium magnum illum monachum in solitudinibus Aegypti magna cum nominis & famæ. celebratē vitā degentē Constantinus Imperator propter eius virtutis splen-

dorem ſibi amicum fecit, literas honorificè ſcriptas ad eum miſit. *Zozomen. hiſt. l. i. c. 13.* prope initium ſaith of Antony: Erat ei cibus panis ſolùm & ſalipotus autem aqua, tempus prandij ſolis occaſus, ſæpenumero ad bidunum & amplius cibo abſtinuit, vigilabat ſemper ferè integras noctes, & vique dum luceſceret precari non deſtitit; quod ſi quando ſomnum capiebat, illum ſuper paruum ſtorem cepit; non raro autem humi iacens, ipſa terra pro cubili vſus eſt. *And ſee all this confeſſed by Oſiander in epitom. & cent. 4. pag. 100. whereto he further addeth: Veſtimentũ eius (vt alij referunt) interiũs erat ciliciũ, exteriorũ verò animalis pellis &c. ad montẽ ſublimem habitaculum ſuum conſtituit. &c. erat autem cellula in qua habitabat Antonius, non plus menſuræ per quadram tenens, quam homo dormiens extendi poterat (&c.)* 1 Oſiander in epitome cent. 4. c. 2. pag. 100. paulò poſt med. ſaith, *Vita Antonij non caret multiplici ſuperſtitione.* And ſee further there pag. 102. poſt med. and ſee the Centuriſtes cent. 4. col. 133, line. 45. See his monaſtical ſtriẽt life reported by the Centuriſtes cent. 4. col. 135, line. 44. and his confeſſed miracles ibid. col. 493. line. 20. which his miracles were ſo many, that Athanaſius wrote a ſpeciall booke of his life (teſte Socrate hiſt. l. i. c. 17. initio.)

2 Eusebius de vita Constantini l. 2. c. 14. ſaith of Constantine: Ab omni licentia & vitæ ratione luxu diffuſente ſeſe vocauit, inedia & corporis afflictione ſeipſum coeruit &c. 3 Chryſoſtom. in ep. 2. cor. hom. 26. verſus finem ſaith herof: Nam & ipſe, qui purpuram indutus eſt, accedit illa amplexus ſepulchra, & faſtu depoſito ſtat Sanctis ſupplicaturus, vt pro ſe ad Deum intercedant. *And ſee the ſame alſo in Chryſoſtome ad pop. Hom. 66. verſus finem.*

4 Eusebius de vi-  
ta Constantini l. 3. his face with the ſigne of the croſſe; 5 He ſigned  
c. 2. ſayth of Con-  
stantine. Atque in-  
terdum vultum ſa-  
lutari illa paſſionis  
ſignauit nota. And  
ſee the ſame cõfeſ-  
ſed and ſo transla-  
ted by D. Abbots in his anſwere to D. Biſhop pag. 168. initio. x Eusebius in  
orat. de laudibus Constantini ante med. ſaith. Imperator (Constantinus) triumphale  
ſignum honorat. And Zozomen. hiſt. l. i. c. 8. ſine ſaith of Constantine: Sanctæ cru-  
civis plurimum tribuit honoris, tum propter ſubſidia in bello contra hoſtes gerendo ex eius  
virtute ſibi allata, tum propter diuinam ſibi de ea oblatam viſionem: And ſee there cap.  
4. And Prudentius in Apotheoſi doth accordingly affirme this vſage of the ancient  
Emperours, ſaying therof: Vexillumque Crucis ſummus dominator adorat. And ſee  
the like practice herof in Cornwall King of Scotland within the firſt 600. yeares repor-  
red by Holinſhead in his Chronicle of Scotland after the firſt edition printed 1577.  
pag. 136. and after the later edition pag. 107 a line. 69. y Zozomen. hiſt. l.  
1. c. 8. as next before at x. And Eusebius de vita Constantini l. 2. c. 7. ſaith: Iam in qua  
parte iſtud Crucis vexillum viſum fuit, hoſtes fugam capere, victores perſequi:  
quare

quā re intellecta Imperator, sicubi partem aliquam sui exercitus languentem cernebat, ibi salutare illud vexillum tanquam quoddam subsidium ad victoriam obtinendam locari mandauit, cuius adiumentis extemplo parata est victoria, quippe dimicantium vires diuina quadam potentia fuere admodum confirmata.

7 Hereof see Eusebius de vita Constantini l. 1. c. 25. & l. 2. c. 3. & l. 3. c. 48.

a Zozomen hist. lib. 1. c. 9. post med. sayth; Iussit Constantinus &c. vt Conciliorum decisiones firmæ & immutabiles existerent.

b Eusebius de vita Constantini l. 3. c. 10. fine sayth: Cū parua quædam sella ex auro fabricata illi esset loco posita, non prius confedit quā Episcopi ad id innuissent. And Theodoret 1. c. 7. circa med. sayth: Illō ipse Imperator postremus cum paucis se comitantibus ingressus est (&c.) deinde sella in medio posita (istud enim sibi permitti ab Episcopis postulauerat) confedit. And the Century Wryters cent. 4. col. 460. line. 31. say: Ac notum est quam reuerentiam & obseruantiam Episcopis habuerit in Synodo Nicena, vbi nec confidere prius quā Episcopi annuissent, voluit. And Carion in Chronicon. pag. 274. post med. sayth herof: Assedit Constantinus inter Episcopos sede non altiore.

assent: c He would not vnder take the Iudgment of Church causes, but c Crispinus in his comitted the same ouer to Bishops: \* he procured the Synode at Arles, booke of the estate of in which the Roman Bishops authority is so farre the Church pag. 99. forth acknowledged, as that † for the vniforme obserua- prope finem sayth tion of Easter-day & throughout the whole world, he should direct heret: Constantine forth his letters, and that according to the former custome; so said God hath ordained you Bishops, and hath giue you power to iudge of your selues; by meanes whereof wee yield our selues to your iudgment. Me may not iudge you, but God alone. And in Zozomen hist. l. 1. c. 16. post med. Constantine sayth: Mihi verò non est fas, cū

homo sim, eiusmodi causarum cognitionem arrogare. &c. And see further herof: Rufinus hist. l. 10. c. 2. And S. Austine tom. 2. epist. 166. circa med.

Century Wryters, centur. 4. col. 702. line. 18. † Osiander in epitom. &c.

centur. 4. pag. 182. fine § Concil. 1. Arelatense can. 1. apud Osiandrum vbi supra, where it is said. De obseruatione Pasche Domini (constitutum est in hac Synodo) vt vno die & tempore per omnem orbem obseruetur, & iuxta consuetudinem literas ad omnes tu dirigas. This was the Councells petition to Pope Siluester.

4. M. Napper in his Treatise vpon the Reuelations dedicated to your Maieſty, for the ſuppoſed worthines therof reprinted at London Anno 1574. pag. 145. ſine ſayth: After the yeare of God 300. the Emperour Conſtantine ſubdued all Chriſtian Churches to Pope Silueſter: from which tyme till theſe our dayes the Pope and his Clergy hath poſſeſſed the outward and viſible Church. And ſee further there 43. verſus finem. And ſee next hereafter in this ſection at 111. In the margent.

in his palma Chriſtiana ad Sereniſſimam Regiam Anglie pag. 35. poſt. med. ſayth: Per quod nomen designatus fuit Episcopos Romanus & Conſtantinopolitanus, quos Conſtantine magnus præ cæteris præferebat, tribuens Romano Primatum ante omnes.

6 Ibidem pag. 34. ſine he further ſayth: Ex eo apparet fatale fuiſſe vt Conſtantine daret poteſtatem Beſtiæ, quam ſtatim Iulius exercuit: nam etiam Conſtantine magnus ferebat arma draconis in inſigniis ſuis ( &c. ) ita vt ipſe ſit Draco qui dedit poteſtatem Beſtiæ, & typus Draconis ſerpentis antiqui qui Beſtiæ poteſtatem dedit. Apoc. 13. 2.

d The Centuriſtes cent. 4. cõl. 653. li. 12. 26. report this opinion of Aceſius ſignified to the Emperour to be ad pænitentiam quidem admoneri ( homines ) ſpem verò remiſſionis non ſacerdotibus, ſed ab ipſo Deo expectare qui poſſit & poteſtatem habeat remittere peccata. Cum hæc Aceſius dixiſſet, ſubiunxit Imperator: pone ſcalam ô Aceſi, & ſolus ascende in cælum. Socrates l. 1. c. 10. And ſee this error of the Nouatians further conſuted by Ambroſe. And Pacianus alledged hereafter tract. 11. paulò poſt med. in the margent at x.

g vbi ſupra

7 Eusebius de Vita Conſtantine l. 4. c. 45.

Alij qui horum nihil poterant efficere, incruentis conſecrationibus diuinum Numen placabant, & ſupplices Deo preces offerebant pro communi pace, pro Eccleſia Dei ipſoque Imperatore, &c. By theſe vnbloody ſacrifices and myſtical conſecrations, and prayed for the health of the Emperour. At the tyme of his laſt ſicknes he intended to expiate his ſynnes by efficacy of the holy myſteries, and the initiation of the healthfull lauare ( of regeneration of thoſe tymes purpoſely ) deferred, and ſo proſtrating himſelfe vpon his knees, confeſſed his ſynnes in the houſe of the martyrs; And therupon receyued imposition of handes. After his death prayer was made for his ſoule, and the myſtical ſacrifice offered.

And

call conſecrations thus particularly diſtinguiſhed, as ſeueral from the forſaid Preaching and prayer, cannot be vnderſtood other then the ſaid Prieſtes celebration of the bleſſed Sacrament, as is plainly acknowledged by D. Abbot in his anſwere to D. Bishops Epistle to the King pag. 133. ante med. & 184. paulò poſt med. which in regard of the then externall oblation therof by thoſe ſundry Prieſtes, Eusebius tearmeth vnbloody ſacrifices, ſo therby diſtinguiſhing the ſame, in manner of Oblation, from Chriſtes other bloody oblation vpon the Croſſe: according to which ſenſe it is often by the other Fathers tearmed the vnbloody ſacrifice, as by Chryſoſtome in pſalm. 95. Athanaſius alledged heretofore tract. 1. ſect. 3. ſubdiuiſion. 3. at next after

after . h. in the margent. *Cyrl. Alex.* in interpretatione Anathemat. 11. *Nazianzen* orat. funeb. in *Basilium*. and orat. 1. in *Iulianum*. In so much as they are therefore reproved by *Caluin* in epist ad *Hæbr.* cap. 9. vers. 26. pag. 946. b. fine & 497. a initio. So that if vnto these vnbloudy sacrifices thus mentioned by *Eusebius*, wee do adde the forsaide appeasing of God therby (by him also mentioned) we do then hereby find, not onely Sacrifice, but also propitiatorie Sacrifice.

8 *Eusebius de vita Constantini* l. 4. c. 61. † *Osiander* in *Epitom.* 17c. cent. 4. pag. 248. ante med. saith: *Veteres Baptismū distulisse videtur* &c. vt deinde *Baptisma* suscipiendo vniuersa delicta simul abluerent.

9 *Eusebius de vita Constantini* l. 4. c. 61. it is said: *Humi procumbens genibus in ipsa martyrum ad errata sua confisus* &c. And of Confession made to the Priest long before these tymes, see heretofore tract. 1. sect. 7. subdiuision 7. fine in the margent at c.

10 *Eusebius vbi supra*. e Centur. 4. col. 454. line 26. it is said: *Turba frequens preces cum fletu pro anima Imperatoris fudit.* And see *Eusebius de vita Constant.* l. 4. c. 71.

f *Eusebius vbi supra* saith: *Adhuc quidem licet contemplari ter beatæ animæ tumulum* (&c.) diuine cerimonij & mystico sacrificio sanctarumque precationum societate perfrui.

And as concerning the Churches doctrine of that age, it was in like manner so euidently our now professed Catholicke faith, that to forbear much other particuler prooffe, and what is by certaine our other aduersaries \* confessed in this behalfe, the *Century writers of Magdeburge*, whose writings are by our English Protestantes affirmed to be <sup>11</sup> an excellent worke, and <sup>12</sup> worthy of immortall memory, in their fourth Centurie by them dedicated to our late Soueraigne Lady *Queene Elizabeth* (in which they specially vndertake to deliuer to her Highnes <sup>13</sup> that state of the Church which in *Constantines* tyme illustrated the whole world) do professe to <sup>14</sup> set downe the peculiar (supposed) errors of the Doctors of those tymes, and do ioyne with others, charging sundry of them severally and respectiue with some or other particuler opinions by collection from their owne writings which in generall are as followeth, namely

\* In the briefe discourse of the Churches Estate &c. annexed to *Crispi-nus* his booke of the Estate of the Church it is assumed, how that about the end of this period (which continued vntill *Constantine*) the loue of solitude and monkery, the abstinence from marriage and from certayne meates on particuler dayes, many feastes and other seedes of superstition after succeeding, tooke a maruailous roote:

so the commencement of prayer for the dead, & sacrifice of the masse did discouer them selues. &c.

11 So saith *M. Willet* in his *Tetrastylon Papismi* pag. 21. fine. 12 So sayth *M. D. Hill* in his defence of the article that *Christ* descended into Hell fol. 23. b. post. med.

13 The Centurists cent. 4. in epist. N n dedi-

dedicatoria Serenissimæ Reginæ ac Domine Elizabethæ &c. prope finem say to the Queene, concerning that fourth Century: *Redit hic Constantinus iam ad te adferens statum eius Ecclesiæ quæ suo tempore totum Orbem suo splendore illustravit.* &c. And there againe: Non dubitauimus Constantini Britanici Ecclesiasticas res tuæ Maie-  
tati iucundissimas atque acceptissimas fore h Centur. 4. col. 287. line 16. the  
title there of that speciall Tract, is Inclination Doctrinæ complectens peculiares & in-  
commodas opiniones, stipulas & errores Doctorum.

i Centur. 4. col. 291. line 7. it is said: Pâtres omnes ferè huius ætatis de li-  
bero arbitrio con- fultè loquuntur, And immediatly af-  
ter they doe there recyte and reiect the particular sayings  
with <sup>i</sup> Freewill, <sup>k</sup> Iustification by workes, <sup>l</sup> Merit of workes,  
<sup>m</sup> Confession of Synnes to a priest, and <sup>n</sup> intoynd pennance,  
<sup>o</sup> Absolution of such as had confessed (giuen) with imposition of  
the hand: also with affirming ¶ Pennance to be the second table  
after shipwracke, and errour <sup>p</sup> in the doctrine of pennance: with  
<sup>q</sup> unwritten traditions, <sup>r</sup> Inuocation of Saintes, <sup>s</sup> Purgatory,  
<sup>t</sup> Altars (\* so called of Sacrifice thereon offered) and <sup>u</sup> Con-  
secrated with the signe of the Crosse, and <sup>v</sup> chrysm, and called  
also

of Lactatius, Athanasius, Basil, Nazianzen, Epiphanius, Hierome &c. k Cent. 4.  
col. 292. & 293. there the vnder titles de Iustificatione, and de bonis operibus. l Ibid.  
col. 293. throughout, and there line 59. where they conclude, saying: *Iam cogitet  
pius lector quam procul hac ætas in hoc articulo de Apostolorum doctrina descuerit.* And  
see Osiander cent. 4. pag. 102. post med. & 506. ante med. & pag. 520. circa med. &  
430. ante med & pag. 70. prope finem.

it is said: Ad hoc Præbyterum aliquem &c. deputarunt, ad quem qui deliquerunt  
accedentes quæ gessissent confiterentur &c. ea lege confitentes absoluebat, vt à se  
ipsi penas commissorum exigerent. And see there col. 426. line 10. And see next here-  
tofore at 9. \* Concerning intoynd pennance vt suprâ: and se further Centur. 4. col.  
834. line 14. & col. 808. line 56.

¶ Centur. 4. col. 425. vt suprâ, and col.  
429. line. 60. mentioneth Reconciliationem per manus impositionem: And see col. 878.  
line 5. and line 16.

¶ Centur. 4. col. 1243. line. 33. and see Caluin In-  
stitut. l. 4. c. 19. sect. 17.

¶ Centur. 4. col. 294. line. 1. it is said: Pœni-  
tentiam hac ætas vt ferè & superiores neque rectè definiit, neque partes eius satis explica-  
uit &c. And col. 231. line. 12. it is said: Doctrinam poenitentiae (\* &c.) Satis tenuiter  
& frigide (&c. quemadmodum & in superioribus sæculis tractatam videas ab hac ætate.

\* See centur. 4. col. 230. post med. and see this further more plainly confessed in  
sundry Fathers of this age, & the age before alledged heretofore tract. 1. sect. 3. sub-  
diuision. 12. at 3. 6. 7. 11. 12. 13. 14.

¶ Centur. 4. col. 295. vnder the tytle there  
de Inuocatione Sanctorum, & col. 296. 297. are recyted and reiected the particu-  
lar sayings of Basil Ambrose, Prudentius, Ephrem, Athanasius. And se the sundry  
Fathers of this age and other precedent ages confessed & reiected heretofore tract.  
1. sect. 3 subdiuision 7.

¶ Centur. 4. col. 304. vnder the title there  
de Purgatorio, where are recited and reiected the sayings of Lactantius,  
and

and Hierome. and see heretofore tract. 1. sect. 7. subdiuision. 6. throughout.

p Centur. 4. col. 409. line 15. it is said: Aras in templis fuisse id quoque huius sæculi Historia testantur &c. verum hæc etiam consuetudo à Iudaica in Ecclesiam Christi permanuit &c. And see further heretofore tract. 1. sect. 3. subdiuision 3. at 6. 7 10. 11. \* Nazianzen in Iulianum mentioneth altaria à purissimis & incruento Sacrificio nomen habentia. And S. Austine de Ciuit Dei l. 22. c. 10. Erigimus altaria in quibus sacrificemus vni Deo &c. And Gildas de excidio Britan. c. 26. calleth the *Altar*, Sacrificij cælestis sedem. And see heretofore tract. 1. sect. 3. subdiuision. 3.  
13 Aug. ferm. 19. Sanctis sayth: *Crucis charactere Basilicæ dedicantur, altaria consecrantur*. Of consecration of Altars, see Gregory Nissen de S. Baptism. And Concil. 2. Spalense can. 7. & Concil. 1. Bracharense can. 37. & Concil. 1. Hipponense can. 5. dist. 1. c. altaria. & Concil. 3. Aurelianense. can. 15. And Aug. de tempore ferm. 255.  
14 Concilium Agathense can. 14. sayth: *Altare placuit, non solum vñctione christi- matis, sed etiam sacerdotali benedictione sacrari, in quo nobis diuina sacrificia consecrantur*. And before all these, Dionysius Areopogita de Eccles. Hierarch. c. 4. sayth: *Diuini altaris consecrationem sanctissimorum mysterium lex sanctissimi vnguenti castissimis infusionibus perficit*.

also is the seat of the body and blood of Christ; with \* reall<sup>15</sup> The Centur-  
presence, and ¶ transubstantiation; with<sup>16</sup> care (more then rises cent. 4. col.  
was then had concerning the water of Baptisme) 409. line. 26. and  
that no part of the Sacrament should fall downe to the ground, Peter Martyr in his  
with<sup>17</sup> reseruatiō of the Sacrament, with \* worshipping of it, Commō places part.  
& speciall wordes of inuocatiō prescribed when the Sacrament 4. pag. 226. a initio  
was shewed: with receyuing it ¶ fasting and chast; with reprehend, Oportus  
offering of it in sacrifice to God, as being propitiatory, not for saying: Quid est  
only ¶ for the liuing, but also ¶ for the dead; with affir- altare; nisi sedes  
ming nis Christi &c. cu-  
ius illic per certa

momenta corpus & sanguis habitabat? And Gildas de excidio Britan. c. 26. calleth  
the *Altar*, Sacrificij celestis sedem. & Anibros l. 5. de sacram. c. 2. sayth: Quid est  
enim altare, nisi forma corporis Christi? & l. 4. c. 2. fine he sayth: Forma corporis altare  
est, & corpus Christi est in altari. And Hesichius in Leuiticum l. 2. c. 8. sayth: Est  
autem locus sanctus altare, ibi enim Sanctus Sanctorum requiescit.

\* See this point of reall presence confessed in the writings of Ambrose, and in Cyril hereto-  
fore tract. 1. sect. 3. subdiuision. 2. at 4. 5. q See confessed testimonies  
for Transubstantiation alledged by the Centuristes cent. 4. col. 209. line 3. & line 40.  
& col. 985. line 30. and see heretofore tract. 1. sect. 3. subdiuision. 2. at 1. 2. 3. 6. 11.

16 Cyril Hierosol. (who liued in this age) Catech. 5. prope finem sayth hereof: Take  
heed least any thing of it fall from thee. & M. Fulke in his reioinder to Bristow  
& answer to Sanders, in answer hereto termeth it a meere superstitious precept, pag.  
687. post med. And Austine l. 50. homiliarum hom. 26. sayth. Quanta sollicitudine ob-

feruamus, quando nobis corpus ministratur, vt nihil de ipſo in terram cadat. Tertullian in libro de coronamilitis ſaith: calicis aut panis etiam noſtri aliquid decuti in terram anxie patimur. And Origen hom. 13. in exod. ſaith: You that are accustomed to be present at the diuine myſteries, doe know that when you receyue the body of our Lord, you doe withall warines and reuerence take heed that no litle therof fall downe.

17 Of reſeruation, ſee centur. 4. col. 427. line 45. & col. 430. line 2. And ſee heretofore tract. 1. ſect. 3. ſubdiuiſion 2. at. 14. 15. 16. 17. 18. 19. 20. 21. 22.

\* Chemnitius in his examen part. 2. pag. 92. alledgeth the ſeueral ſayings of Auſtine, Ambroſe, and Nazianzen (all of them liuing in this century) affirming in his opinio, the adoration of the Sacrament, & he reprehendeth there for their deniall therof the Caluiniftes, By the expreſſe tearme of Sacramentaries. And whereas Nazianzen orat. 11. quæ eſt de Gorgonia ſorore, telleth how his diſeaſed Siſter proſtrated her ſelfe before the Altar, and calling vpon him who is worſhipped on it, ô miracle (ſayth he) ſhe departed preſently receyuing healths: M. Fulke in reſponſ. ad Stapletonum de ſucceſſione Eccleſiaſtica pag. 230. circa med. tryſteth in his anſwere hereynto, being inforced to ſay: Euchariftia in altari non fuit ab ea adorata, quãuis in magna reuerentia, & ſort: eſſe non ſine ſuperſtitione habit. And Ambroſe in orat. præpar. ad miſſam is ſo playne in this point, that the Centuriſtes centur. 4. col. 430. line 25. doe therfore reprove thoſe prayers of Ambroſe, ſaying: Continent adorationem panis in Sacramento. And ſo likewiſe ſay M. Parkins in his problem &c. pag. 21. initio and Criſpinus in his booke of the Church pag. 87. fine, and yetare thoſe prayers acknowledged and alledged for the wrytinges of Ambroſe by M. Biſſon in his true difference &c. part 4. pag. 622. circa med. † Saint Baſil de Spir. ſancto c. 27. alledging vnwrytten traditions, ſayth: Inuocationis verba deum oſtenditur panis Euchariftia & poculum benedictionis, quæ ſcripto reliquit? See this ſaying acknowledged and but weakely put of by M. Fulke in his reioinder to Briſtow &c. pag. 683. poſt med.

¶ See this heretofore tract. 1. ſect. 3. ſubdiuiſion. 2. in the margin at. 32. & 33. ¶ See this heretofore tract. 1. ſect. 3. ſubdiuiſion. 2. in the margin at. 35. & 36. And ſee alſo the ſame further confeſſed in Oſanders Epitom. &c. centur. 4. pag. 180. fine.

18 See the ſundry Fathers who liued ſome of them in Conſtantines times, others next after his time, others before his tyme confeſſedly in this queſtion of Sacrifice heretofore tract. 1. ſect. 3. ſubdiuiſion. 3. next after. 12. at. \* ¶ ſ. g. h. and hereafter tract. 3. ſect. 1. in the margin vnder e.

¶ See this heretofore tract. 1. ſect. 3. ſubdiuiſion. 3. ſine at. \* next after b. confeſſed in ſundry Fathers of ſiſis age and the age before, by Andreas Craſſouius a learned Cauiſt. Alſo Baſil. in Lyturgia prayeth, vt digni ſimus offerre tibi rationabile iſtud & incruentum Sacrificium pro noſtris peccatis & populi ignorantia. And Cyprian de Cæna Dom. propè initium ſayth: Quotieſcunque his verbis & hac fide actum eſt, panis iſte ſubſtantialis & calix ſolemni benedictione ſacratuſ, ad totius hominis vitam ſalutemque proficit, ſimul medicamentum & holocauſtum exiſtens ad ſanandas infirmitates, & purgandas iniquitates. † Hoſpinianus in hitoria Sacrametaria lib. 2. pag. 167. initio ſayth of Cyrill of Hieruſalẽ, who lyued in the beginning of this Century: dicit Cyrillus proſui iã temporis recepta conſuetudine ſacrificium altaris maximum iuuamen eſſe animarũ. So cõmon was this doctrine in Cyrils tyme. See Cyrils ſaying hereof

herof in catech. 5. mystagog. and see the saying of *Ambrose* therein reiected Centur. 4. col. 295. line 3. and also *Cyprian* and *Tertullian* cent. 3. col. 138. line 56. & 139. line 6. and *Osiander* of *Tertullian* cent. 3. pag. 10. Also *S. Austine* l. 9. confess. c. 12. affirmeth that the sacrifice of our price was offered for his mother *Monica*, being dead. And in *Enchirid.* c. 110. he saith. *Neque negandum est defunctorum animas putate suorum viventium releuari, cum pro illis sacrificium mediatoris offertur*: affirming there further, that the sacrifices of the altar or of almes which be offered for the dead, are thanksgiving for those that be very good (or in heaven) and propitiations for those that be not very euill (or not in hell) affirming (els whete de verbis *Apost.* serm. 34.) that the ynnersall Church doth asserue as deliuered from our fere fathers, that for those who are dead in the communion of *Christs* body and bloud, when in time of sacrifice they be remembered in their places, prayer is made for them (ac pro illis id quoque offerri commendetur) and (besides this prayer) for them also it is remembered that the sacrifice be offered: In so much as *Austine* is herein reiected by *Hutterus* l. de Sacrificio Missatico pag. 525. fine. See also this point confessed in *Austine* and many other Fathers heretofore trañ. 1. sect. 3. subdiuision 4. at k. and hereafter trañ. 3. sect. 1. in the margin vnder t. And see also *Bullinger* in his decades in English pag. 1082. a post med.

ming it to be f. a Sacrifice, according to the Order of *Melchisedech*, with special<sup>19</sup> liberty for Deacons to distribute it, but to be by *Cyprian*. l. 1. not to offer it (so distinct then was distribution from the offering thereof) with tearming it the viaticum for *Austine* de Ciuitatibus such as were sicke, with holy coverings (or corporalls) te Deil. l. 6. c. 22. & boulden venerable by reason of their accompanying (or touching) the body and bloud of our Lord: and holy Vessells which Subdeacons (and lay persons) might not touch: with carefull committing of the holy chalice to the priestes custody: with a Vestry (or place wherein holy things were laid) into which Subdeacons might not enter: With mixture of water with wine in the Calice in time of Consecration: also with the signe of the Crosse in Baptisme, with abrenuntiation, exorcisme, anoyling, threefold immersion, & sundry other like Cerimonies vsed in Baptisme: with houlding, that in *infantes* dying kins pag. 100. circa med. And see heretofore trañ. 1. sect. 4. subdiuision. 11. at k. 3. 19 See the Century wryters Centur. 4. col. 662. line 2. & col. 703. line 36. & col. 705. line 31. 20 Centur. 4. col. 878. line 12. & 13. 21 Hieron. in epist. ad Theophilum Alexandrinum ante libros paschales mentioneth sacros calices, sanctaque velamina ex consortio corporis & sanguinis Domini, eadem qua Corpus eius & sanguis maiestate veneranda.

22 The Centuristes cent. 4. col. 835. line 46. and *Osiander* in epitom. cent. 4. pag. 391.

initio, and see Concil. Agathense can. 66. & Concil. Laodiceen. can. 21. & Concil. 2. Bracharense can. 38. And Greg. Nyssen. in orat. de Baptismo. where he sayth: Altare hoc sanctum cui assistimus &c. quoniam Dei cultui consecratum atque dedicatum est, ac benedictionem accepit (&c.) non amplius ab omnibus, sed à solis sacerdotibus contrectatur. And see Nazianzen in orat. de seipso contra Arianos initio.

23 Centur. 4. col. 490 line. 57. 24 Centur. 4. col. 835 line 45. the

Laodicean Councell is alledged saying can. 21. Non oportet Subdiaconos licentiam habere in sacrum ingredi & contingere vasa Dominica: And see further mention of this

Vestry in Concil. 4. Carthag. can. 36. and in Concilio Agathensi can. 66. And in Ambrose l. 1. offic. c. 50. alledged by the Centuristes centur. 4. col. 409. line. 40.

& see Osiander in epitom. cent. 5. pag. 391. initio, reproving this. 25 Cent. 4. col. 480. line 35. & col. 428. line. 40. & col. 429. line 3. & col. 868. line 32. & col.

871. line 48. And see heretofore tract. 1. sect. 3. subdiuision 2. at 26. 27. 28.

26 Centur. 4. col. 421. line 46. And see this more plainly also heretofore tract. 1. sect. 3. subdiuision. 8. at 3.

27 See these at large exprest in Centur. 4. col. 417. 418. & 419. 28 Cent. 4. col. 239. and see heretofore tract. 1. sect.

3. subdiuision 8. at 7. 8.

29 Centur. 4. col. dying vnbaptized are not saued, with 29 Baptisme of lay persons

415. line 25. and in case of necessity, with 30 remission of synes (not signified heretofore tract. 1. but truly given in Baptisme: 31 with Consecration of the water

sect. 3. subdiuision of Baptisme, with 32 the Bishops confirming of the Baptized

8. at 9. with chrisme, with referuation or 33 keeping of Chrisme

30 Cent. 4. col. in a box, with 34 consecration of Chrisme by a Bishop onely,

1161. line 2. & col. with

1243. line 29. and

col. 934. line 29. and heretofore tract. 1. sect. 3. subdiuision. 8. at 2. \*

31 Centur. 4. col. 415. line 44. and heretofore tract. 1. sect. 3. subdiuision 8. at

9. next after 3. Also S. Ambrose de mysterijs initiat. c. 3. post med. sayth: Aqua cum fuerit mysterio Crucis consecrata &c. And S. Austine de Sanctis serm. 19. sayth: Crucis mysteriosus regenerationis consecratur. And the like Consecration of the water

of Baptisme with the signe of the Crosse he affirmeth in Euang. Ioannis tract. 118.

32 Centur. 4. 423. line 4 & col. 837. line 20. & col. 478. line 17. where it is said: Baptizati ab Episcopis signabantur & chrismate inungebantur. And see there line 27.

and see heretofore tract. 1. sect. 3. subdiuision 8. at t. u. x. 33 See cent. 4.

col. 420. line. 16. where it is said: Chrisma in ampulla conseruari solitum indicat

Operatus. 34 Cent. 4. col. 865. line 43. & col. 503. line 8. & col. 1274. line

44. & col. 869. line 14. of Consecration of Chrisme by a Bishop, see further Concil. 1. Bracharense Can. 37. and Concil. Romanum sub Siluestro can. 5. and Concil. 2. Carthag. can. 3. and Concil. 3. Carthag. can. 36. and Concil. 4. Carthag. can. 36. and Concil. Vassenſe can. 3. Concil. 1. Toletan. can. 20 and Concil. 2. Hispaniensis can. 7. and Damasus Ep. 4. de Corepiscopis, and Leo Epist. 88. ad Episcopos Germaniæ & Galliæ, and

Immoentius ep. ad Decentium cap. 3. and before all these Dionysius Areopagita de Eccles. Hierarch. cap. 4. not far from the end.

with Solenne<sup>35</sup> translation of Saintes reliques, and<sup>36</sup> their wor-  
ship, with reuerent<sup>37</sup> placing of Saints reliques vnder the  
altar, with<sup>38</sup> Pilgrimage to them, and to such like other<sup>35</sup> Centur. 4. col.  
holy places, oftentimes made by<sup>39</sup> diseased persons, who were<sup>456.</sup> line 33. & col.  
there vpon [ miraculously ] cured: and the same so credibly<sup>457.</sup> throughout  
reported, as M.<sup>40</sup> Whitaker dare not rest in denial therof: & 482. line 44. &  
with<sup>41</sup> images in the Church, with<sup>42</sup> lightes in the Church<sup>col. 1446. line 17.</sup>  
in day tyme, with Anchoretes,<sup>43</sup> Ermits, <sup>44</sup> Abbots and Mōkes, and see heretofore  
their vowed Chastity, <sup>47</sup> voluntary pouerty, <sup>48</sup> great abstinence in the beginning of  
from<sup>see Chemnitius his</sup>  
examen part. 2. pag.  
10. 2.

<sup>36</sup> Centur. 4. col. 602. line. 44 & 1250. line 45, & col. 457. line 49. and Chemnitius  
vbi supra. And S. Hierome contra Vigilant. c. 3. affirmeth this estimation of Reli-  
ques to be in his tyme the receyued doctrine (saith he) non vnus Vrbs sed totius  
Orbis.

<sup>37</sup> See this in Zozomen. hist. l. 5. c. 8: Ambrose ep. 85. ad sororem.  
Hierom. contra Vigilant. c. 3. Austine de Ciu. Dei l. 22. c. 8. & ferm. 11. de Sanctis.  
& Concil. 5. Carthag. can. 14. and Concil. Aprican. can 50. <sup>38</sup> Chemnitius  
exame part. 4. pag. 10. b. ante med. sayth: Suscipiebant etiam peregrinationes ad loca vbi  
reliquias miraculis celebres & claras audiebant. And see Osiander in Epitom. & c. cent.  
4. pag. 393. p. ost med. And centur. 4. col. 457. line 57. <sup>39</sup> Chemnitius

examen. part. 4. pag. 10. a. post med. sayth: Apud Augustinum in translatione reli-  
quiarum Stephani, mulier cæca illuminata est: & aliquando quædam miracula ad  
reliquias sedebantur &c. And the Centuristes cent. 4. col. 457. line 47. say: Si Am-  
brosio credimus, ægri enim qui vestes Sanctorum manu contigissent, sanabantur,  
obsessi liberabantur. &c. And see many examples hereof in S. Augustine de Ciu. Dei l.  
22. c. 8.

<sup>40</sup> Whitaker contra Duræum l. 10. pag. 866. ante med. saith  
hereof. Nec illa miracula vana fuisse puto, quæ in Martyrum monumentis facta nar-  
rantur.

<sup>41</sup> In cent 4. col. 469. line 42. are alledged many examples  
hereof.

<sup>42</sup> Cent. 4. col. 410. line. 11. And see heretofore in the begin-  
ning of this Section at l.

<sup>43</sup> Centur. 4. col. 470. line 20. vnder the title  
there de Eremitis. And Anchoretes col. 474. line 50. of whome it is said: Anachoretæ  
soli habitant per desertum, & ab eo quod procul ab hominibus recesserunt nuncupantur.

<sup>44</sup> Cent. 4. col. 488. line 27. And see Concil. Agathense can. 38.

<sup>45</sup> Centur. 4. col. 300. line 39. & col. 301 line. 46. vnder the title, de Monach. &  
465.

<sup>46</sup> Centur. 4. col. 300. line. 52. & col. 301. line 48. & col. 466.  
line 19. And in the Councell of Chalcedon can. 16. it is sayd: Si qua virgo se dedica-  
uerit Deo, similiter Monachus, non licere eis inungi nuptijs &c. in so much as this  
Councell is therefore reproued by M. Whitaker contra Camp. pag. 62. And by  
Osiander cent. 5. pag. 359. in can. 15. & 16.

<sup>47</sup> Centur. 4. col. 30 line 29. & 39.

Col. 464. line. 58. where it is said: Apparet monasticen professuros facultates suas prius distribuisse, oportet (inquit Basilii) monachum ante omnia id vitæ genus amplecti, vt nihil possideat. And see S. Austine ep. 89. ad Hilarium 4. quæst. And see beret. fore tract. 1. sect. 1. ar. e. f. 48 Centur. 4. col. 471. line 23. where it is said of them: Nec pane, nec obsonijs vescentes, neque vinum bibentes. And col. 474. line 15. where it is said: Alij a volucribus abstinent, vtuntur ouis & piscibus: alij etiam a piscibus abstinent, caseo verò vescuntur; alij autem neque caseum sumunt: iam verò adhuc alij etiam a pane abstinent &c. And col. 475. line 42. it is said: Viuitur pane, leguminibus, & holeribus, quæ sale sole condiuntur. And see Socrates hist. l. 4. c. 18. prope initium, and Euagrius hist. l. c. 21. and Epiphanius her. vit. prope finem.

4. Herof se O- from wyne, flesh, and certayne other meates; their inclosing or si ander in epitom. muring vp of them selues <sup>49</sup> in celles; their other wonderfulfull austeritv of life, <sup>50</sup> in going barefoote, lying vpon the ground, wearing sackcloth, &c. their <sup>51</sup> cowle, <sup>52</sup> girdle, and other religious <sup>53</sup> habit; their vndoubted and great <sup>54</sup> miracles, the <sup>55</sup> rowed chastity of Virgins, <sup>56</sup> Monasteries of Virgins

ayeth; Se separatim in adiculas concludunt, quæ tantum habent latitudinis altitudinisque, vt in illis, neque corpore erecto consistere, neque se liberè inclinare possint. And see the like in Zozomen. hist. l. 3. c. 13. circa med. and see like mention of Monkes cells in Concilio Agathensi can. 38. in Zozomen. hist. l. 6. c. 31. initio. in Palladius in histor. Lausica cap. 21. & 36. & 43. & 69. & 109. and in Theodoret in his Theophil. cap. 2. 3. 4. 9. 15. And Euagrius hist. l. 5. c. 21. & l. 6. c. 22. maketh mention of one Simeon dwelling in a pillar, & see centur. 4. col. 465 line 19. alledging it out of Nazienzen.

50 Centur. 4. col. 474. line 22. it is said: Multi verò etiam humi dormiunt, alij neque calceamenta induunt, alij sacculum gestant occultum, and see the same in Epiphanius her. vit. fine. And see Centur. 4. col. 465. line 19. of their going barefoote out of Nazianzen.

51 Se this Cowle mentioned ce. vt. 4 col. 472. line 20. where is mentioned tegumentum quoddam capitis, quod cucullum dixerint. And see further mention hereof in Zozomen. l. 3. c. 13. ante med. and in Ambros. serm. 94. who mentioneth their cowle and leather girdle.

52 Amb. ose vt supra, and in the Centuristes cent. 4. col. 472. is mentioned out of Zozomen, Zona prieterea circa lumbos. 53 In the Centuristes cent. 4. col. 472. line 49. is said: Tarsi lanceis capita tegunt, quas purpuræ maculis veluti purpura obsigunt. vt pr. cepit. and in Zozomen. hist. l. 3. c. 13. ante med. is mentioned their humerale. And see further Hierome ep. 4. ad Rusticum monachum. Cusianus l. 1. de institut. Cænobiorum, and Gregory l. 2. dial. c. 1.

54 Centur. 4. col. 493. line 15. it is thus confessed: Fuerunt inter Monachos seu Eremitas hac erate, Vn. donis; miraculorum celebres, vt Antonius, eiusque discipuli Marcellinus, Illa orus, Heraclides &c. And see centur. 4. col. 1445. line 3. & col. 467. line 28. And see beret. after tract. 2. c. 3. sect. 7. subdiuision 1. at is 55 Centur. 4. col.

col. 467. l. 17. it is said: *Basilium in Ponti Vrbibus Monasteria construere, & Virgines castitatem vouere instituisse* Rufinus narrat 4.2. cap. 9. and ibidem line 48. it is said concerning the Virgines of Europe: *Virginitatis votum apud eum sexum commune fuisse* Ambrosius indicat. And see yet further mention of vowed Virgines ibidem line 8. And col. 706. line 57. & col. 483. line 25. & col. 847. line. 49. & col. 301. line 1. & 54. and for former tymes see Centur. 3. col. 140. line 27. and see heretofore in the beginning of this section at p. and also heretofore tract 1. sect. 3. subdiuision 1.  
56 See centur. 4. col. 467. line 7. vnder the title there: *De monasterijs Virginum* at line 28. & 36. & col. 476. line 34. & col. 435. line 53. & col. 137. line 11. and Osiander in his epitom. cent. 4. pag. 507. initio & pag. 503. fine.

gines, 57 a woman Gouvernesse of professed Virgines, their 58 Veile, 57 Osiander in 59 religious habit, and specially 60 consecration. The like 61 epitom. cent. 4. p. 503. fine saith: *Trin consecration of Monkes and 62 monasteries: also with the 63 fine saith: Trin forbidding of marriage in lent, with 64 the fast of lent from flesh; & (monasteriorum) with 65 superstitious fasting, euen 66 in all Nations vpon wed- quæ Virginum erant nesday and fryday: with exception neuerthelesse to be Paulasi. ii. Gubernatrix. and hereof see the Ceteristes cent. 4. col. 135. line 38. Also the Ceteristes ter marriage; with 69 superstitious funerall rites & ceremonies cent. 4. col. 125. line 30. giue like instance*

in publicke saying. *Erant in eadem Vrbe Publica nobilissima familia catus Virginum quæ castitatem profitebantur magistra.* And see Theodoret. l. 3. c. 17. prope initium.  
58 Centur. 4. col. 468. line 18. saith: *Potest ex eodẽ libro animaduerti quæ ratio tum fuerit velandi Virgines. primũ enim velabantur in templo ad altare in die Paschæ solemniconuentu, candelis accensis &c. and see there line 27. & col. 867. line 2.* Before these tymes Tertullian wrote a Treatise de velandis Virginibus.

59 Of womens religious habit see centur. 4. col. 874. line 28. & col. 879. line 37. and see Palladius in Historia Lausaica cap. 41. Hieron. epistola 15. ad Marcellam, & ep. 22. ad Eustochium de Virginit. and in vita Hilarionis, and Concil. 4. Carth. can. 11. & 104.

60 Consecration of Virgines in plaine termes mentioned centur. 4. col. 865. line 44. & col. 869. line 15. & col. 874. line 27. And Ambrose l. 3. de Virginibus saith: *dicite quantas Alexandrina totiusque Orientis & Africanæ Ecclesiæ quotannis consecrare consueuerint, pauciores hic homines prodeunt, quàm illie Virgines consecrantur.*

61 Centur. 4. col. 466. line 42. vnder the title there, *De consecratione Monachi.* 62 Concil. Chalcedon can. 24. saith: *Quæ semel consecrata fuerint monasteria cum iudicio sui Episcopi, manean perpetua &c. nec vltius posse ea fieri secularia habitacula decreuimus.* See this Councell mentioned and commended Centur. 4. col. 855. line 1. & col. 667. line 18. & col. 515. l. 1.  
63 Centur. 4. col. 453. line 29. it is said: *Nuptias celebrari in Quadragesima Concilium Laodicenum interdixit, can. 52. and see col. 837. line 33.*

64 Centur. 4. col. 441. vnder the title de *Quadragesima* a line 55. it is said: *Ieiunatum esse a carnibus & vino indicat Dissensus.* and see col. 837. line 25. and see heretofore tract. 1. sect. 3. subdiuision 12.  
65 Centur. 4. col. 440. line 26. it is said: *Ieiunia obseruasse, ac religiosius quidē seu supersticiosius quā superiōribus sēculis huius ætatis Christiannos, historiæ testantur.*  
66 Cent. 4. col. 440. line 39. it is said: *Epiphanius hæc 75. Ieiunium festæ quartæ & sextæ seu prosabbato in omnium Orbis terrarum regionibus in Ecclesia constitutum esse asserit vsque ad horam nominam, eiusque cōstitutionis auctoritatem ad Apostolos refert.*  
67 Cent. 4. col. 440. line 51. it is said: *Diem Natalis Domini à ieiunio liberum haberi, etiamsi in quartum aut prosabbatum incidat.*  
68 Centur. 4. col. 453. line 33. & col. 874. line 37. & col. 482. line 28. and see Concil. 4. Carth. can. 13.  
69 Centur. 4. col. 453. line. 48. it is said: *Ritus & cerimonie funebres hoc sēculo (superstitione crescente) tum ex Ethnicismo, tum Iudaismo cumulatæ sunt.*

70 Centur. 4. col. 454. line 13. & line 23. and line 28. it is said: *Solebant & ceri præferri funeri inter deducendum &c. And Sacerdotes lampades cereosque prætulerunt funeri.*  
71 Centur. 4. col. 455. line 14. nics, as <sup>70</sup> lighted tapers, <sup>71</sup> couering the grave with flowers, <sup>72</sup> myning dayes, <sup>73</sup> Prayer for the soule of the dead party, affirmed in thole tymes <sup>74</sup> from Apostolick tradition. Also with speciall appointment of <sup>75</sup> prayer towards the East; and to pray standing vpon the *Eordes day*, at *Pemecost*, and *Easter*, with <sup>76</sup> Canonick howers, \* *Rising in the night to prayer*, with <sup>77</sup> *Linanies*: wherunto might be added example also euen of saying or <sup>78</sup> numbring prayers vpon little stones (or beades;) also with <sup>79</sup> worshipping of the

72 Col. 455. line 26. it is said. *Cælebris obdefuncti memoriam fuit dies quadragesimus post obitum. and the Centuristes Cent. 3. col. 138. line 57. doe out of the age before alledge Tertullian saying: Oblationes pro defunctis pro Natalitijs annua die facimus, wea make oblations for the dead and for the birth (of martyrs) vpon thei yearres day: And see Centur. 3. col. 139. line 4. and hereof see Bristowes reply so Fulke printed 1580. pag. 54.*

73 Centuristes cent. 4. col. 454 line 26. it is said: *Turba frequens omnis generis hominum secuta est, ac preces cum fetu pro anima Imperatoris fudit.* And see the like col. 456. line. 24. and see this vsage confessed for the age before cent. 3. col. 139. line 6. and see heretofore tract. 1. sect. 3. subdiuision 4. at 2. 3. 4. 5. &c.

74 See this confessed heretofore tract. 1. sect. 3. subdiuision 4. at k.  
75 Centur. 4. col. 432. line 13. it is sayd: *vultu conuerso ad Orientem Christianos orasse auctor est Basilius de spir. sancto c. 27. See many other testimonies therof there alledged.*  
76 Cent. 4. col. 432 line 68. & col. 433. line 8. & col. 663 line 8. and see centur. 3. col. 135. line 4. and see Osiander in epitom. Cent. 4. pag. 131. circa med.

77 Centur. 4. col. 433. line 28. and see these Canonick howers confessed also for the age before cent. 3. col. 134. line. 45.

\* Centur. 4. col. 459 line 18. it is said: *Quin & de nocte ad preces surrexerunt;* And see col. 411. line 52. & col. 434. line 24.

† Hereof see centur. 4. col. 433.

433. line 44. & 53.

8c col. 4.14. line. 1. & col. 4.11. line 39.

79 Cent. 4. col. 1329. line 24. & Osander in epitom. cent. 4. pag. 454. and Zozenen. hist. l. 6. c. 29. post med. reporteth the matter saying of Paul the Monke: In dies singulos trecentas orationes Deo, velut tributum quoddam reddidit, ac ne per imprudentiam in numero erraret, trecentis lapillis in sinum coniectis, ad singulas preces, singulos inde eiecit lapillos; consumptis igitur lapillis, constabat sibi orationes lapillis numero pares abs se expletas esse. And see other like examples of saying prayers by accompt or numbring of them in Palladius his historia Lausitica cap. 24. & cap. 25.

80 M. Fulke against Heskins, Sanders &c. pag. 657. circa med. affirmeth, that by reporte of Paulinus, the crosse was by the bishop of Hierusalem brought forth at Easter (yearly) to be worshipped of the people. See this report of Paulinus further confessed by M. Parkins in his problem. &c. pag. 83. post med. And see Euagrius hist. l. 4. c. 25. Also Daneus in primæ partis altera parte ad Bellarminum. 5. Controuers. respons. pag. 1415. initio affirmeth, that Cyrill and sundry other Fathers were playnely superstitious and blinded with this incantment of the crosses adoration. And se heretofore in the beginning of this Section at x.

the crosse, with <sup>81</sup> superstitious estimation of the signe of the 8c Ambrosius crosse, with \* signing the forehead therewith, with attributing to it <sup>82</sup> vertue of consecrating the Sacrament, drying away Diuells, witchcraft &c. and with vndoubted <sup>83</sup> great miracles, which God hath brought by it. In like manner with

<sup>84</sup> Deacons cū signationi nimum videtur tribuere. And

M. Fulke against Heskins, Sanders &c. pag. 657. circa med. affirmeth that Rufinus and Cyrill had a superstitious estimation of the signe of the crosse. and Cen. 4. col. 459. line 31. it is said: Ad omnem incessum crucis signo frontem configurant. And concerning the Century or age before, the Centuristes cent. 3. col. 121. line 52. say: Crucis imaginem seu in locis publicorum congressuum, seu domi priuatim Christianos habuisse, indicare videtur Tertullianus. And see col. 240. line. 57.

\* Osander in epitom. &c. 326. ante med. sayth: Iulianus metu percussus illico ex consuetudine Christianismi, frontem cruce signat, ibi demones subito disparent. 82 M. Burges in his wordes extant in M. Couels brise answere to the said Burges pag. 130. ante med. saith of the Fathers opinion of the Crosse (with exception only to the point of adoration touched next heretofore at 80.) that there is nothing ascribed to the Crosse in or out of Baptisme by the raskelt Papistes, but the Fathers are as deeply ingaged in the same: so as if wee will vse it as the Fathers did, &c. wee take the soule to be fenced by crosing of the body, and the Crosse to haue vertue of consecrating the Sacrament, drying away Diuells, witchcraft. &c. in prooffe whereof he doth alledge there in his margin, diuers Fathers no lesse or more ancient then the compasse of this fourth Century; and see further there pag. 136. post med. And the Puritans in their Short Treatise of the signe of the Crosse &c. printed in 3. at Amsterdam by I.H. 1604. pag. 21.

fine say: The Fathers deliuered to vs the signe of the crosse with an opinio of vertue & efficacy; not only in the act of blessing our selues, & in the expelling of diuells; but euen in the consecration of the most blessed Sacramentes. to which purpose they doe there alledge the speciall sayings of Tertullian, Hierome, Lactantius, Cyprian and Austine. And see also the Centurist cent. 4. col. 302. line. 11. & 27. & col. 1493. line 12. and Tertullian ad Vxorem l. 2. c. 5. Chrysostom. in Matth. hom. 55. paulo post med. Austine de Sacris serm. 19. & in Ioan. tract. 118. fine. Lactantius l. 4. c. 27. Athanasius de incarnatione Verbi, and de vita Antonij. Origen hom. 6. in Exod. c. 15. Ignatius epist. ad Philippenses, 83 M. D. Couel in his answer to M. Burges saith concerning the ancient tymes, No man can deny, but that god after the death of his Sonne manifested his power to the amazement of the world, in this contemptible signe, as being the instrument of many miracles. And see heretofore in the beginning of this section at y, and see examples of such miracles in Theodoret hist. l. 5. c. 21. post med. and Epiphanius hæc. 30. ante-med. Hierome in vita Hilarionis versus finem. and Palladius in historia Lausica cap 1. fine. And Theodoret in his Theophil. c. 13. & c. 9. & c. 2. and Eusebius in orat. de laudibus Constantini ante med. after Chrysostom's translation, printed Colonia 1581. pag. 299. post med. & 300. post med.

84 Cent. 4. col. 873. fine & col. 874. & the speciall <sup>85</sup> rites vsed in ordaining of the; with initio. And see these inferiour Orders mentioned as yet much more anciently by Cornelius apud Eusebium hist. l. 6. cap. 35. and after Haimers English translation c. 42. and by Ignatius Scholler to S. Iohn ep. ad Antiochenes prope finem. <sup>86</sup> & mention also of the <sup>87</sup> ordaining of priests. not by popular election (as the Puritanes <sup>88</sup> pretend) but by ordination from a Bishop, then, as now, giuen <sup>89</sup> fasting, with the externall signe of <sup>90</sup> imposition of handes, conferring inward <sup>91</sup> grace. In respect whercof it was reputed for a Sacra-

85 Ibidem. and see Concil 4. Carth. can. 4. 5. 6. 7. 8.

86 Centur. 4. col. 435. line 2. say: Constitutiones Concilij Laodicensi Ordinationes iudicio multitudinis fieri prohibuerunt. And after: Ac pro ijs apud eum Episcopis, penes quos ius esset Ordinandi, precabantur, quemadmodum ex epistola quarta Basilij ad Gregorium, eiusdemque ad Casarienses trigesima apparet. And cent. 4. col. 489. line 60. it is said: Ordinatio ministrorum propria erat Episcopi &c. 87 See M. Cartwright in M. Whitgiftes defence pag. 192. post med. & 225. ante med. & 196. ante med. And see the vse of the Kirke of Scotland printed at Rochell 1596.

88 Hercor see Leo ep. 87 ad Epil. Africanos ante med. & ep. 81. ad Dioscorum Alexand. 89 Cent. 4. col. 435. it is sayd: Recitat Theodoretus rursus & alios ritus &c. vt genibus flexis ad sacrâ mensam assistere, & in frequenti populi conuentu manus imponere, qui ritus inde vsque ab Apostolis ipsis in omnium locorū Ecclesijs diuissimè hæsit.

90 Touching the Doctors of this age, Gregory Nisene one of them (in orat. de S. Baptismate) saith of the party ordained, that in regarde of outward forme, hee is the same he was, hauing his inuisible soule changed into better

better by an inuifible power and grace. And Ambrose in 1. Cor. c. 12. sayth: In loco Ordinis officij Ecclesiastici positus gratiam habet, qualisuis fit, non vtiue propria, sed ordinis per efficaciam Spiritus Sancti. And see further Ambrose de dignitate sacerdotale. c. 4. and Austine in quast. vet. & nou. Test. quast. 93. See this grace giuen in Orders consigned by M. Hooker in his Ecclesiasticall policy lib. 4. sect. 77. pag. 230. prope finem, and by M. Bilson in his perpetuall gouernment of Christes Church pag. 109.

91<sup>a</sup> A Sacrament, with further mention of 92 the Priestles vnction; with like mentiō also in generall of 93 Ecclesiasticall vestmentes, and in particular of 94 the Albe, 95 the stole, (called Orarium) the Vestment called 96 Dalmatica, \* the of Baptisme and golden Cope, and the Bishops Pontificall plate or Myter, worne by S. Iohn the Apostle. M. D. Reynoldes confessing further, that 97 in the liturgies which beare the names of Basil and Chrysostome, are (like wise) mentioed the amice, the girdle, the chisble, and the fannell: with teaching that gaine: Vtrumque enim sacramētū est, &

quadam consecratione vtrumque homini datur, illud cum Baptizatur, istud cum ordinatur. This thus comparing it with Baptisme and referring the name of Sacrament to the both a like, argueth that S. Austine vsed the word Sacrament properly: And see further Austine de Baptismo contra Don. l. 1. c. 1. Also S. Cyprian ( who lyued before this fourth Century ) in serm. de ablut. pedum initio making mention ( Baptismi & aliorum Sacramentorum, of Baptisme and other Sacramentes ) reckoneth vp with all in that accompt, sacros Ordines, holy Orders. In so much as Chennitiū in his examen, part. 2. pag. 7. b. post med. confesseth this authors answerable iudgmēt therof, and only euadeth in affirming this sermon to be forged: An euasion confuted heretofore tract. 1. sect. 3. subdiuision 2. at. 7.

92 In Pacianusep. 3. ad Simpronianum, the priest is tearmed vnctus sacerdos. See this vnction further mentioned in Dionysius Areopagita de Eccles. Hierarch. c. 4. Eusebius hist. l. 10. c. 4. initio, after Christophersons version. And in Cyprian serm. de chrismate initio, conterned therefore by Chennitiū examen part. 2. pag. 247. a ante med. and in Gregory l. 4. in libros Regum cap. 5. 93 Centur. 4. col. 504. line 7. it is sayd: Mominut Athanasius Vnctamentorum Ecclesiasticorum, ornamentorumque & vntisilium. 94 The Albe is mentioned in cent. 4. col. 876. line 16. & in Chrysostome ad Pop. hōm. 66. & in Liturgia, & in Matth. hōm. 23. And in Concil. 4. CARTH. can. 41. & in Hierom. l. 1. adu. Pelag. cap. 9. 95 Cent. 4. col. 835. line 48. & 51. and see this stole further mentioned in Concilio Aurelianensi can. 16. and in Concil Laod. can. 22. & 23. and in Ambrose in orat. funebri de obitu fratris Satyri.

96 That this Dalmatica was in Cyprians tyme, see M. Whirgis in his defence &c. pag. 269. post med. and pag. 270. hee alledgeth Peter Martyr to be of the same mynd: and see the same vestement mentioned by the author Quaestionum veteris ac noui Testi-

Testam. quest. 46. extant in S. Austines workes tom. 4. ( that this Author liued before S. Austine, see there quest. 44. )  
 Whitgifts defence pag. 268. and M. whitgift ibidem pag. 269. initio, alledging Theodoret hist. l. 2. c. 27. paulo post initium. \* See this in Peter Martyr in his epistles annexed to his common places in English pag. 119. a prope finem, and in M. Whitgift his defence &c. pag. 264. paulo ante med. & 268. circa med. & pag. 269 paulo post med. he proueth Cyprian to haue also worne the same.  
 97 Doctor Reynoldes in his conference pag. 598. post med. and concerning Ecclesiasticall vestmentes see further Eusebius hist. l. 10. c. 4. initio.

98 Centur. 4. col. that 98 Priestes might not marry after Orders taken; that 99 616. line 1. it is al- Bizamus ( or he that hath beene twise married ) may not ledged out of the be Priest, with 100 sumptuous Churches consecrated, and super- coucell of Neocesa- stitious insolvency in celebrating of masse, appointed to be said in noe rea can. 1. Presbi- places but such as were hallowed by a Bishop; with deniall of torsi vxorem duxerit ab ordine suo illum 101 authority to the Emperour in Ecclesiasticall causes; with deponi debere. And affirming 102 the Church to be built vpon Peter; and further

see the same fur- teac- ther confessed cent. 4. col. 486. line 58. & col. 303. line 18. & col. 704. line 21. & col. 1293. line 5. & 17. and see heretofore tract. 1. sect. 3. subdiuision 1. at g. h. &c. And also heretofore tract. 1. sect. 7. example 3. at f. g. h. i. 99 Cent. 4. col. 847. line 47. saith it was decreed, bigamis ordinationem ad sacerdotium non esse conferendam, and see the like in Centur. 4. col. 303. line 10. & col. 877. line 40. & col. 1293. line 25. also M. Fulke in his retentive against Bristow, and discouery of Sanders rocke pag. 164. initio graunteth that he which had had two wyues could not be a priest in Hieroms tyme: and see this confessed also for the century or age before in cent. 3. col. 85. line 6. & col. 86. line 7. & by M. Cartwright in his 2. reply part. 1. pag. 509. post med. 100 Centur. 4. col. 497. line 50.

101 Centur. 4. col. 349. line 28. it is said Intempestiuè etiam sibi Imperatores interdum iudicium de causis fidei sumebant, quod Athanasius in Constantio reprehendit, & Ambrosius in Valentiniano &c. and Athanasius in epist. ad solitariam vitam agentes alledgeth Osius saying to Constantius the Emperour: define quæso & memineris te mortalem esse, reformida diem iudicii, serua te in illam diem purum, ne te misceas Ecclesiasticis, neque nobis in hoc genere præcipe, sed potiùs ea à nobis discite: tibi Deus imperium, quæ sunt Ecclesie nobis concedidit &c. caue ne, quæ sunt Ecclesie ad te trahens, magno crimini obnoxius fias. &c. And againe in the same place: Quis enim videns eum in decernendo principem se facere Episcoporum, & præsidere iudicijs Ecclesiasticis, non merito dicat illum eam ipsam abominationem desolationis esse, quæ à Daniele prædicta est. and see the like iudgment of Ambrose Epist. 32. post med. & 33. circam ad. And M. Cartwright to this purpose alleading the same in M. Whitgifts defence &c. pag. 700. initio. and see the lyke further in Zozomon hist. l. 6. c. 7. initio. and in Cœcil. 3. Carth. can. 9. 102 Centur. 4. col. 515. line 35. saith: Hilarius minus commodè de Petro Apostolo loquitur, quod ædificationi Ecclesie subiacer, & fideius fundamen-

tum; and col. 357. line 45. saith: Hieronymus minus commodè loquitur de Petro, quòd Dominus super eum fundauerit Ecclesiam. And see he like out of Nazianzen Cent. 4. col. 558. line 54. and see further col. 1250. l. 2. And see this more evidently as yet in the much more ancient Fathers, namely Tertullian, Cyprian & Origen heretofore confessed tract. 1. sect. 3. subdiuision 10. initio. an 8. 9. 10.

teaching of <sup>103</sup> Peters Primacy, and with deducing the same \* iure diuino from Peter to his <sup>104</sup> successour the Bishop of Peters Primacy of Rome, whose Episcopall Sea the ancient Fathers ther-  
 Fathers of this age  
 fore cent. 4. col. 556. line

15. & col. 551. line 37.

& col. 1074. line 13. and the same more fully heretofore tract 1. sect. 3. subdiuision 10. at 5. 6. 7. 12.

\* The Centuristes Cent. 5. col. 1274. line 32. charg

Gelasius who lyued anno 480. saying: Romanam Ecclesiam iure diuino contendit (Gelasius) esse omnium primam, in epist. ab Brut. & c. cap. 11. And Gelasius in decret. cum 70. Episcopis initio sayth: Romana Ecclesia nullis Synodicis constitutis ceteris Ecclesijs prelata est, sed Euangelica voce Domini Primatum obtinuit, Tu es Petrus, inquit, & super hanc petram & c.

104

Ofiander cent 4. pag. 294. circa med.

speaking of the Councell of Sardis decreeing appealls to Rome, professeth to deliuer the then common receyued opinion and reason therof saying: Inueteratus communis & de manu traditus fuit error, quod Petrus fuerit Roma primus Episcopus ideo hunc honorem habendum censuit successori Petri, iuxta communem opinionem. & c. And S. Chrysostome l. 2. de sacerdotio cap. 1. affirmeth, that Peter was the head of the Apostles, and preferred before the other Apostles, saying further in the same place: Why did Christ speede his owne blood, but to purchase those sheepe, the charg wher of he committed to Peter and his successours. In like manner concerning S. Leo (being one of those fathers to whome M. Iewell in his publique challeng appealed) the Centurist. Wryters Cent. 5. col. 1262. line 30. confesse of him, saying: Leo very painefully goeth aboue to proue that singular preeminēce was giuen to Peter about the other Apostles, and that thence rose the Primacy of the Roman Church. & see noe lesse confessed of Leo by M. Reynoldes in his conference pag. 24. & 43. And see M. Fulke testimony of the other Fathers like iudgment heretofore tract. 1. sect. 3. subdiuision 10. at 12. Also that Peters Primacy was thought to descend or come to the Bishop of Rome is in lyke manner yet further affirmed by sundry other Fathers cyted heretofore tract. 1. sect. 3. subdiuision 10. in the margent at 45. in so much as from this Primacy thus attributed to the Apostle, Damasus (alleged by Theodoret hist. l. 5. cap. 10.) did (as the Centuristes cent 4. col. 351. line 37. do confesse and reprove) commend his Children the Bishops of the East for their due reuerence done to the Apostolike Seas And Concilium Mileuitanum in Epist. ad Innocentium Papam (apud Aug. ep. 92.) sayth to Innocentius: Quia te Dominus gratia sua praprio munere in Sede Apostolica collocauit, & c. arbitramur auctoritati Sanctitatis tuae de sanctorum Scripturarum auctoritate deprompta, facilius eos esse cessuros. And see also the Centuristes cent. 5. col. 773. line 13. where it is said: Galla Placidia in Epist. ad Pulcheriam, & Valentinianus

in Epist ad Theodosium nimum Romano Episcopo propter beatum Petrum & Vrbis  
amplitudinem tribuunt. And see M. Fulkes retentive &c. pag. 285. fine.

105 Prosper de ring tearmed <sup>105</sup> *Peters Sea*, and <sup>106</sup> *Peters Chaire*, honou-  
ingratia cap. 2. saith; ring the same aboue other with a peculiar <sup>107</sup> *festiuall*  
Sedes Roma Petri day. And decreeing euen publique <sup>108</sup> *prayer to be made*  
quæ pastoralis ho- for the Pope in Masse tyme : And lastly with sundry noted  
noris facta caput examples of confessed <sup>109</sup> *Primacy in the Bishop of Rome.*  
mundo. A saying In so much as certayne Protestant wryters (being asha-  
so plaine, that Da- med ouer grossly to dissemble in such) and so manifest  
nus therefore tear- evidence of particulers) doubt not therefore to deale  
meth Prosper the plainly with vs herein, affirming that Helen mother to  
Popes parasite, and Constantine was <sup>110</sup> *a superstitious woman*, and the visible  
this his saying false Church  
(in respons. ad Bel-  
larmini. part. 1. pag.

594. circamed. And M. Fulke in his retentive &c. pag. 278. paulo ante mod. tearmeth  
Prosper (ouer partiall to the Sea of Rome . ) & S. Austine in Psalm. contra partem  
Donati saith, Numerate sacerdotas ab ipsa Petri Sede &c. ipsa est petra quam non  
vincunt superbæ Inferorū portæ. And see the wordes of Leo heretofore tract. 1. sect. 3.  
subdiuision 10. at 45. and Petrus Chrysologus in Epistola ad Eutichem saith, Horti-  
mur te, frater honorabilis, vt his quæ à beatissimo Papa Romanæ Ciuitatis præ-  
scripta sunt, obedienter attendas, quoniā beatus Petrus qui in propria Sede viuit &  
præsides, præstat quæ rentibus fidei veritatem. <sup>106</sup> See the centuristes heretice  
charging and reprehending the ancient Father S. Cyprin heretofore tract. 1. sect. 3. subdi-  
uision 10. at 87. and Hierom. ep. 57. to Pope Damasus saith, Ego nullum primum nisi  
Christum sequens Beatitudini tuæ, idest, Cathedræ Petri, cōmunionē consocior:  
super illam petram ædificatam Ecclesiam scio, quicunque extra hanc dogum  
agnum comederit, profanus est, (&c.) Quicunque tecum non colligit, spargit.  
And Optatus l. 2. contra Donatist. saith: Negari non potest scire te in Vrbe Roma,  
Petrom primò cathedram episcopalem collatam esse, in qua sederit omnium Apo-  
stolorum caput Petrus, vnde & Cephas appellatus est, in qua vna Cathedra vnitas  
ab omnibus seruaretur, ne ceteri Apostoli singulas sibi quique defenderent, ve-  
iam schismaticus & peccator esset, qui contra singularem Cathedram alteram col-  
locaret, ergo cathedra vnica est &c. And againe: Igitur de dotibus supradictis cathedra  
est prima, quam probauimus per Petrum nostram esse. And S. Austine Epist.  
102. prope initium saith. In Ecclesia Romana semper Apostolicæ cathedræ viguit  
Principatus. And see the saying of Iulius alladged heretofore tract. 1. sect. 3. subdi-  
uision 10. at 1. next before 79. <sup>107</sup> See this heretofore tract. 1.  
sect. 3. subdiuision 10. at 14. <sup>108</sup> The Councell called Varsense  
can. 6. saith. In omnibus Misis &c. & hoc nobis iustum visum est, vt nomen Domini  
Pape quicumque Sedi Apostolicæ præfuerit, in nostris Ecclesijs recitetur. This is  
acknowledged and reproved by the Centuristes Centur. 5. col. 775. line 7. This  
Councell

Sett. 3.

For the Roman Church.

Councell was so ancient that the second Canon therof is cyted vnder the name of this Councell in the 2. Councell of Arles can. 23. as it is recyted by the Centuristes cent. 4. col. 706. line 34.

197 Tract. 2. Cap. 1.

109 See these examples heretofore tract. 3. sub. 4. 58. line 5.

110 Centur. 4. col.

Church in his tyme <sup>111</sup> Antichristian & Papisticall, where- <sup>112</sup> See M Nap-  
upō wee doubt not in behalfe of our whole Religiō, to pers eident confes-  
say now to our aduersaries, as did your Ma. tie (most <sup>113</sup> sion beere in the  
religiously) to the Puritans in defence of the Crosse <sup>next fourth section</sup>  
in Baptisme vsed in Constantines time: <sup>114</sup> Is it now come <sup>post med. at q. r.</sup>  
to that passe, that wee shall appeach Constantine of supersti- <sup>f. t. and see the</sup>  
tion: if then it were vsed, I see no reason, but that still wee may of others heretofore  
continue it. And to your most excellent Ma. tie wee only in this section at  
craue humble leaue to say, as did the Centuristes. in 4. s. 6. next after  
this case to Queene Elizabeth: <sup>115</sup> To your Ma. tie this c. and at \*. next  
labour seemeth due, as describing that age wherein Constantine the <sup>after f. In so much</sup>  
great deserued best of the winners all Church of Christ: for which <sup>as M. William</sup>  
he hath receyued eternall memory. And whereas (according to his <sup>Leigh the Prince</sup>  
histories) he was borne in Brittain, and of British progenie, and his great Brittaines  
gouerned that Kingdome with great pietie and vertue, he now great deliuerie &c.  
returneth to your Highnes, representing to you that state of the printed 1606. B. 2.  
Church which in his tyme illustrated the whole world with <sup>affirmeth according-</sup>  
the splendour thereof. That man must needs haue an iron <sup>ly that the Popes</sup>  
hart, who is not moued with the godly, successfull, and lau- <sup>euersince the first</sup>  
dable proceedings of his auncestours. Seing therefore your Christ <sup>300. years after</sup>  
Ma. tie is adorned with all good learning, wee doubt not, but reyneth the tyme  
that Constantines Ecclesiasticall historie shalbe to your Highnes now <sup>in question</sup>  
most pleasant and gratefull. &c.

And thus much briefly to shew, that though <sup>haue bene Diuells.</sup>  
wee should suppose the foresaid predictions of the <sup>And Szegeidine in</sup>  
Prophetes, concerning the Conuersion of so many <sup>loc. Commun. pag.</sup>  
foretould Kinges and Kingdomes of the Gentills to Iulius. &c. who <sup>397. circa med. sayth</sup>  
liuyng in Constantines tyme, that they were mitrati Episcopi, qui etsi non <sup>of Siluester, Marc<sup>o</sup>,</sup>  
pessimi fuerunt, traditionibus tamen suis ac decretis, Antichristo magno sedem <sup>haue were Bishops of Rome</sup>  
parauerunt. <sup>112</sup> In the summe of the conference before his Ma-  
iestie had with the Bishops and other of his Clergie. pag. 69. post med.  
<sup>113</sup> The Centuristes in their epist. dedicatorie to Queene Elizabeth prope finem  
set before their fourth Century.

haue bene accomplished by the Church; which continued the 300. yeares next after Constantine (as most clerely they were not:) that yet the same Church so accomplishing the same was not Protestant, but Catholicke.



THAT  
AFTER THE  
SECOND THREE  
HUNDRED YEARES

AFTER CHRIST,

the forsaide predictions were not performed by the Protestantes Church; and were yet accomplished by the Catholicke Church.

SECT. IIII.

**I**N A YING thus Intreated of the not performance of the forsaide predictions of the Prophets during neither the first nor second 300. yeares after Christ, wee will now speake concerning the third part before vnder taken, namely of the whole residue of tyme from Bonifacius the third till Luther, which cōteyneth the last thousand yeares, in which (for that tyme) the predictions of the Prophetes concerning the Churches increase & continuance of Kinges and pa-  
stours

stours, were much more euidently fulfilled. And that the same were not yet during that tyme fulfilled otherwise then in, and by \* our Catholicke Church, is in yt selfe so certayne, and withall so euidently confessed by our learned aduersaryes, as that wee will not seeke for other prooffe therof.

To this end one of them affirmeth, that Anno n 605. when Pope Boniface was stalked in his Papall throne, then falshood got the victory, &c. then was the whole world ouerwhelmed in the dregges of Antichristian filthines, abominable superstitions, & traditions of the Pope; then was that vniuersall Apostasy from the faith foretold by Paul. To this end likewise saith M. Parkins: o VVee say that many hundred yeares an vniuersall Apostasy ouerspred the whole face of the earth, and that our Church was not then visible to the world: and that during the space of nym hundred yeares the Popish heresie hath spread it selfe ouer the whole earth. In so much that whereas it is heretofore confessed as euident, that the forsaide predictions of the Prophets, concerning the Conuersion of so many fortould Kinges and Kingdomes of the Gentills, neyther were, nor could be fulfilled, during the six hundred and thirtie yeares last past, *namely* of the Bulgarians, Sclauonians, Polonians, the Daves and Morauians (cent. 9. c. 2. col. 18.) and of sundry Kinges and Kingdomes (cent. 10. c. 2. col. 18. & 19.) and of a great part of Hungary (cent. 11. c. 2. col. 27.) and of the Norwegians (centur. 12.) As also the Protestant writer Osiander in his epirome hist. Ecclesiasticæ centur. 9. 10. 11. 12. 13. 14. & 15. mentioneth the like conuersion of sundry Nations performed by our Catholicke Church since the tymes of Gregory and Boniface: as namely of the Daves (pag. 16. initio & 94. fine) the Morauians (pag. 16. fine) the Polonians (pag. 36. circa med.) the Sclauonians (pag. 36. circa med. & 16. post med.) the Bulgares (pag. 36. post med.) the Hunes (pag. 37. initio.) the Normans (pag. 71. post med.) the Bobemians (pag. 77. fine) the Suecians (pag. 21. circa med. & 9. post medium) the Norwegians, Gutonians, and the Saxons (pag. 86. circa med.) the Vagarians (pag. 104. circa med.) the Rugij, and Thuscans (pag. 99. post med.) of Scandia (pag. 111. circa med.) Maiorica (pag. 341. circa med.) of Tunes in Africa (pag. 377. fine) and of sundry other Nations (pag. 342. ante med.) wherunto might be added sundry other lyke testimonies mentioned by Osiander in his epitome. cent. 7. pag. 73. & 168. & cent. 8. pag. 43. 112. 121. & 127. and the like knowne Conuersion of sundry Nations wrought in this age in the East Indies, the West Indies, and Africa, confessed by our aduersary Symon Lythus in responf. altera ad alteram Gretleri Apologiam pag. 111.

\* See the particulars hereof specially confessed & alleged by Iohn Pappus in his epitome. Ecclesiast. cap. de Cōuersionibus Gentium, pag. 89. 91. 92. 93. 99. 100. 106. 107. &c. Also the Century writers of Magdeburge mention the conuersion of sundry Nations wrought since the tyme of Gregory the first and Boniface the third, by our Catholicke Roman Church: as of Germany (cent. 8. c. 2. col. 20.) of the Vandals (cent. 9. c.

where he sayth: *Iesuitarum sedes &c. paucorum annorum spatio &c. non contenta Europa finibus, Asiam, Aethiopicam, Americam suis iohis compleuit.* A thing so evidently performed only by our Catholike Church, that M. Whitaker answering therunto li. de Ecclesia contra Bellarminum pag. 336. ante med. sayth. *Respondeo, Illas conuersiones tam multarum Gentium post tempora Gregorij, de quibus hic Bellarminus loquitur, non puras & integras fuisse, sed corruptas.* And Danæus in respons. ad disput. Bellarmini part. 1. pag. 780. fine answereth thereto in like manner saying: *Propagatio autem illa quam Gregorius primus, Zacharias, & alij Gregorij fecerunt, fuit inebriatio meretricis mundo facta, de qua est Apoc. 17. vers. 4. & 18. vers. 3.*

See Symon de V'oyon his discourse vpon the Catalog. of Doctors &c. in the epistle there to the Reader post med.

M. Parkins in his exposition vpon the Creed pag. 400. M. Parkins vbi supra pag. 307. And M. Whitgift in his defence of the answer to the admonition pag. 442. post med. speaking of anno Domini 639. sayth: I would be loath to alleadg any Councell of that tyme to proue any thing in controuersie. 2. Heretofore tract. 2. c. 1. sect. 2. & 3.

3 See this heretofore in the beginning of this section in the margin at this marke\*.

7 Hence it is that M. Fulke in his answer to a Counterfayte Catholike pag. 27. circa med. speaking of Boniface the third, who was Pope Anno Domini 605. sayth: the Popes from Boniface the third were all blasphemous Heretickes and Anti-

hundreth yeares next after Christ, and before Boniface the third. And where also wee haue giuen particuler instance of the more euident & cleare accomplishment thereof beguunt afterwarde & continued at, & after the forsaide tymes of Gregory & Boniface, with most plentifull and answerable successe in so many Kingdomes before mentioned, our aduersaries are not now abashed (an opinion most dreadfull to be heard or thought of) that where the forsaide predictions of the Prophetes take their chiefest beginning, increase & continuâce, in regard of the Churches answerable accomplished enlargement, they doubt not euen then and there to place the very contrary defection of Antichrist, M. Whitaker to that end (as before) affirming, & the Conuersion of so many Nations after the tymes of Gregory to haue bene not pure but corrupt: Danæus also and Hutterus tearming it: *inebriatio meretricis mundo facta, de qua est Apoc. 17. vers. 4. & 18. Turning so most evidently the Churches most glorious fortould enlargement by the answerable conuersion of so many heathen Kingdomes fulfilled synce the tymes of Gregory and Boniface, into their pretended & vniuersall Apostasy, wrought by Antichrist. 7 O yee heauens be astomed at this! Be yee afraid and shut your gates for wonder. Are they Christians who dare thus affirme the Churches*

Christes. And see the very same affirmed by M. Whitaker and M. Powell heretofore tract. 1. sect. 3. at \* next before 23. subdiuision 10. 4 See M. Whitaker alledged heretofore in the beginning of this present Section in the margin at \*.

5 See Danæus his wordes alledged ibidem. Also Hutterus (Doctor and publique Professor in the Vniuersity of Wittemberge) de sacrificiis Missaticis pag. 377. fine scilicet: Libentur concedo Idolomaniam Pontificiam, cuius neruus est sacrificium Missaticum totū pene terrarum Orbem inuasisse, præsertim superiore proximo millenario: sed & inde euidentissimè colligo, Missam illam tuam fuisse illud poculum quo Antichristus Romanus omnes Reges terræ & vniuersum pene terrarum orbem infecit & fascinauit.

6 See before in this section at n.o.p. 1.

7 Hieremie 2. 12.

Churches foretould enlargment to be Antichristian? Is

this the end or issue of our aduersaries doctrine? He that

bath eares to heare, let him heare. But (to omit the like sur- 8 Matth. 23. 9. ther testimony herein of M. D. \* Fulke, M. Iohn Napper \* M. Doctor

affirmeth yet more fully both concerning this tyme & Fulke in his Treatise against Stapleton & Mariall p. the other former 300. yeares next after Constantine, 25. paulo post med.

that the Popes Kingdome hath had power ouer all Christians fro the tyme of Pope Siluester and the Emperour Constantine, for these 25. paulo post med. thousand two hundredth and sixty yeares: and that from the some (Protestantes)

tyme of Constantine vntill these our dayes, euen 1260. yeares, the Pope and his Clergy hath possessed the outward visible Church of the Pope hath

Christians. That also betwene the yeare of Christ 300. and blynded the world

316. the Antichristian and Papisticall raigne began, raigning these many hundredth yeares, some

vnauerally, and without any debatable contradiction 1260. yeares, say 1000. yeares, some 1200. some

Gods true Church most certaynely abyding sollog latent, & inuisible. With whome agreeth. M. Brocard. And M. Napper doubteth not to proceed yet much further, affirming, q M. Napper

that also during euen the second and third ages (after Christ) in his Treatise vpo the true Temple of God and light of the Gospell was obscured by the Reuelations

the Roman Antichrist himselfe. But Sebastianus Francus reacheth the very point, and doubteth not to comprehend all the foresaid ages since the Apostles tymes, pag. 43. versus finem.

affirming that, statim post Apostolos &c. 2 presently Napper vbi supra pag. 145. col. 3. fine.

after the Apostles tymes, all things were turned vpside downe s M. Napper

&c. vbi supra pag. 68. versus finem.

1 Ibidem pag. 191. initio.

2 Ibidem pag. 161. col. 3. circa med.

& pag. 156. ante med. & 237. paulo post med. & 23. fine. & pag. 188. ante med.

x Brocard vpon the Reuelations fol. 110. a. & fol. 113. b.

y Napper vbi supra pag. 191. initio.

z Sebastianus Francus in

epistola de abrogandis in vniuersum omnibus Statutis Ecclesiasticis. And M. Fulke in his answer to a counterfaite Catholicke pag. 35. post med. sayth: *The true Church decayed immediatly after the Apostles tyme.* And see the like affirmed by others heretofore tract. 1. sect. 3. subdiuision 14. at 9. 10. 12. 13. 15. 16.

*Ecce. And that for certayne through this worke of Antichrist, the externall Church together with the sayth and Sacramentes vanished away presently after the Apostles departure; and that for these thousand foure hundreth yeares the Church hath bene no where externall and visible: So far hath the Protestants Church hitherto bene (euen by their owne testimonies) from fulfilling the forsaide foretould Conuersion of so many Kings and Kingdomes of the Gentills, and so euidently by their like testimonie hath the same bene fulfilled in, and by the only ministry of our Catholicke Church.*

**THAT**



T H A T  
THE KNOWVNE  
DEFECT THEROF IN THE  
PROTESTANTES CHVRCH,

ADVANTAGETH

the Iewes against them, brought *Sebastian Castalis*  
to doubtfulness of his fayth; and *Dauid George*  
*Bernardine Ochine*, and others to  
Apostasy.

S E C T. V.

**T**H E S E things (most gracious Soueraigne ( being thus explyained and confessed; wee doe heare as now insist, and most humbly appeale vnto your Maiesties learned and equall Iudgment, betweene our aduersaryes and vs, concerning the necessary \* accomplishment of the forsaide predictions: \* Necessary accomplishment. For whether that the same may be said to haue byn hitherto performed by our Catholicke or their Protestant Church. Heere we cannot but knocke at the doores of their hartes, demanding but with what probability they can ( before Luthers tyme ) make good that which the Scriptures fortell ( as Oecolapadius & themselues vnderstand ) concerning the <sup>a</sup> eternitie of Christes Kingdome, and the multitude of Kinges to serue it: and which

7. *saib: Quasi aliud sit Prophetiam crimine falsitatis arguere, quam dicere quæ prænticiavit non posse compleri*

ri. Hoc est enim dicere non esse Prophetiam sed Pseudopphetiam. And M. Douce in his Treatise to Atheisme pag. 43. tearmeth it Atheisme to deny the fulfilling of the predictions of the prophetes. And our Sauior himselfe Luc. 24. 44 sayth, All must be fulfilled that is written of me in the law and in the Prophetes.

¶ Oecolampadius alledged before tract. 2. cap. 1. sect. 1. at q. prope finem.

which be those many Kinges and Kingdomes of the Gentills, which their Church hath in all that meane tyme accordingly conuerted from heathenish Paganisme to the sayth of Christ? Or how can their Church but be said (accordingly as the Scriptures, and Oeco-

2 The glory of this last house shalbe greater then the first. Agge. 2. 10. The desolate hath more childre then the married fully & confessed, and hereafter; further proued, that wyfe. Esay 54. 1. & Galat. 4. 27. Hee is mediator of a better testamēt which is established vpon better promisses. (Hab. 8. 6.) The Lord loueth the

gates of Syon more then all the tabernacles of Iacob. Psalm. 86. 2.

3 Oecolampadius in Esay c. 2. vers. 2. saith: Great is the dignity of the Christian Church about the Synagoge of the Iewes, in that it shalbe most populous, and of all nations sundry shall ioine them selues vnto it abundantly. And Wigandus the Protestant wryter in his Syntagnia (&c.) ex veteri Testamento col. 1232. & 1233. sheweth by very many examples of Scripture, that the Iewish Synagoge before Christes tyme was dispersed in sundry other Nations then that of the Iewes: A thing as yet made more euident by Luther tom. 7. Wittemberg. fol. 222. b. fine and 223. a. ante med. and by sundry lyke exāples of Melchisedech: 1. d. Iob, & also of others set downe in the Actes, as Act. 11. 19. and 13. 14. 42. 43. and 14. 1. and 17. 1. 16. 17. and 18. 4. 8. 9. and see Act 6. 9. and the marginall notes there. And see the booke of Hester c. 8. vers. 17. And yet Wigandus vbi supra col. 1257. prope initium affirmeth saying: Ecclesiam noui Testamenti longē numerosiore fore, quā veteris ostendunt Ierem. 33. & Sophon. 3. (&c.) Zachar. 1. &c. In so much as S. Hierome in dialog. adu. Lucif. paulo post med. & c. 6. tearmeth them, Ninium prophani qui plures Synagogas asserunt, quā Ecclesias &c.

† Esay 50. 1. & Hieremie 11. 21.  
tract. 2. c. 1. sect. 4. at n. o. p. q. r. &c.

4 See heretofore  
5 See hereafter tract. 2. c. 2. sect. 2. 3. 4. 5. 7. 10.

haue had their  $\S$  Synagoges ( though vnder some kynd of restraint ) yet disperſed, *knowne*, and <sup>6</sup> *viſible* in the moſt notable Prouinces of the world, as *Greece, Italy, Spayne, France, Germany, England &c.* And therefore here alſo againe wee do ſubmit to your Maieties learned Iudgment, whether wee or they be the men, that can againſt the obiections in this kynd of the doubtfull and miſbelieuing Iewes, maintayne, that before Luthers tyme the forſaid predictions of their Prophets haue bene fulfilled; and ſo conſequently, that our Sauour is the true *Meſſias*: which falleth neceſſarily into great danger of further doubt with them, if ſo many of their Prophecies as went of the *Meſſias* & his Church, haue for ſo many ages before Luther bene left vnaccompliſhed.

Neyther may the ſcandall or ſcruple hence ariſing be a ſtumbling blocke only to the Iewes; but ſuch as

$\S$  M. D. Buckley in his Apology for Religion &c. pag. 20. poſt med. anſwering to this obiection of the Iewiſh Synagoge exceeding the Proteſtantes Church for amplitude of tyme and place, confeſſeth, ſaying; *The Popes and Iewes Synagoges haue found more fauour and more quietly reſted in this wicked world, then the true Church of Chriſt hath done*: hath directly againſt the Prophets, who for-

tell the decay and ruine of the Iewiſh Synagoge, in reſpect of the great and proſperous increaſe and continuance of Chriſtes Church. And *Celſus Secundus Curius* in his booke, *De amplitudine regni Dei* l. 1. pag. 65. initio expreſſing the viſible continuance of the Iewes ſayth. *Quod verò de Iudeorum huius temporis paucitate ais, miror te hominem multarum rerum iſu peritum, atque in hiftorie lectione verſatum ignorare. &c. Sunt enim qui affirmant non pauciores ex Hiſpanijs, quàm ex Aegypto Duce Moſe commiſſaſſe. Occuparunt enim ampliſſimas in Oriente oras & Inſulas. Omittò Veteres Armeniæ, Ponti, Aſia, deinde Aegipti, Arabiæ, Aſtriæ, Europaque incolas, quos reſcenſere nemo queat.* Alſo ſee this more euidently as yet for euery age in the Century writers in the 14. chapter of ech Century, the title therof being *Derebus Iudaiis*: and alſo in the beginning of ech 15. chapter, in which places particuler mention is made throughout euery Century of their dayly reſyding or aboard from tyme to tyme in many diſperſed Nations, Townes and Cytties.

<sup>6</sup> *Knowne and viſible.* For as Peter Martyr in his comon places in *Engliſh* part. 2. pag. 599. b. initio ſaith herof: The Iewes as yet continue, and are kept in ſo great aduerſities in ſo diuers and grieuous Captiuity and diſperſion: they hold ſtill their religion. Doubtleſſe no ancient Troians, Lombards, Hunnes or Vandalls haue ſo held ſtill their owne &c. and could ſhew their originall and hiftory ſet forth in moſt true writing: and being euery where diſperſed as they were, could neuertheleſſe kept their owne ordinances, which for ſo much as it continueth among the Iewes, is vndoubtedly a ſingular worke of God &c. If now then Gods worke be ſuch in the diſperſed and reprobate Iewes, after the tyme of their Synagoges decay; ſhall it not much the rather be

more glorious in his Church of the new Testament, which according to Paul Habr. 8. 6, is established in better promises, then ever was the other of the Iewes, even before the dissolution and end thereof? And see Peter Martyr vbi supra pag. 328. b. fine & 329. a. initio.

b Calvin in Da- hath also distracted certaine of our learned Aduersaries. niel. c. 2. vers. 44. To alledge some few examples therof ( and withall and Luther tom. 7. printed at Wittē- to omit the straytes and labyrinthes into which cer- tayne principall Protestant b wyters haue bene dryuen in their disputations had of this matter against the Iewes ) *Sebastian Castalio* Professour at Basile \* a very learned persuaide the Iewes alledgeth there sundry predictions of the Prophetes to proue the comming of the Messias, and the knowne continuance till the worldes end of his Church or Kingdome ( which Prophecies he affirmeth to haue bene fulfilled, not in their profelsion and Synagoges which were for so long tyme together forelorne and scattered, but only, and not otherwise then in the Church of Christ, whose profelsion (saith he ) hath accordingly continued knowne and conspicuous for 1500. yeares last past, ibidem fol. 187. a initio & circa med. and 209 a ante med. and 210. b. paulò ante & post med. ) doubteth not heerupon to pursue & vrge them further saying: *Deinde locus Haggai ad nullum quadrat alium. Nam nullus potest ostendi inde à tempore Haggai, qui posset vlla apparenti specie appellari omnium gentium gaudium ac consolatio, præterquam ille solus Dominus noster Iesus Christus, in illo Gentes nunc 1500. annis habent consolationem, gaudium & desiderium, vt res ipsa est præ oculis* ( Luther ibidem fol. 215. a. ante med. ) And againe: *Esi Iudæis non vellet promissum seruare propter peccata eorum; tamen ideo Dauidem non falleret, cui hæc promisit, sicut & in Psalm. 86. canit. Cum nunc solum corporale Dauidis, annis mille quingentis iam dirutum & euersum iaceat, quod tamen Deus promisit fore firmum, immotum, & æternum &c. ( Luther ibidem fol. 220. b. paulò ante med. ) And yet more: Deinde quomodo hoc quadrabit, legem ipsorum esse duraturam in æternũ, cum iam annis plus 1500. sacerdotium, templum, regnum, cultus, omnia deleta & funditus euersa iaceant &c. supra modum & vehementer ridiculum est, quod nos Gentes persuadere ( Iudæi ) volunt, ad suam inter mortuam absoletam legem, quæ nunc per annos 1500. antiquata & abolita est &c. ( Luther ibidem fol. 221. a initio, paulò post med. All which forsaide wordes of Luther against the Iewes, concerning the not fulfilling of the Prophecies in their forelorne legall profelsion, may in the very same, and more full tearmes be retorted against the Church of Christ, admitting for true our aduersaries forsaide doctrine of the Churches defection for so many forsaide ages past, in which it continued ( according to their assertion ) more latent and inuisible then was during those very tymes the Iewish Synagoge. Wherof see heretofore in this Chapter sect. 4. at n. o. p. t. u. y. z. and sect. 5. in the margin at s. \* *Osiander* in epitom. histor. Eccles. cent. 16. pag. 733. initio calleth him, *Sebastianus Castalio* vir apprime doctus, Calvinista tamen*

namè linguarum peritissimorum &c. And Pataleo in his chronographia pag. 25. placeeth him there in his Catalogue of the Fathers and lightes of the Church, saying further that for such Gulielmus Earellus, Petrus Viretus & Sebastianus Castalio agnoscuntur. And see D. Humfrey in vita Iewell printed Londini Anno 1573. pag. 265. circa med. commending and ranking Castalio with Luther, Zuinglius, and other Protestant professors.

learned Caluiniſt, and highly commended by D. Humfrey and others, hauing recited sundry of the forſaid Prophecies concerning the Conuerſion of Kinges, and the Churches forſaid happie eſtate and continuance, and looking to the accompliſhment thereof in the Proteſtantes Church, wryteth thus perplexedly thereof to our Late Soueraigne Lord King Edward the ſixt: *Verily we muſt confeſſe, eyther that theſe thinges ſhalbe performed hereafter, or haue byn already, or that God is to be accuſed of lying. If anyman anſwere that they haue byn performed; I will demand of him when? If hee ſay in the Apoſtles tyme, I will demand how it chaunceth, that neither then the knowledge of God was altogether perfect, and after in ſo ſhort ſpace vaniſhed away which was promiſed to be eternall, and more aboundant then the fluddes of the ſea? So plainly doth he more then inſinuate this perillous ſcruple, and (which is moſt dangerous) withall leaueth the ſame not explyned or answered, but perplexed and doubtfull, ſaying yet further thereof: The more I do peruſe the Scriptures, the leſſe do I find the ſame performed, howſoeuer you vnderſtand the ſaid Prophecies. But much more grievous is the example hereof in David George the Holkander, who for many yeares continued at Baſill, \*profeſſing there the Proteſtantes Religion, and by them well eſteemed of, till in the end he became a moſt blaſphemous Apoſtata: and affirming our Sauour to be a ſeducer, drew ſecretly many to his opinion; the principall motiue of his reuolte being, that Si Chriſti & Apoſtolorum doctrina vera & perfecta fuiſſet. &c.*

*c* Castalio commended by D. Humfrey de rat. interpret. l. 1. pag. 62. 63. and 189 And by Gesnerus in Bibliotheca Sebastiani Castal. And by Fredericus Pirrius alledged in Sebast. Castal. deſenſ. ſuarum tranſ. pag. 236.

*d* Sebastian Castalio in his Preface of the great latin Byble dedicated to King Edward the ſixt ſaith: Equidem, aut hæc futura fatendum eſt, aut iã fuiſſe, aut Deus accuſandus mēdacijs: Quod ſi quis fuiſſe dicit, quærā ex eo quando fuerint? Si dicit tempore Apoſtolorum, quærā cur nec vndiquaque perfecta fuerit, & tam citò exoleuerit Dei cognitio ac pietas, quæ & æterna & minis vndis abundantior

fuerat promiſſa?

*e* Castalio vbi ſupra ſayth: Quo magis Libros Sacros conſidero, eo minùs hæcenus præſtitum video; vtcunq; oracula illa intelligas.

\* *Offender in his epitome &c. centur. 16. part. 2. pag. 647. pauld post med. saith of this David George. Vtebatur enim publico Vir Dei ministerio Basilienfi, egentibus Eleemofynam subministrabat, ægrotos consolabatur &c. f Historia Georgij Davidis printed at Antwerp 1568. in octavo. The Deuines of Basil published his Historie.*

*If the doctrine of Christ and his Apostles had bene true and perfect, the Church which they planted &c. should haue continued &c. But now it is manifest that Antichrist hath subuerted the doctrine of the Apostles, and the Church by them begun, as is euident in the Papacy: therefore the doctrine of the Apostles was false and imperfect. Thus far that wretched Apostata. Herevnto may be added the lyke further knowne example of that*

7 So tearmed by *Iofias Simlerus* vpo the life and death of Peter Martyr antemed.  
8 Sleydan l. 9. fol. 297. b. faith: Bernardine Ochine being had in great estimation among the Italians for his eloquence and vertue, forsaking the Monastickall life, gaue himselfe to the doctrine of the gospell, and comming to Geneua and after to Ausburge, set forth certaine Sermons in print &c.  
9. *Iofias Simlerus* in vita Bullingeri fol. 28. Anno 1555.  
10 Translated, & intituled, fourteene Sermons of Bernardine Ochine concerning the predestination and election of God, translated into English by A. C.  
11 Bale in *praefat. in Act. Roman. Pontific. versus suum.*

ardine Ochine concerning the predestination and election of God, translated into English by A. C.      11 *Bale in praefat. in Act. Roman. Pontific. versus finem.*

*sayth to the Tigurines:* Deum immortalem! quales illi duo senes peregrini, quos in Vrbem vestram recipistis, D. Petrus Martyr, & Bernardinus Ochinus? quæ duo luminaria? quorum alteru, si alia haberent Ecclesiæ, magno thesauro & ornamento ditatæ & beatæ viderentur. Felix Anglia dum hæc paria habuit, misera quæ amiserit. &c. 12 Caluin l. de Scandalis, extant in his trañ. Theologic. &c. pag. 117. b. fine. 13 Bernardine Ochine in præfat. suorum dialogorum.

further to teach Circumcision, and Poligamie. In defence of which last he did wryt in Italian <sup>14</sup> a booke

of Dialogues translated (saith Beza) into latine by that good man

Sebastian Castilio. He finally became <sup>15</sup> an impure Apostata

against the Diuinity of Christ. As in like manner saith: Poligamiam

<sup>16</sup> Adam Neuserus (a learned Calvinist and) chiefe Pa-

stour at Heidelberge (in the end) turned Turke, and was circum-

cised at Constantinople. As also that learned Zuinglian

Alemannus (misguyded through opinion, that the pre-

dictions of the Prophets, concerning the Messias,

were not yet scene fulfilled in the Church of his re-

ligion) held that the Messias was not come; And so

<sup>17</sup> renouncing Christianity became (at last) a blasphemous Jew.

Wherevnto might be added further confessed exam-

ples of sundry <sup>18</sup> other like knowne reuolted Calvinistes:

Caluin himselfe being also charged to haue disper-

sedly in his writings laid and prepared the further

foundation of this Apostasie: and so charged not

only

<sup>14</sup> Beza de poli-

gamia pag. 4. initio

saith: Poligamiam

nemo vnquã calli-

dius vel impuden-

tius defendit, quam

impurus ille Apo-

stata Bernardinus

Ochinus quibusdã

dialogis à bono illo

Viro Sebastiano

Castalione latinẽ

conuerfis.

<sup>15</sup> Beza vt supra.

And see also Conra-

dus Schlüsselburg in

Theologia Calui-

nistarum l. 1. fol. 9.

<sup>16</sup> Osiander in his

epitom. &c. centur. 16. part. 2. pag. 83. fine saith: Adam Neuserus Pastor Heidelber-

gensis (&c.) prolapsus est in Turcismum, Constantinopoli circumciscus. And

Conradus Schlüsselburg in Theologia Calvinistarum l. 1. art. 2. fol. 9. b. circa med.

saith: Adam Neuserus olim Heidelbergensis Ecclesiæ Primarius Pastor ex Zuing-

lianismo per Arianismum, ad Mahometismum, cum alijs non paucis Calvinistis

progressus est. And see Conradus Schlüsselburg in Theolog. Calvinistarum art. 2.

fol. 10. fine expressing the Turkes good opinion and hope had of the Calvinistes.

<sup>17</sup> Conradus Schlüsselburg. vbi supra fol. 9. paulò post med. and fol. 10. (next after the

for said example of Adam Neuserus) saith: Aliud exemplum de Alemagno Pede-

montano est notatu dignissimum &c. Alemannus hic Beza antea familiarissimus,

& strenuus Calvinista, religioni Christianæ longum vale dixit, & factus est Apostata

& Iudæus blasphemus. And Beza epist. 65. pag. 308. saith, Alemannum affirmant ad

Iudaismum defecisse. <sup>18</sup> See Schlüsselburg vbi supra fol. 9. b. and Osiander

der centur. 16. pag. 207. 208. 209. of the Apostates in other Nations: And in our owne Nation are not wanting examples of diuers professors, who haue in the end denyed the Diuinity of Christ, wherof in *Queene Elizabeths* tyme two were burned at *Norwich*, wherofse *M. Rogers* in his treatise intituled, *The Catholicke doctrine of the Church of England* printed 1607. art. 2. pag. 9. pauld post med. And an other was therefore prisoner in the Gatehouse at *London*. And in *M. Foxes* *Monumētēs* pag. 1534. a. initio *Iohn Carelesse* a Protestant being examined of his breethren in the Lord then prisoners with him, and of the disagreements among them pag. 1532. a. circa med. could not deny but plainly confesse, that two of the breethren (had proceeded so far as to) deny the diuinity of Christ. Wherof *Iohn Carelesse* was so aihamed, that he said therepon to his examiner: O Lord, I perceiue you knowe that which of all other things I wish to haue bene kept from you. pag. 1534. a. initio.

19 In the Catalogue that came from *Franckford* Anno 1586. is mentioned a booke set forth by a Protestant Lutheran in Dutch, printed at *Iena* in quarto (reprinted also afterward) vnder this title, *A demonstration out of Gods word, that the Caluiniſtes are not Christians but only baptized Iewes and Mahometans*. See also *Hospinius* in *histor. sacram. part. 2. fol. 391. a.* fine making mention of this Booke and of the reprinting therof Anno 1591. the author therof being *Ioannes Modestinus*. And that other learned Lutheran *Iohn Schütz* (in libro 50. *causarum* cap. 48. affirmeth) *Mahometisme, Arianisme and Caluinisme* to be brothers and sisters, and three paire of hose made of one cloath.

20 The title of the booke is, *Caluinus Iudaizans, hoc est, Iudaica glosse & corruptela, quibus Ioannes Caluinus Illustrissimæ Scripturæ Sacræ loca & testimonia de gloriosa Trinitate, Deitate Christi, & Spiritus Sancti (&c.) deservandum in modum corrumpere non exhorruit: Adita est corruptelarum consutatio per Aegidium Hunnium Sacræ Theologiæ doctorem & Professore in Academia Wittebergensi An. 1595.* In this booke are particuler exâples alledged of many principall texts of Scripture (ouer tedious here to recyte) which making strongly for the Trinity, & so expounded & vrged by the anciēt Fathers, are yet by *Caluin* purposely answered and depraued into an other sense, & the Fathers exposition in behalfe of the Trinity by him specially reiected. See *Hunnius* his cōplaint therof pag. 49. 50. 59. 60. From which example of answering and deprauing these principall texts of Scripture, the other reuolted Caluinistes tooke lyke liberty to answer and de-

praued (from

prave in lyke manner the other Scriptures, making for the Trinity: & so therby fell into Apostasie. Read *Hunnius* his forsaide booke: for the examples by him giuen are many and of great importance. And see more particularly hereof hereafter Tract. 2. cap. 2. sect. 10. subdiu. 13. §. 3. fine at\*, next after q. 21 See *Colloquium Ratisbonæ habitum mense Nouembri Anno 1601. excusum Lauingæ 1602.* It appeareth there pag. 23. that there were *fiftene* learned Protestantes appointed for that disputation: and withall it appeareth throughout the whole disputation there set downe, that only *Hunnius* vndertooke almost the whole burden of that syde.

(from which misconstruction wee desyre euen in the equity of their priuate Iudgment to be freed) as rather prouoked (vpon necessity of our owne defence) to set forth to the indifferēt Reader by example of these, that inueterate and more then *Vatimian* hatred, wherewith preiudice of opinion hath so strongly possessed our aduersaries, against our Church and religion, that not discerning themselues able to iustify their owne Church in accomplishment hitherto of those predictions which are foretould of Christes true Church, many and not the meanest of them: yet rather thē they would yield to preferue in this common danger their Christian profession by acknowledgment of our Catholicke Church, in which the said predictions are most clearly accomplished, haue finally betaken themselues to most dreadfull Apostasie.

And thus much briefly concerning the not fulfilling hitherto of the forsaide predictions in the Protestant Church, and the dangerous sequelle thence seeming to ensue, against their whole Church, and religion in generall.

A CON-



A

# CONFVTATION OF THE PROTESTANTS OBJECTIONS AND ANSWERS,

CONCERNING

their Churches not accomplishment of the  
forſaid Predictions.

SECT. VI.



ND weemay not heere diſſemble  
but referre lykewyſe vnto your  
Ma. ties graue Iudgment the co-  
loures, rather then anſweres, where  
with certayne our aduerſaries doe  
(in theſe ſtraites) ſecke to yphould  
themſelues and their Church.

I.

*First* ſome would inforce, that the vniuerſality  
which is foretould of the Church, was to be accom-  
pliſhed but after *8* *Luthers* ghoſpell preached. Which long  
intermiſſion till *Luthers* tyme, as it implyeth a mani-  
feſt breach of Gods forſaid \* *Couenant*, which fore-  
ſheweth and aſſureth the Churches increaſe, and pro-  
ſperous continuance herof, and is directly againſt the  
opinion of the moſt learned *h* *Proteſtantes*, who af-  
firme

*8* The Author of  
the booke intituled,  
Antichriſtus ſiue  
Prognostica finis  
mendi, pag. 12. ſine  
ſayth; Spiritus qui  
annunciat futura,

non

non operatur niſi eunte Euangelio, quod ſub ſinem ex conſeſſo Lutherus primus inuexit. And pag. 13. poſt med. he further ſayth: Non manifeſtatur autem Pſeudo-prophetarum ſurrectio, niſi Euangelio: quod inde primitiuo Apoſtolorum Euangelio ante Lutherum, vt diximus, nunquam iuit. Ne quis autem Huſſiticum Euangelium pertinere huc putet, id prohibet, quod Chriſtus illud Euangelium edicit, quod ſub ſinem per vniuerſum Orbem eſſet iturum. Porro Huſſiticum Euangelium Bohemis tantum venit: ſigno ergo eſſe non poteſt. Nam commune Orbis Euangelium ſigno eſſe voluit, non illud vnius Gentis Lutheri Euangelium per Orbem volat, tam voce tam prelo. \* Hereof ſee heretofore traſt. 2. c. 1. ſect. 1. at o. h. M. Whitaker in his booke contra Durandum l. 7. pag. 472. ſaith: Quicquid de Eccleſiæ propagatione, amplitudine, gloria veteres Prophetæ prædixerunt, id perfectum eſſe hiſtoria luculentiffimè reſtatur. &c.

firme that the forſaid predictions haue bene heretofore performed, and is alſo otherwyſe not anſwerable to the cument ſynce *Luthers* tyme, for not ſo much as any one King or Kingdome of the Gentills is yet hitherto conuerted from Paganifme by *Luther*, or any of his followers: So lykewyſe Chriſtian hartes may hardly indure to thinke, that wee haue for ſo many ages before *Luther*, wanted weapons in this behalfe againſt the Iewes, or that God hath, during the youth or middletime of his Church, ſuſpended his forſaid promiſes of her happy Conuerſion of Kinges and nations to ſerue her, and is but now to fulfill the ſame in her ¶ declining and decrepite age.

II.

Secondly others inſteed of anſwere do obiect, that the Apoſtle ſortelleth a falling away. In diſcharge wherof it is manifeſt, *Fiſt*, that there is nothing in this place to proue that the ſaid falling away ſhould (againſt ſo many other \* *teſtimonies* of Scriprure to the contrary) continue for ſo many hundreth yeares, as are before pretended. *Secondly* wee ſay, that this falling away is (as the Fathers and Proteſtants vnderſtand) not of the Church, wherof \* *glorious changes* are foretould, but of the Roman Emphyre, which did then

¶ In hac mundi ſeneſta poſt tenebras lucem Euangelij exoriri & præſtare voluit Deus. So ſay the Proteſtants deuines apud Oſiandrum centur. 16. pag. 872. poſt medium. And M. Powell l. de Antichriſto pag. 324. initio ſaith: Hoc igitur extremo mundi ſenio, vbi iubar lucidiſſimi illius Luciferi ſplendeſcere cæpit (&c.)

opere, laboreque magni illius Reformatoris Lutheri &c. &c. And Schecko in his

booke of the second comming of Christ fol. 5. b. pest med. sayth: Now in the old age of the world &c. 2. Theff. 2. 3. See the Scriptures al-  
 ledged heretofore tract. 2. c. 1. sect. 1. at k. l. m. n. o. and hereafter tract. 2. cap. 2. sect. 1.  
 att. u. x. y. z. a. b. c. &c. *Gloriosa dicta sunt de ciuitas Dei. Psal.*  
 86. 3. *i Ambrose in hunc locum, & Tertul. de resurrect. carnis & in Apol. c.*  
 32. & Aug. de ciuit. Deil 20. c. 19. & Hierom. qu. 11. ad Algasiam. Cyril. Catech. 15.  
*Lactantius l. 7. c. 15. and see Chrysostom. in 2. Theff. 2. hom. 4. where he sayth:*  
*Quando Romanum Imperium de medio sublatum fuerit, tunc ille ( Antichristus ) veniet.*  
 This opinion is so euident & confessed in the Fathers, that Caluin in 2. Theff. 2. &  
*Iustus Molitor de Ecclesia militante pag. 110. do therefore reprove the anciēt Fathers,*  
 And the Protestant wryter Schelco in his booke of the second comming of Christ,  
 translated for the supposed worth therof into English, confesseth and alloweth  
 this forsaide opinion of the Fathers ( fol. 21. a. ante med. ) *Paul teacheth that Anti-*  
*Christ should not be revealed, except first that ancient and present Emperye of Rome were*  
*utterly abolished. In further prooffe whereof he there also alledgeth the testimonies*  
*of Hierome, Tertullian and Lactantius, with whose opinion therein most expressly*  
*also agreeth Bullinger in his Preface to his Sermons vpon the Apocalyps paulo ante*  
*med. alledging there to that end Tertullian and Hierome. See also further heretofore*  
*tract. 1. sect. 9. subdiu. 3. next after 16. at. 1. §.*

k 2. Theff. 2. 7. k should, or flourish: and yet in the end must \* fall away,  
 \* See Dresserus and that not in part, but as the text there sayth, must  
 in millenar. 5. pag. 1 be taken away: which to referre to the Church, were  
 92. fine. & 93. ini- as M. Whitaker himselfe confesseth m a prophane he-  
 tio. resie  
 l. 2. Theff. 2. 7.

### III.

m M. Whitaker Thirdly they do furthermore yet ( in lieu of answer )  
 against M. William obiect with M. D. Fulke, that S. Iohn fortelleth that  
 Reynoldes in his an- ( by reason of Antichristes persecution ) n the woman  
 swere to the preface must flee into wilderness, there to remayne along season. To for-  
 pag. 33. sayth: wee beare that their thus vrging or applying of this & the  
 belieue that Christs other precedent text, tendeth not so much to answer,  
 Church shall neuer as directly rather to contradict the forsaide predictiōs  
 faile, & wee accōpt of the Prophets, and so to oppose the new Testament  
 it a prophane here- as gaynesaying the ould: Wee further answer here-  
 sie to teach that unto. First, that by this flight into wilderness heere men-  
 Christs Catholicke tioned by S. Iohn, is meant not the fantastickall Chimera  
 Church hath peri- ( as is now pretended ) of any locall and corporall flight  
 shed from the earth out of the worlds knowledg, as appeareth yet more  
 at any tyme. For plainly by that which is 2. hereafter further said of the  
 this assertion shaketh the foundatiō  
 of all sayth.

Señ. 6. subd. 3.

For the Roman Church.

315 Trañ. 2. Cap. 2.

Reuelat. 12. 6. objected thus by M. Fulk in his answer to a counterfayte Catho-  
licke pag. 16. ante med. See hereafter trañ. 2. c. 1. sect. 1. versus  
finem.

Church; but only a spirituall flight and retyring in  
hart, from the worldes pleasures to pennance and  
heauenly contemplation. According to which sense  
Bullinger vnderstandeth the Churches flight from Babylon.  
Secondly wee further say how that the same S. Iohn wit-  
nesseth, that the old Serpent Satan was bound for a thousand  
yeares, that he should no more deceiue the Nations, till the thousand  
yeares were ended, and not loosed till ¶ then. Which num-  
ber though it be perhaps vncertayne, as signifying  
more yeares, yet fewer it cannot signify. And therefore  
our Aduersaries in placing Antichristes appearing &  
forcing of the Church to flee into wildernes accord-  
ing to their sense, so many ages within the first thou-  
sand yeares after Christ, do therein affirme against ma-  
nifest Scripture & the iudgment ¶ of their owne bree-  
thren.

Thirdly wee say, that these forsaide wordes obie-  
cted there to remayne a long season, being most materiall &  
inserted by M. D. Fiske, not as his owne wordes, but  
as in the seuerall point or letter of the Scripture, are his  
owne negligent (or els more faulty) addition, and  
therefore that there is nothing in the text to proue  
that this flight (though it were acknowledged  
for locall, and to haue happened within the saide  
thousand yeares) should against so many forsaide  
Prophecies continue for so long a season, as eyther of  
these last 1300. or 900. yeares, but only as the text  
sayth,

1000. yeares to haue ended Anno Domini 1294. M. Fox in Apoc. c. 11. pag. 245. circa  
med. thinketh them to haue ended Anno Domini 1300. And vide ibidem pag. 346.  
fine & 347. fine. And see Hospinianus in historia sacramentaria l. 4. c. 2. pag. 295. ante  
med. & in epist. dedicatoria ante med. And Bullinger vpon the Apocalips serm. 87.  
fol. 267. b. fine affirmeth hereuppon, that the Gospell was preached not in bucke-  
mucker, but most manifest, not short and pinched, but published by the space of a thousand  
yeares, and receiued not of a few but of all Nations. &c. In so much as Iohn Bale in his

Bullinger in  
Apocal. serm. 78.  
& fol. 246. a circa  
med. sayth hereof:  
The Prophetes  
taught not the Is-  
ralites to flee out of  
Babylon bodily by  
shifting of place  
&c. he would haue  
them depart not by  
bodily remoouing,  
but by vniylnes of  
manners (&c.) that  
fleeing therefore  
is this, that they  
should abstayne &  
refraine theselues  
fro vngodlines &c.  
\* Reuelat. 20. 2.

And when the  
thousand yeares shalbe  
expyred, Satan shalbe  
loosed out &c. Re-  
uelat. 20. 7. M.  
Willet in his syno-  
psis pag. 160. post  
med. thinketh these

Image of both Churches printed at London by Thomas East, collecteth as consequent from the text, that the Papacies first beginning was not of a thousand yeares &c. see this there folio T. iij. and ggg. ij. ggg. iij.

† These thousand yeares do signifie the whole tearme of the new Testament vntill Antichristes comming by Gods permission to deceyue the world, for a short tyme. And so accordingly, that which the Apocalips termeth the consummation of the thousand yeares. Apoc. 20. 7. the Ghospell calleth it consummationem saeculi, the consummation of the world. Matth. 24. 3. 14.

¶ For it is affirmed and collected from the Scriptures that Antichrist is yet to come by *Vicelinus* in libro de singularitate Antichristi, by *Hierome Zanchinus* in epist. Pauli ad Philip. Collof. & Thes. pag. 245. a. and by *Franciscus Lambertus*, whome Bullinger vpon the Apocalips. serm. 62. fol. 202. b. post med. commendeth for a most godly and excellent learned man. Of whose Iudgment that Antichrist is not yet come, see the booke intituled, *Antichristus siue prognostica finis mundi*, printed at Basil pag. 74. & 74. & 75. & 79. ante medium. And concerning the like opinion of other Protestantes, see *M. Doue* in his Sermon of the second comming of Christ &c. versus finem, where he sayth: Some Protestantes being over much modest, make a doubt, whether Antichrist be yet reuealed or not. And see *M. Fox* Aet. Mon. printed 1576. pag. 739. b. prope finē. & printed Anno 1596. pag. 366. a. line 17. And see heretofore tract. 1. sect. 6. subdiuision 3. prope finem. in the margent at †. next after 18. the Puritanes charging the Protestants with houlding that the Pope is not Antichrist.

¶ Reuelat. 12. 12. sayth, most directly to the contrary, *modico tempore*, for & 17. 10. & 20. 3. M. ° a shorte tyme, namely 1 for a thousand two hundred and sixty Fox in Apoc. c. 11. dayes, or as it is playned in other tearmes; for 1 a tyme pag. 239. versus finem two times, & halfe a tyme, or as it is yet futher explained, for nem sayth hereof: 1 two & forty moneths. All which variety of phrase, so vsed Neque enim fieri potest, vt longum tempus eodem modico tempore figuretur. putation, as also by exposition of the † Fathers, and of that learned Protestant *Hierome*. 2 *Zanchius*, amount Modico enim tempore vnto three yeares & a halfe: During which time the height designatur. . . To of Antichristes persecution is in. their opinion herby which end he al- foretould to rage.

Fourthly wee further say, that other Protestant wryters

fine & 148. and see *Fr. du Ion*. vpon the Reuelations cap. 20. pag. 257. & 258. And *Bale* in his Image of both Churches printed by East fol. T. iij. Also our Sauour himselfe yet further signifieth the short tyme of Antichristes raigne, saying, that his dayes for the elect sake shall be shortened. Matth. 24. 22. And yet our Aduersaries by their do-

doctrine of making Boniface the 3. anno 607. and al his successours to be Antichrists (affirmed by them heretofore tract. 1. sect. 3. subdiuision 10. in the margent at\*. next after 22. and tract. 1. sect. 8. initio in the margét at c.) and by their like supposed generall seducing of the world at or before anno 607. (mentioned heretofore tract. 2. c. 1. sect. 4. initio. at. n. o p.) are not abashed, directly against all euidence of Scriptures ( which are most frequent and plaine vnto the contrary ) to turne the forementioned long tyme of Satans bynding for a thousand yeares into a short and much lesse tyme. And lykewise, on the other part to turne the so often foretould short tyme of Antichristes raging persecution, into the other long tyme of a thousand yeares and more. Then which what can be more preposterous and dissenting from the Scriptures; Especially considering that M. D. Downham in his Treatise of Antichrist ( l. 2. c. 8. pag. 20. prope finem ) is inforced to confesse as playne from the text, that the forsaide short tyme of Antichristes loosing, was ( but ) to beginne at the expiration of the other forsaide thousand yeares of Satans bynding.

p Reuelat. 12. 6.

q Daniel. 12. 7. & Reuelat. 12. 14.

r Reuelat. 11. 2. & 13. 5.

f M. Dent. in his Ruine of Rome, or exposition vpon the Reuelation pag. 134.

t Aug. de Ciuitat. Dei lib. 20. c.

23. & Hierom. in Daniel. c. 7. & Cyril. Catech. 25. & Irenæus lib. 5. fine and others. In so much as M. Fox in Apoclipstis pag. 345. post medium sayth hereof: Docti sanctique hic interpretes, plerique ferè omnes quos hæcenus videre contigit, nihil hic certi statuunt, nisi quod tempus, tempora & dimidium temporis, ad tres duntaxat annos & semialterum restringunt. & vide ibidem pag. 362. prope finem. And Bullinger serm. 26. vpon the Apocal. in c. 11. fol. 142. a ante med is inforced lyke wise to confesse against himselfe, saying: Doubtlesse all expositors in a manner, grounding them selues vpon this text haue attributed to the Kingdome of Antichrist and his most cruel persecutions, no more but 3. yeares and a halfe. &c.

u Zauchius in epistolæ Pauli ad Philip. Collof. & Thessal. pag. 245. 2.

thers ( who dislyke this exposition of three yeares and a x M. Forde in halfe, and would inforce a longer tearme, as namely Apoc. c. 13. versu 5. M. Ford and y M. Fox ) do vnderstand by euery month pag. 27. ante med. a sabboth of yeares, affirming so by the 42. monthes to be sayth; Menfes isti meant 294. yeares, and that by their opinion 294. yeares 42. designant paululum id temporis beganne in the first persecutions of the Primitiue quod Diabolo con- Church, and so ended about the end of the first 300. cessum erat supra yeares after Christ. Which their exposition, as it altogeth c. 12. 12. uid. tem- ther maketh with vs, strengthening our former assertion pus grauissimæ il- of the nor fulfilling (during that tyme of the forsaide pre- lius persecutionis, dictions, cōcerning the Churches happy enlargment:) quæ durauit ad Cō- so likewise it leaueth our Aduersaries wholly as before stantinum Magnū. Supputandi sunt e- chargeable to answer for the fulfilling therof in the nim prorsus, sicut ages succeeding. And sanctissimus pater

Ioannes Foxus accepit, nepe per ſabbata annorum, quomodo menſes 42. efficiunt  
 annos 294. quibus ex viceſimo anno Imperij Conſtantini (qui idem fuit annus  
 Chriſti 329.) ſubductis, conſtabit prophetiam iſtam ſtatim poſt mortem Chriſti in-  
 cepiſſe.

y M. Fox in Apoc. pag. 346. fine. & 365. ante med. expreſſeth  
 his lyke Iudgment affirming pag. 365. that this expoſition was deliuered to him, as  
 it were by reuelation, *arcano quodam admonitionis ſibilo, ſine Voce tamen &c.* and  
 with this expoſition agreeeth M. Dowham in his Treatiſe concerning Antichriſt  
 c. 8. pag. 77. fine. And Bullinger vpon the Apocalips in c. 12. ſerm. 52. fol. 161. b.  
 vnderſtandeth this *ſight* to be meant only of the Apoſtles departing out of Iury into  
 the wildernes of the Gentills, where the Church was greatly augmented.

And thus much briefly to ſhew to your Ma.<sup>tie</sup> firſt  
 that according to that confeſſed ſenſe of Scripture  
 which Proteſtantes themſelues acknowledge, the  
 Church of Chriſt was fortould to continue after her  
 firſt increaſe wonderfully enlarged with conuerſion  
 of many Kings and Kingdomes of the Gentills. *Se-  
 condly* that it is likewise confeſſed, that many Kings &  
 Nations of the Gentills haue continually ſince the  
 Conuerſion of *Conſtantine* our firſt Chriſtiā Emperour,  
 vntill Luther, bene accordingly conuerted \* by our  
 Catholicke Church: and that our Church hath in that  
 Eſtate continued & flouriſhed, as M. \* Napper confeſſeth  
 for theſe 1260. yeares, raigning vniuerſally &c.

\* Hereof ſee here-  
 tofore traſt. 2. c. 1.  
 ſect. 4. in the marg.  
 there in the begin-  
 ning at this marke  
 \*

1 See heretofore  
 traſt. 2. c. 1. ſect. 4.  
 at q. r. f.

2 Heretofore ib.  
 at n. o. & at q. r. ſ. r. u

3 Heretofore traſt.  
 2. cap. 1. ſect. 5. d. c.

4 Heretofore ibid.  
 at 13. 15. 17.

*Thirdly* that by like confeſſion of Proteſtantes, their  
 Church hath bene ſo farre from performing the like,  
 that as themſelues acknowledg, the \* hath moſt certaynly  
 for ſo long remayned latent and inuiſible; A ſcruple ſo euident  
 that \* Caſtallo thereupon fell to doubtfull ſpeeches of  
 our Chriſtian faith, and \* David George with others to  
 plaine Apoſtaſie.

THE



THE  
SECOND  
CHAPTER

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THAT  
THE TRVE  
CHVRCH MVST HAVE  
HER PASTOVR  
ADMINISTRATION  
of the Word and Sacraments euer-  
more to continue.

SECT. I.

**T**HE second point which wee in-  
tend to offer to your Ma.<sup>tie</sup> from  
that confessed sense of Scripture  
which Protestantes acknowledg,  
is touching the Churches contin-  
ued and visible administrasion of  
the Word and Sacraments, which  
our Sauieur hath ordayned to serue as the necessarie  
appointed ordinarie meanes of our saluation. For  
albeit

¶ See Calvin institut. l. 4. c. 1. sect. 5. initio, where amongst much other matter to this purpose he sayth: *Videmus, ut Deus qui posset momento suos perficere, noluit tamen eos adollescere in virile ætatem, nisi educatione Ecclesiæ: Videmus modum exprimi &c.*

¶ Ephes. 4. 11. 12. 13. To begynne therefore with the administration of the Word, the Apostle teacheth, first, that Christ hath placed in his Church <sup>a</sup> Pastours and Doctors to continue to the consummation of Saimes, till we all meete in the unity of sayth: euen, as our Aduersaries do herupon expound, <sup>a</sup> for ever. And hence it is that they affirme, that <sup>b</sup> the Church can neuer want Pastours and Doctors. And which is more, that <sup>c</sup> Christ will suffer no particular Church. to continue without a Seruant to ouersee it; and that <sup>d</sup> Pastours and Doctors must be in the Church till the end of the world: euen from <sup>e</sup> Christes tyme till Luthers age. In like assertion wherof the other Protestant wryters <sup>f</sup> are plentifull. Secondly

that these Pastours must not be silent, the holy Ghost testifieth, fortelling of the Churches *watchme* or Pastours, <sup>h</sup> that they shall <sup>i</sup> not be silent, but euen as the Apostle saith, <sup>k</sup> how shall they beseue whome they haue not heard, and how shall they heare without a preacher? So our aduersaries do accordingly hould concerning Preachers, that (as M. Fulke sayth) <sup>l</sup> truth cannot be continued in the world, but by their Ministry, that therefore <sup>m</sup> the Ministry is an essentiall marke of the true Church. That also, as M. Deering sayth, <sup>n</sup> Salvation springeth in preaching of the Gospell, and is shut vp againe with ceasing of it, & that <sup>o</sup> take away preaching you take away sayth, for which he cyteth many Scriptures. Thirdly the holy \* Scriptures do foretell, and our aduersaries do yet further confesse, and the nature of the thing also proueth it (for otherwyse they were noe true Pastours) that these Church-Pastours (at the least some of them) shall <sup>p</sup> alwayes resist all false opinions (euen) with open reprehension; and that <sup>q</sup> the religion being of God no feare

<sup>d</sup> M. Fulke *ibidem* pag. 536. paulo post med. M. Sparke in his answere to M. Iohn d' Albines pag. 11. prope initium sayth accordingly: The Church

<sup>a</sup> Doctor Fulke against the Rhemish Testament in Ephes. 4. sect. 4. fol. 335. a initio. and Calvin in institut. printed at Geneua 1550. c. 8. de fide sect. 37. 38. pag. 233. 234. Melacthon loc. commun. edit. 1561. c. de Ecclesia.

<sup>b</sup> Calvin vbi supra. And M. Whittaker de Ecclesia contra Bellarm. pag. 281. & 285.

<sup>c</sup> M. Fulke against Heskins, Sanders &c. pag. 539. prope finem.

<sup>d</sup> M. Fulke *ibidem* pag. 536. paulo post med. M. Sparke in

<sup>h</sup> that they shall <sup>i</sup> not be silent, but euen as the Apostle saith, <sup>k</sup> how shall they beseue whome they haue not heard, and how shall they heare without a preacher? So our aduersaries do accordingly hould concerning Preachers, that (as M. Fulke sayth) <sup>l</sup> truth cannot be continued in the world, but by their Ministry, that therefore <sup>m</sup> the Ministry is an essentiall marke of the true Church. That also, as M. Deering sayth, <sup>n</sup> Salvation springeth in preaching of the Gospell, and is shut vp againe with ceasing of it, & that <sup>o</sup> take away preaching you take away sayth, for which he cyteth many Scriptures. Thirdly the holy \* Scriptures do foretell, and our aduersaries do yet further confesse, and the nature of the thing also proueth it (for otherwyse they were noe true Pastours) that these Church-Pastours (at the least some of them) shall <sup>p</sup> alwayes resist all false opinions (euen) with open reprehension; and that <sup>q</sup> the religion being of God no feare

<sup>d</sup> M. Fulke *ibidem* pag. 536. paulo post med. M. Sparke in his answere to M. Iohn d' Albines pag. 11. prope initium sayth accordingly: The Church

of Christ hath alwayes had, and shall haue to the end successiue in all ages in one place or other, such as haue shewed the truth fully vnto others, as haue shyned as lightes in their dayes set vpon a candlekicke. *e* M. Fulke ibidem pag. 560. initio. *f* The confession of Heluetia cyted in the Harmonie of Confessions pag. 33. 7. and Bertram de Loque in his discourse of the Church pag. 79. 26. *g* Esay 6. *b* The marginal notes of the English Bible 1576. in Esay 62. 6. *i* Esay 62. 6. *k* Rom. 10. 14. *l* M. Fulke in his answer to a counterfaite Catholicke pag. 100. initio. *m* Propositions and principles disputed in the Vniuersity of Geneva pag. 345. circa med. *n* M. Deering in his Reading vpon the Epistles to the Hebrewes, cap. 3. Lectur. 15. post initium. *o* Ibidem c. 3. lectur. 16. fine. And M. Cartwright in his Second reply part. 1. pag. 381. circa med. mantayneth that the people perish where there be no preachers, although there be Readers. And that by bare reading ordinarily there is no saluation, no sayth. *p* See Prouerb. 1. 20. & 8. 2. 3. & 9. 3. 4. *q* M. Fulke in his answer to a counterfaite Catholicke pag. 11. initio & 92. ante med. *r* M. Deering vbi supra in c. 2. vers. 12. lect. 10. circa med. & c. 3. lect. 12. fine.

hercof<sup>r</sup> that were to kepe the honour of God for corners and so-  
litary places. For as the Apostle prescribeth, \* with the hart a  
man belieneth vnto Righteousnes, & with the mouth cōfesseth to sal-  
uation. Concerning now the cōtinued administation  
of Sacramentes, without which (as S. <sup>†</sup> Austine obser-  
ueth) the Church cannot cōsist; First, the Scriptures do  
affirme that wee are thereby to \* shew the Lordes death till he  
come. Secondly our Puritan aduersaries do acknowledge  
and accordingly teach, that there must be <sup>†</sup> Pastours and  
Doctors to the end of the world for the administation of the word  
and Sacramentes: that therof <sup>u</sup> the Ministry of the word and  
Sacramentes are in absolute degree of necessity to saluation. With  
whome our other Protestant aduersaries do agree, M.  
Whitaker saying to this end of the administation of  
the word and Sacramentes, that \* being present, they do  
constitute a Church, and being absent do subuert it. And  
M. D. Willet likewise saith of the <sup>v</sup> these markes cannot be  
absent from the Church, and it is no longer a true Church then  
it hath these markes. For as he further sayth, <sup>z</sup> the only absence  
of them doth make a nullity of the Church. With whome her-  
in the <sup>a</sup> Lutherans also do agree. From which premisses  
the Churches euer visibility is <sup>†</sup> inuincibly deduced. Thirdly,  
our aduersaries do yet further hereupon affirme of  
S. f these

M. Deering  
ibidem.

\* Rom. 10. 10.

<sup>†</sup> S. Austine contra  
Eausum Manichæu  
l. 19. c. 11. saith: In  
nullum nomen re-  
ligionis seu verum  
seu falsum coagu-  
lari homines pos-  
sunt, nisi aliquo si-  
gnaculorum vel  
Sacramentorū con-  
sortio colliguntur.

<sup>†</sup> 1. Cor. 12. 26.

<sup>†</sup> Beza in his  
sermons vpon the  
canticles Englished  
pag. 79. & 80.

<sup>u</sup> See M. Bancrofts  
Survey of the holy  
preteted discipline  
pag. 440 post me-  
dium. & 441. circa  
med.

<sup>v</sup> M. Whitaker  
contra

contra Duræum l. 3. pag. 249. ante med. sayth: *Si adiunt, Ecclesiam constituunt, & tollunt, si auferantur.* y M. Willet in his Synopsis pag. 71. fine.

7 M. Willet vbi supra pag. 69. fine. And see M. Doctor Field next hereafter in the margent vnder e.

a Lobeckius a Lutheran Doctor and publique Professour in the Vniuersity of Rostoch in disput. Theologic. pag. 213. sect. 44. affirmeth of these, and of the Church, that *tam arcto & indissolubili nexu inter se copulata sunt, vt in catu vocatorum alterum sine altero esse non possit, & neq. ito vno, alterum quoque negare necesse sit.* + Inuincibly deduced, for

whereas M. Iacob in his reasons taken out of Gods word &c. pag. 21. initio deliue-  
reth the ioint doctrine of the Puritanes and Protestants saying: *The description of a visible Church which our publique authority in England teacheth Art. 10. (is) viz. a visible Church is a congregation of ffaithfull people, where the word of God is preached, and Sacramentes ministred &c.* And see the lyke in M. Willet in his Synopsis Papismi pag. 54. circa med. hereupon is necessarily inferred, that for so much as according to our aduersaries forsaide confessed doctrine the Church must euermore haue the administration of the word and Sacramentes, that therefore she must euermore continue visible.

b M. Whitaker these, that b they are essentiall notes of the Church: and that  
contra Duræum l. c these notes are needfull to distinguish the true Church from the  
3. pag. 260. sayth: *Sunt Ecclesie proprietates essentielles.* false; that men carefull of their saluation may knowe where the  
true Church is, and to which Company chiefly they ought to adioyne  
And see M. Whit- them selues. And that therefore the Church militant is in  
gift in his defence some fort euermore to remayne, not poore or slender  
&c. pag. 81. ante in paucity of Professours, but rich and \*plentifull:  
med And see M.D. neyther obscure or latent, but (lyke to ¶ a City) placed  
Couell in his exa- vpon  
mination &c. pag.

21. ante med. & pag. 5. fine c Hiperius in Method. Theolog. pag. 548. ante med.  
& pag. 55. prope finē, and Amandus Polanus in part. Theolog. pag. 304. ante med.

\* Calius Secundus Curio did write a whole booke hereof intituled, de Ampli-  
tudine Regni Dei (commended by Beza in epist. Theolog. ep. 46. pag. 232. circa  
med.) wherein read him lib. 1. pag. 5. 14. 24. & lib. 1. 2. pag. 135. 148. 167. 183. 232. 233.  
243. 246. &c. And he answereth the common obiection vrged to the contrary l. 1.  
pag. 96. 97. 100. 106. 108. 115. 117. 120. 128. 131.

¶ Matth. 15. & Esay 2. 2.  
concerning the answerable exposition of which textes, see D. Humfrey next hereafter in  
the margent vnder the letter e. And S. Austine tom. 6. contra Faustum Manich. l. 13. c. 13.  
sayth: Propter hos enim motus paruulorum qui possunt seduci ab hominibus a ma-  
nifestatione claritatis Ecclesie, Dominus quoque prouidens, ait: Non potest Ciui-  
tas abscondi supra montem constituta. And tom. 7. contra Liter. Fetil. l. 2. c. 32. he  
further sayth: Hinc sit, vt Ecclesia vera neminem lateat, vnde est illud quod in Euan-  
gelio ipse dicit, non potest ciuitas abscondi supra montem constituta, ideoque in  
eodem Psalmo connectitur: In sole posuit tabernaculum suum, id est, in manifesta-  
tione.

upon a hill that cannot be hid. Or as <sup>2</sup> a mountayne prepared in <sup>2</sup> Esay 2. 2. and the toppe of mountaynes, and exalted above (other) hills, in <sup>3</sup> an Mich. 4. 2. evident place to be seene and discerned; imminently knowne <sup>3</sup> In the marginal notes of the English Bible of Anno 1576. upon Esay c. 2. vers. 1. at b. Churches <sup>d</sup> Bartholomæus Keckermanus in

*sistem. Theolog. pag. 408. initio sayth. Noui Testamenti Ecclesia ratione Notarum & formæ externæ, semper debet esse sensibilis seu conspicua, vt nimirum reliquæ Gentes quæ adhuc extra Ecclesiam sunt, scire possint cuiam Ecclesiæ sese debeant aggregare, id quod de Ecclesia noui Testamenti Esay c. 61. ab initio magnificis verbis prædixit. And Hiperius in method. Theolog. pag. 552. prope finem sayth: Profectò nisi signa hæc extarent, ac vera Ecclesia sensibus deprehenderetur, qui scire possit homo cuius cætu salutis consequendæ ergo adherendū sibi foret. And Peter Martyr in his Epistles annexed to his cōmon places in English pag. 153. circa med. reporting certayn pointes wherein he professeth to agree with vs Catholickes sayth: We also do not appoint an inuisible Church, but do defyne Congregations, vnto which the saythfull may know that they may safely adioyne themselves, affirming further a little here before, that this opinion is (saith he) cōmon with vs to Catholicks. 4. Esay 61. 9. it is said of the Churches profissours. Their seed shall be known among the Gẽtills, & their braunches among the people: all that see the shall know them, that they are the seed which the Lord hath blessed. What can be more plainly foretold, to proue that the Church shall be knowne & visible? e. M. Henoch Claphā in his soueraigne remedy against Schisme pag. 18. after many prooves alledged by him frō the Scriptures, & other wise, concludeth, saying: Not only all anciēts euer hould the Churches euer visibility, but also all learned men of our age. Also M. Field l. 1. of the Church c. 10. pag. 19. ante med. sayth: The persons of them of whome the Church consisteth, are visible, their profession knowne, euen to the prophane and wicked of the world, and in this sort the Church cannot be inuisible &c. (with much more very playnely in that behalf.) And pag. 21. circa med. he further sayth: It is true, that Bellarm. laboureth in vaine, in prouing that there is and alwayes hath bene a visible Church, & that not cōsisting of some few scattered Christians without order of ministry or vse of Sacramentes, for all this wee do most willingly yeeld vnto, howsoeuer perhaps some few haue bene of opinion, that &c. In likefull manner is the Churches visibility affirmed frō the Scriptures, as well by Melancthon in loc. comun. edit. 1561. c. de Ecclesia. 354. initio, saying: Quotiescunq; de Ecclesia cogitamus &c. a next hereafter at 6. and hauing then alledged sundry texts of Scripture in behalfe of the Churches euer visibility, he concludeth saying: Hi & similes loci non de Idea Platonica, sed de visibili Ecclesia loquuntur. & And see there pag. 360. post med. And see Melancthon further in præfat. lib. cor. p. doctrinæ Christianæ in Ecclesijs Saxon. & Misnificis Electoris Saxon. impress. Lipsiæ Anno 1561. And in Concil. Theolog. part. 1. pag. 512. & part. 2. pag. 201. & 394. As also by D. Humfrey in*

*Iesuitismi part. 2. rat. 3. pag. 240. where he saith.* Declaratum est, nos Ecclesiam non in aere collocare, sed in terra, nos Ecclesiam confiteri esse oppidum supra montem positum, quod abscondi non potest. Matth. 5. montem excelsum domus Dei, cunctis collibus editiorem, ad quem omnes gentes confluent. Esay. 2. &c. cur ergo anxie & curiose probant, quod est à nobis numquam negatum? &c. (*And ibidem pag. 241. initio he saith:*) visibilis est propter exercitia pietatis, quæ videntur ab omnibus in Ecclesia, nam dum ministri docent, alij discunt, illi sacramenta administrant, hij communicant &c. qui ista non videt, talpa est cæcior, visibilis est, quia notæ sunt insignes & conspicuæ &c. and pag. 242. initio, he saith: Non enim clancularij secessus &c. conuocationes sunt Christianæ, *And pag. 281. fine affirmeth concerning the Church militant (which is the only point in question):* Oportere Ecclesiam esse conspicuam, conclusionem esse clarissimam.

5. Calvin institut. Churches euer visibility: affirming that Saluation or *entry* *1.4.c.1.sect.4. sayth:* into life, is (in or) by this visible Church, and *6 not in* (or by inuifible or) *secret congregations*; condemning the contrary opinion of the Churches pretended latency or inuifibility, for *7 a monstrous assertion*, and *8 contrary to all Scriptures*. Against which our Saviour did (as they thinke) specially forewarne vs, saying: *2 If therefore they shall say vnto you, Behould he is in the desert, goe you not forth, Behould he is in secret places, belieue it not:* In so much as quando non alius they also affirme the visible dispersion thereof, euen est in vitam ingres- for that *3 short tyme*, during which she is foretould *4 to* *5 flee into wildernes*, by reason of Antichristes persecution. sus, nisi nos ipsa cõ- To which end M. Fulke (though most precyse in, this pariat, nisi (&c.) de- behalfe) is yet inforced to confesse from the Scriptu- niq; sub custodia & gubernatione sua nos tueatur, donec

exuti carne mortali. &c. Adde quod extra eius gremiũ nulla est speranda peccatorum remissio. *6 Melancthon in loc. com. edit Anno 1561.c. de Ecclesia pag. 354. initio saith:* Whensoeuer wee thinke of the Church, let vs behould the company of such men as are gathered together, which is the visible Church: neyther let vs dreame that the elect of God are to be found in any other place, then in this visible Society, &c. Neyther let vs imagine of many other inuifible Church. &c. But let vs know that the ministry of the gospell must be publique &c. *And D. Humfrey Iesuitismi part. 2. pag. 242. initio, affirmeth* secret aboades are not the Christian conuocation &c. because this cõmunion of Saintes is an open testification of Christianity. *And Iustus Molitor in his treatise de Ecclesia militante &c. contra Bellarm. pag. 36. sect. 4. saith.* Hæc inuifibilis Ecclesia electorum in illa nempe visibili Ecclesia latet, & extra eam nec inueniri potest, sicut rectè dicitur, extra Ecclesiam (nempe visibilem) non est salus &c. *And se further there pag. 38. sect. 10.*

f. Melanctho in Concil. Theolog. part. 2. sayth: Necesse est fateri esse visibile Ecclesiam &c. quo spectat hæc portentosa oratio, quæ negat esse vllam visibilem Ecclesiam pag. 393. fine & 394. initio.

g. M. Henoch Clapham in his *sovereigne remedy against schisme* pag. 17. post med. sayth: Contrary to all Scriptures they do affirme that there hath bene no visibility of the Church for former hūdreth of yeares, which position is against Psalm. 72. 3. 17. Esay 59. 21. 2. Matth. 24. 26. Wberupon M. Henoch Clap. in his *sovereigne remedy against schisme* pag. 23. post med. sayth: Our Sauour forbids going out vnto such desert and corner ghospells Matth. 24. 23. 24. 26. and S. Austine. tom. 4. quæst. Euang. l. 1. quæst. 38. sayth accordingly: Constituta ergo authoritate Ecclesiæ per orbem terrarum clara atque manifesta, consequenter discipulos admonet, & qui in eum credere voluerint, ne schismaticis atque hæreticis credant: vnumquodque enim schisma & vnaquæque hæresis aut locū suum habet in orbe terrarum partem aliquam retinens, aut obscuris atque occultis conuenticulis curiositatem hominum decipit. Ad quod pertinet quod ait, Si quis vobis dixerit, ecce hic est Christus aut illic, quod significat terrarum partes & provincias, aut in penetralibus, aut in deserto, quod significat obscura & occulta conuenticula hæreticorum &c. And see him further contra *Faustum Manich. l. 13. c. 13.*

3. Reuelat. 12. 12. & 17. 10. & 20. 3. 4. Reuelat. 12. 6 this short time signifieth, as appeareth by the testimonies following not any locall flight from the worldes knowledge, but only an extraordinary spirituall retyring in hart, from the worldes pleasures, to heavenly contemplation. Wharof see Bullinger heretofore tract. 2. c. 1. sect. 6. at 3. after n.

res, that <sup>5</sup> the true Church though obscure and driuen into wil-  
dernes by Antichrist, yet still continued dispersed ouer the world, <sup>5</sup> M. Doctor  
and that <sup>6</sup> in the tyme of Antichrist it was not driuen into any Rhemiish Testa-  
corner of the world, but was, is, and shalbe alwayes dispersed in ment in 2. Thess. 2.  
many Nations, and that not obscure, but (as Bullinger sect. 5. fol. 354. b.  
sayth) \* right famous. Which point the text yt selfe doth fine.

also most inuincibly argue: For as it affirmeth that the <sup>6</sup> M. Fulke  
womans flight into wildernes must continuē 7 12 60. dayes: so ibidem fol. 355. a.  
likewise it affirmeth that the preaching of the word initio. To this like  
must as then continuē in lyke manner, during euen Whitaker in his  
the very same tearme of 12 60. dayes, and must so be as answer to M.  
generall as the persecution, euen † vnto them that dwell Reynolds preface  
vpon the earth, to all Nations, trybes, tonges and people, exhort- pag. 34. & 37. M.  
ing them to feare God, &c. A matter so vndoubted, that Fox in Apoc. pag.  
Szegedine sayth hereupon, The ministers of Gods word shall 349. post med.  
preach all the tyme in which Antichrist shall tread vnderfoothe the the Apocalips fol.  
holy 200. a fine. & b.  
initio. See the

wordes of Bullinger hereafter in the margent at the figure 3, tract. 2. c. 2. sect. 11.

subdiuision 1. fine. 7 Reuelat. 12. 6. 8 Reuelat. 11. 3. † Apocal. 14. 6. 7. which point is yet further signified Apoc. 20. 7. 8. where it is said, that the persecutors being in number as the sandes of the sea, shal flow ouer the breadth of the earth, and (so) compass the campe of the beloued Citie: most plainly therby signifying that the Churches professors so being persecuted, shalbe as then vniuersally dispersed with her enemies, euen ouer the breadth of the earth: See also S. Austines agreeable exposition herof de Ciuit. Deil. 20. cap. 11. 9 Szegeidinus in tabul. Analatic. pag. 368. circa medium.

10 M. Gyfford holy Citie. And M. Gifford sayth likewise, <sup>10</sup> these two wry-  
 upon the Revelations nesses are not to be taken for two and no moe, but for all those  
 ferm. 21. pag. 191. fine which were rayssed vp to impugne Antichrist. And that they  
 And M. Powel de should prophesie during all the tyme of Antichristes raigne. In  
 Antichristo l. 1. pag. like testimonie wherof the <sup>11</sup> other Protestant wry-  
 114. fine saith: Dici- ters are very plentifull.  
 mus ergo per hosce  
 duos testes, intel-  
 ligi quosuis con-  
 stantes ac fideles testes, qui licet numero multi sunt, tamen duo dicuntur, quia  
 comparatè &c. 11 See M. Fulke against the Rhemish Testament fol. 475.  
 b, sect. 4. And Bullinger vpon the Apocalips in c. 11. fol. 142. b. post medium.

THAT



# THAT PROTESTANTS TO PROOVE THEIR ANSWERABLE PERFOR-

MANCE THEROF

(for former ages ) in their Church , do alledge  
promiscuouſly both Catholickes and knowne  
Heretickes , as members of their  
Church.

## SECT. II.



HIS continued and viſible ad-  
miniſtration of the Word and Sa-  
cramentes , being the confeſſed  
ſenſe of the Scriptures, and with-  
out which the true Church canot  
be; a thing ſo euident, that S. Au-  
ſtine doubted not to alledge and  
vrge from the Scriptures this point of viſibility , as a  
certayne marke or <sup>12</sup> ſigne wherby the ignorant may hold ( or

know ) the Church of Chriſt, and diſcerne the truth from ſo  
many errorrs: Wee will now examine ſomewhat concer-  
ning

<sup>12</sup> Auſtine rom.  
6. contra Fauſtum  
Manich l. 13. c. 13.  
bringeth in the Na-  
uice or Catecumene,  
demanding & ſaying:

Quo ergo ſigno manifeſto adhuc paruulus, & non valens liquidam diſcernere à  
tot erroribus veritatem, quo manifeſto iudicio tenebo Eccleſiam Chriſti, in quem  
iam

iam credere tanta rerum antepredictarum manifestatione compellor? *Wherunto S. Austine answereth, saying most evidently to our purpose: Sequitur Propheta & tanquam motus animi eius ordinatissimè excipiens, docet eum, Ecclesiam Christi ipsam esse predictam, quæ omnibus eminet & apparet (&c.) propter hos enim paruulorum motus qui possunt seduci ab hominibus à manifestatione claritatis Ecclesie, Dominus quoque prouidens ait, Non potest Ciuitas abscondi supra montem constituta, quia vtrique sedes gloriæ, exaltata est sanctificatio nostra, vt non audiantur illi qui ad religionum scissuras traducunt, dicentes; Ecce hic est Christus, ecce illic: partes enim ostendunt, dicentes, Ecce hic, ecce illic; cùm illa Ciuitas supra montem sit. Quem montem? Nisi eum, qui secundum Prophetiam Danielis, ex paruulo lapide creuit, & factus est mons magnus, ita vt impletet vniuersam terram,*

ning the answerable performance therof. In which point when we prouoke our aduersaries, there is nothing more vsuall with them then (for their owne defence in this behalfe) to search out in the examples of former tymes, for all such whatsoeuer as may be sayd (though often falsly) in any sort to haue impugned the Pope, but so much as in any one point, eyther of manners or doctrine. And although they were otherwyse neuer so different from Protestantes, yet are they (in these straytes) promiscuously registred by our aduersaries in the Catalogue of the Doctors of their Church. In this sort are named \* *Ioannes de Rupe*

\* See hereafter

tract. 2. c. 2. sect. 7.

ly reprocuing the life & manners of the Clergy. For

margēt there at the this only cause also are named ¶ *William Occam, Iohn*

figure 1. cōcerning *Scotus, and Iohn Gandauensis.* In like iniust manner is na-

*Ioannes de Rupe scissa*

and *William de S.*

*Amore.* And see

concerning *Peter*

*Bleix* (claymed by

*M. Gabriell Po-*

well in his conside-

ration &c. pag. 52.

initio) *Osiander in*

centur. 12. pag. 281. post med. where he sayth: *Petrus Blesensis &c. principū, prelatorū,*

*religiosorum, & priuatorum peccata grauiter arguit &c. non tamen Pontificios errores*

*resutauit.* Was this man then a protestant? ¶

Concerning *William*

*Occam* read Act. mon. printed 1596. pag. 358. a line 33. & b. line. 40. And of *Scotus*

see Fox ibidem pag. 130. b. lines. & *Osiander* centur. 9. pag. 44. and of *Ioannes*

*Gall.*

*scissa; Willielmus de S. Amore, and Peter Bleix, for their on-*  
versus finem in the ly reprocuing the life & manners of the Clergy. For  
margēt there at the this only cause also are named ¶ *William Occam, Iohn*  
figure 1. cōcerning *Scotus, and Iohn Gandauensis.* In like iniust manner is na-  
*Ioannes de Rupe scissa* med<sup>h</sup> *Alcuinus* Archbishop of Canterbury, and scholler  
and *William de S.* to *S. Bede*, for his only opinion, vtruly pretended,  
*Amore.* And see against the reall presence: the contrary whereof is by  
concerning *Peter* his one wrytings more then<sup>i</sup> euident. So lykewyse  
*Bleix* (claymed by do they name<sup>k</sup> and clayme *S. Bede* himselfe, whome  
*M. Gabriell Po-* others of them do more truly and plainly reiect for  
well in his conside-  
ration &c. pag. 52.  
initio) *Osiander in*

a

Gandauensis read Fox vbi supra pag. 358. a line 88.

his answer to M. Iohn d'Albines pag. 64. prope finem. And by Symon de V'oyon in his discourse vpon the Catalogue of the Doctors of Gods Church in the Table numer. 11.

i Alcuinus in lib. de diuini officijs c. de missa saith: Consulens Deus infirmitati nostræ, qui non solemus carnes crudas manducare & sanguinem bibere, facit, vt in pristina remaneant forma duo illa munera, & est in veritate corpus Christi & sanguis.

k D. Humfrey in Iesuitismi part. 2. rat. 3. pag. 326. initio: And Symon de V'oyon vbi supra in the Table numer. 107.

a confessed Papist, euen <sup>l</sup> in all those articles wherein Protestantes doe at this day dissent from the Pope. In lyke manner Peter Lombard M<sup>r</sup>. of the Sentences is by them sorted <sup>m</sup> in the Catalogue of the Doctors and restorers of the heauenly doctrine, and <sup>n</sup> placed euen with Huffle and Luther, who was so euidently a knowne Catholicke, that M. Fox therefore tearmeth him <sup>o</sup> An Archpilller of Papistry. In this vndue sort lastly doth Illyricus place in his <sup>p</sup> Catalogue of Protestant witnesses Ioannes Gerson, Thomas Aquinas, and sundry of our Schoolemen, all of them vndoubted and knowne Catholickes. And wee could giue like further example of <sup>q</sup> S. Bernard, Erasmus, Mirandula and sundry other knowne Catholicke writers whome our aduersaries do in lyke manner most iniustly clayme to be of their Church, M. D. Feild (<sup>r</sup> a prime aduersary) not forbearing in these straytes to inforce like vndue and intollerable bould <sup>s</sup> clayme to the many Catholickes (a supposed particuler faction of them only excepted) dispersed through the Christian world, at and next before Luthers first appearing: during which very tyme so many other of his owne breethren are to the contrary inforced to confesse, that their Church was then <sup>t</sup> inuisible and could not be then shewed. And as with Catholickes so lyke wyse in this exigent of need are they constrayned to make like clayme to <sup>u</sup> Petrus Abai-

<sup>l</sup> Luc. Osiander in epitom. cent. 8. pag. 39. initio. see this heretofore tract. 1. sect. 1. in the margēt at the letter g.

<sup>m</sup> Symon Pauli in method. aliquot locorum doctrin. &c. tradit. Rostochij fol. 12. b.

<sup>n</sup> Symon Pauli ibidem fol. 15. b. & Hiperius in method. Theolog. in præfat. pag. 1. fine & 2. circa & post med.

<sup>o</sup> Actes and monumentes pag. 41. b. circa med.

<sup>p</sup> See all these & many other in the Alphabetically table of Illyricus his Catalogue Testium Veritatis: which table giueth direction where to find them at large

in the booke it selfe. And M. D. Feild of the Church l. 3. c. 12. pag. 85. paulo post med. saith: Cameracensis, Picus, Sauonarola, Gerson, and innumerable other worthy guydes of Godes Church. &c.

<sup>q</sup> M. Gifford in his sermons vpon the

T t

reue.

reuelations pag. 195. post medium giueth instance in *Ioannes Ticus Earle of Mirandula*. And *Symon de Vyon* in his discourse vpon the Catalogue &c. pag. 126. post med. nameth *S. Bernard*. So also doth *M. Gabriel Powell* in his consideration for the Papi-sses supplication pag. 52. initio. And *M. Doctor Reynolds* de Eccles. Rom. Idolatria l. 1. c. 2. sect. 3. pag. 73. highly comendeth *Erasmus* for a man well deseruing of the Church of God. And *M. Fox* act. mon. printed 1596. in his Protestation to the whole Church of England ¶ iiii. maketh clayme to *Laurentius Valla* and *Picus Mirandula*. And *D. Humfrey* in *vix* Jewelli printed 1573. pag. 264. fine numbred and placeth *Erasmus* with *Luther*, *Zuinglius* &c. saying: *Erasmus penè prateritā celebris gloriæ magnique nominis Vnum, Decolompadizanicum, eiusdem Urbis socium, religionis assertorem &c. qui pie Christum inuocans in eius vera fide obiit.* And *M. Fox* in his calender placed in the beginning of his *Actes and Monuments* placeth *Erasmus* and *Picus Mirandula*: and yet *Erasmus* (in whome they do more pretend) doth in lib. 16. ep. 11. excuse himselfe briefly & fully to the contrary, saying: *Christum agnosco, Lutherum non agnosco, Ecclesiam Romanam agnosco.* 2 *A prime aduersarie*, and for such was together with the Bishops and Deanes, summoned to the Conference before his Maiesty in Ianuary 1603. as appeareth by the said conference pag. 11. fine.

3 *M. Doctor Feild of the Church l. 3. c. 6. initio* pag. 72. ante med. sayth: It is most fond and friuolous that some demand of vs where our Church was before *Luther* began? For wee say it was where now it is. If they aike vs which? wee answer it was the knowne and apparent Church in the world, wherein all our Fathers liued and dyed, wherein *Luther* and the rest were baptized &c. And most exceeding bouldly be there further sayth: None of the poyntes of false doctrine and error which they now mantayne, and wee condemne, were the doctrines of that Church. &c. And *ibidem l. 3. cap. 8. pag. 76. paulo post* med. he proceedeth yet further with lyke incredible bouldnes saying: Wee most firmly belieue all the Churches in the world wherein our Fathers liued and dyed, to haue bene the true (Protestant) Churches of God, in which vndoubtedly saluation was to be found, and that they which taught, imbraced and belieued those damnable errors which the Romanistes now defend against vs, were only a faction: &c. who can without amazement and wonder bebold this incredible bouldnes. For was not the Masse (wherin are cōprehended so many chieffe pointes of our Religion) the publike Liturgy solemnely celebrated in all Churches at *Luthers* first appearing? Was the then external face of religion any other then our now professed Catholickes sayth? or was Protestancy then so much, as but in being? No maruaile therefore if our aduersaries doubt not to make vndue and pretended clayme to the ancient Fathers, seeing they blush not to asseme thus exceeding bouldly and vnruly, of the tyme in which *Luther* first beganne, which is yet within memory of this present age.

4 That the Protestantes Church was then inuisible and could not be seewed, is generally affirmed and confessed by *Ioannes Regius M. Tuell*, *M. Parkins*, and many others alledged hereafter tract. 2. c. 2. sect. 11. subdiuision 3. at ¶. e. \*. f. g. h. k. most directly against that which *M. D. Feild* hath as next heretofore so bouldly affirmed, into which his bould assertion he aduentured only therby to auoyd the other absurd paradox of their supposed Churches being then inuisible, in which so many learned Protestantes haue also disclaymed here-  
tofore

tofore tract. 2. c. 2. sect. 1. at e. f. g. As on the the other part those who so affirmed their Churches then being inuifible, affirmed the same as inforced cherto in regard of the knowne pregnant vntruth of M.D. Feildes other assertion, in affirming as before their Church to haue bene then knowne and visibie. Vpon such dangerous extremes are our aduersaries driuen in their thus sayling betweene Scylla and Carybdis. \* M. Symons vpon the Reuelations pag. 142. paulo post medium giueeth instance among other, of this *Abaylardus*, whose horrible heresies are reported and confessed in libro epistolarum Zuinglij & Oecolampadij pag. 710. & 716. And by the Centuristes centur. 12. col. 843. 849.

*Iardus*, & *Almericus*, the *Albigenses*, and sundry \* other p *M. Fox* & c. confessed and knowne heretickes, in dyuers of whome mon. pag. 70. 2 ante *M. Iewell* ( to omit *others* ) is inforced to disclayme, med. and in his saying expresly of the, \* they are none of ours. Their prime protestation to the whole Church of in *M. Thomas Morton* not being abashed to make promiscuous clayme to the wicked Arianes and other England in the beginning of his 2. *Monu* condemned heretickes. *M. Fox* also in this knowne mentes printed want not forbearing lykewyse to make lyke further mentes printed clayme not only to *Ioannes de Vesalia*, who held the 1596. could condemned heresy of the Grecians, concerning *q* Lyke clayme is the proceeding of the Holy Ghost, and in the end made to the *Albigenses* by *M. Sparke* \* recanted all his opinions held against the Church of against *M. Iohn d'Albines* pag. 58. Rome, : but also ( as lykewyse doth *M. Powell* ) euen to ante medium : by *M. Fulke* contra

*Stapleton* de successione Ecclesie pag. 112. & 271. initio. And against the Remish Testament in Apoc. 12. vers. 10. sect. 2. fol. 477. a circa med. And by *Lubbertus* de Ecclesia 1. 5. c. 2. pag. 258. and by *Doctor Bulkley* in his Apologie for Religion printed 1602. pag. 17. post med. And most fully by *D. Abbott* in his 2. part of the defence of the reformed Catholicke, printed 1607. pag. 55. And by *Crispinus* in his booke of the state of the Church pag. 350. ante med. But see plaine testimony of the execrable errours of the *Albigenses* in *Ostander* centur. 13. pag. 329. And in *Cassianus Eistert* 5. dist. dial. and *Luxemb.* hær. Albig. see also hereafter tract. 2. c. 2. sect. 3. subdiuision 5. in the margin at the figure 2. \* Of lyke clayme made to *Peter Bruis* and the *Henricians* or *Apostolici*, see Catalog. Testium Veritatis, printed Anno 1597. tom. 2. pag. 561. & 562. And *M. Symons* vpon the Reuelations 143. \* See these other protestantes so disclayming hereafter tract. 2. c. 3. sect. 3. subdiuision 5. in the margin at the letter o. r *M. Iewell* in his defence of the Apologie pag. 48. and see certayne of *Almaricus* his confessed errours mentioned hereafter tract. 2. c. 3. sect. 3. subd. 5. in the margin at the letter o. And by *Crispinus* in his booke of the Estate of the Church pag. 349. post. med. And see also therof *Cassarius* lib. dial. d. 5. and *Gaguinus* lib. 6. Franc. *Gerfon* tract. 3. in Math. and

and Paulus Aemilius l. 6. hist. Gallie. and Genebravus in Chron. Anno 1208.

2 M. Morton in his treatise of the Kingdome of Israell and the Church, dedicated to Queen Elizabeth in the tract of the Church pag. 94. fine sayth: Of the Churches of Arians (that) are to be accompted the Churches of God; because they do hold the foundation of the gospell, which is sayth in Iesus Christ the Sonne of God, and the Sauour of the world. And ibidem pag. 91. ante med. he further sayth: Wheresoeuer a company of men do ioyntly, and publiquely, by worshipping the true God in Christ, professe the substance of Christian religion, which is sayth in Iesus Christ, the Sonne of God and Sauour of the world (which according to his former testimony the Arians are supposed to do) that there is a true Church, notwithstanding any corruption whatsoever. And ibidem pag. 8. sect. 4. circamed, the title of that section being, That Heretickes are members of the Catholicke Church. In further prooffe hereof, a litle there after he saith: who professe Iesus Christ to be the Sauour of the world (&c.) although they do indirectly by wickednes of life or heresie in doctrine deny their owne profession: yet are they to be accompted Christians and true members of the Church. And see further there pag. 11. initio. So evidently according to his opinion are the Arians and other heretickes claymed, as being (to vse his wordes) the Churches of God, a true Church, and members of the true Church: which his opinion but admitted for true, it wilbe easie enough for him or any other to proue the visibility of the Church throughout all ages: But to evidently great is the knowne want which as thus inforceeth so learned aduersaries into such hatefull extremities.

3 Act. mon. pag. 369. b. paulo ante med. he is claymed also by Illyricus in Catal. test. pag. 976. fine & 978. initio. As also M. D. Feild in his Treatise of the Church maketh lyke clayme to the Greeke Church, though erring against the holy ghost, affirming there l. 3. c. 5. pag. 70. initio, That is no way appeareth, that the Churches of Greece are hereticall or in damnable schisme. and ibidem pag. 71. ante med. he further sayth: Wee dare not with the proud Romanistes condemne so famous Churches as culpable of damnable heresie and schisme. &c. And pag. 220. circa med. We cannot condemne the Grecians as heretickes. Thus far M. Field in behalfe of the Grecians only for that they impugne the Popes Primacie, otherwyse that they yet continue in most pointes Catholicke, and wholly dissenting from Protestancie, is made apparent heretofore tract. 1. sect. 7. the last subdiuision in the margin vnder the figures

21. 3 Act. mon. pag. 398. b. ante med. & paulo post med.

4 Act.

mon. pag. 369. circa med.

5 Act. mon. pag. to 5 Syr Roger Onley (alias \* Bullingbrook) who 6 laboured 371. a. M. Fox nameth him Syr Roger Onley Knight & setteth him downe there in his picture as burned for a 7 conuict of sorcery and Necromancy: Illyricus & others not forbearing also to place in their Catalogue of wytnesses, calēder rubricateth euen 8 Macilnauell himselfe. In examination there- fore

Seft. 2.

For the Roman Church

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Tract. 2. Cap. 2.

him for a Martyr, at the eleventh of February. And see M. Powell de Antichristo in  
 prefat. ad Academ. Oxon. pag. 44. \* Aft. Mon. printed 1596. pag. 646. a  
 line 48. 6 Stowes Annales pag. 618. initio. 7 Stow ibidem pag. 619.  
 post med. 8 Aft. mon. pag. 171. b. pay'd post initium, and in his Calender  
 he placeth her for a Cōfessour at the 12. of February. And see M. Powell de Antichristo  
 in prefat. ad Academ. Oxon. pag. 44. 9 Stow pag. 618. prope finem.  
 10 Stow pag. 619 paulo post initium, and see Holinsheades great Chronicle of the  
 last edition volum. 3. pag. 622. b. line 71. pag. 623. a line 3. \* See this in Illy-  
 rickus his Catalog testium verit. pag. 993. post med. And in the other edition of An-  
 1597. (enlarged by the Calvinists) tom. 2 pag. 892. post med.

fore of these and such other lyke knowne imperi-  
 nent examples, wee need not to be so idly tedious, as  
 to trouble your Maieity, but rather make tryall of  
 those in whome our aduersaries haue greatest confi-  
 dence, as namely Waldo, Wycliffe, and Huss, and in their  
 seuerall followers, & see if that they can vphould the  
 Protestant Churches administration of the word and  
 Sacramentes, but so much as for those seuerall ages, in  
 which they lyued. In whom if our aduersaries do  
 sayle, then remayne they for any hope to be had  
 of the other no lesse then wholly  
 desperate.

THAT



THAT  
VV ALDO,  
WHO LIVED ANNO  
DOMINI 1220. WAS NO  
PROTESTANT:

And that therefore the examples of *Waldo* and his  
ollowers is not sufficient to proue ( but so much  
as for their tymes ) a continuance of the  
Protestantes Churches administration  
of the Word and Sacramentes .

SECT. III.



O begynnethen with *Waldo*, the  
Protestantes administration of the  
word and Sacramentes is so litle  
proued by his exāple to haue byn  
but so much as in being, imme-  
diatly before, and at the tyme of  
his first appearing, that ( in cleare  
proofe to the contrary ) he ( as M. Fox testifieth ) was  
then a Catholicke Lay-man , \* a rich marchant of Lyons,  
and so vnllearned , that he gaue rewardes to certayne learned  
men to translate the holy Scriptures for him , and certayne oiber  
workes of the Doctors . And being thus holpen did , as M.  
Fox reporteth , u conserre the forme of religion in his tyme to the  
insal-

f Aft. mon. pag.  
628. b. circa med.  
\* Aft. mon. pag.  
628. b. pauld post  
med. And his fol-  
lowers

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lowers were lykewise so vnlearned that (as sayth M. Fox) some of them expounded the wordes Ioan. 1. Sui non receperunt eum, & wyne did not receyue him. Añ. mon. pag. 45. b. circa med. And see this and other lyke examples of their lyke ignorance more fully alledged in Catal. Testium Veritatis pag. 725. initio. Also Luther alledged in Ioachim Camerarius de fratrum Orthodoxorum Ecclesijs &c. pag. 275. ante med. sayth of the VValdenses: Illud apud eos vitij hærebat, ideo quod dum vitare voluerunt spineta & paludes Sophistarum & monachorum, prorsus ab omnibus studijs artium abstinerunt. And a litle there before he sayth: Nonnulli vero ex ipsis ne vidissent quidem Sacra Biblia vnquam. Añ. mo. vbi supra.

insallible word of God. Whereupon (sayth M. Fox) \* sprong vp x Añ. mon. the doctrine and name of those, which are called Waldenses, y Anno pag. 41. b. paulo ante med. 1218.

## II.

Secondly he had no ordinarie vocation or calling by man; for our Catholicke Church condemned him (sayth) pag. 41. b. and his proceedings, and therefore would not call circa med. about him. And as for any other Church then being of his Anno 1160. possession to call him, there was none y at that tyme ¶ See heere tract. so much as but in being or knowne to him, for which 2. c. 1. sect. 3. at this cause he and his followers contemned all calling, tea- marke ¶. prope finem. ching that \* Lay-men and women might consecrate (the Sacramentes) and preach. And as for any pretence of extra- + Illyricus in Ca- tal. Testium pag. traordinary calling by God (which euery Sect mai- 730. 731. 732. 740. ster may arrogate, and which the Puritans did con- 745. And Osiander in epitom. Histor. fessedly in vayne ¶ pretend) euen as by the Protestants Eccles. cent. 9. 10. grauer assertion, it had euermore when it was in vse 11. &c. pag. 287 2 miracles adioyned thereto, in testimonie that it was fine & 44c. from + Of extraor- dinary calling con-

fessedly in vayne pretended by Hacket, Ardington, VViggington &c. see the booke intituled, Conspiracies for pretended Reformation. pag. 63. ante med. & fine, & 64. initio. & 102. circa med. & 60. circa med. & 28. ante med. & 33. ante med.

7 Amandus Polanus in partition. Theolog. l. 1. pag. 308. sayth: Ministrorum extraordinariè vocatorum etiam dona extraordinaria fuere, nempe prophetie, donum edendi miracula: &c. And Musculus loc. commun. pag. 394. sayth, Vocatio quæ immediatè est à Christo, iam in vsu non est, vt erat olim, habebat sua signa, vnde cognosci potuit. de quibus meminit Marcus Euangelista, cap. vlt. dicens: Prædicauerunt &c. sequentibus signis &c. And M. Henoch Clapham in his soueraygne remedy against schisme pag. 25. initio, doth vpon this ground reprobend Erowne, for that he did take vpon him extraordinary calling, and wanted miracles. And Luther in loc. commun. cliss.

class. 4. c. 20. initio pag. 38. post med. admonished to this end saying: Hoc explores at vocationem suam possint probare: neque enim Deus vnquam aliquem misit, nisi vel per hominem vocatum vel per signa declaratum, ne ipsum quidem filium. And Luther tom. 5. 1en. Germ. fol. 491. a. b. sayth. Vnde venis? Quis te misit? &c. Vbi sigilla quod ab hominibus missus sis? Vbi sunt miracula quæ te à Deo missum esse testantur? Also Luther admonished the Senate of Milhouse against Munster the Anabaptist, saying: Si dicat se à Deo atque ipsius spiritu missum esse quemadmodum Apostoli, probat hoc signis & miraculis editis, vel nolite ferre, vt concionetur. nam vbicumque Deus ordinariam viam mutare vult, ibi semper miracula facit, Luther tom. 3. 1en. Germ. fol. 455. b. & 456. a. and herofe Sleydan lib. 3. An. 25. Also Sigwartus in his 23. disputationes Theolog. &c. pag. 207. sect. 8. sayth: Hæc vocatio semper extraordinaria quædam & diuina dona comitantia habet, quæ sunt tanquam sigilla doctrinæ, &c. cuiusmodi fuerunt miracula, &c. And D. Sarauia in defens. tract. &c. contra resp. Bezæ c. 2. pag. 38. ante med. sayth: Ea verò quæ proximè à Deo est vocatio, nunquam sine aliquo externo & visibili signo aut visione facta legitur. And see further hereof Sarauia in his English Booke of the dyners degrees of Ministers c. 2. pag. 7. and M. Fenner in his Sacra Theologia pag. 119. b. also Bullinger aduersus Anabaptist. l. 3. c. 7. sayth to the Anabaptistes: Quod si dicitis vos instar Apostolorum peculiarem vocationem habere, probate eam lignis & miraculis &c. hoc autem nunquam facietis: ideoque vocatio vestra nihili, iminò perniciofa est Ecclesiæ Christi. See this saying alledged to this end by M. Thomas Bell in his Regiment of the Church. pag. 137. initio.

from God ( which were wanting in Waldo ) and also  
 § Piscator in freedome from § error in doctrine, whereto Waldo  
 volum. 1. Thesium was confessedly \* subiect: So lyke wise ( as the learned  
 Theologicariū loc. Protestantes themselves graunt ) it is now since the  
 23. pag. 364. initio Apostles tymes a ceased, and not to be expected, as  
 sayth: Quos Deus being without all prooffe or testimony in the wrytings  
 per se vocat immed- of the new Testament. If now therefore Waldo did ( as  
 diatē, eos singularib⁹ appeareth by Protestantes themselves ) vnder take to  
 donis solet instruere b preach, being ( but ) a lay secular man, and so wanted call-  
 vt diuinitus missos ing; much lesse then could he conferre calling to  
 esse constet, atque others. Therefore both he and all his followers which  
 hi soli testimoni- descended from him ( were through their want of  
 um habent, quod calling ) c intruders, hauing as M. \* Cartwright confesseth  
 in doctrina errare in  
 non possunt. And  
 see the lyke affir-  
 med by M. Iohn  
 Bale in his examen Recitationum Sel. pag. 386 initio. and by Lubbertus de principijs  
 Christian. Dogmat. pag. 562. initio. and by Amandus Polanus in partition. Theo-  
 log. l. 1. pag. 303. \* Of Waldo his confessed errors see here in this  
 pre.

present section subditiſion 3, a Musculus *ubi supra*, and Lobeſchius in *diſput. Theolog.* pag. 358. fine & 359. initio ſaith, Immediatam porro vocationem cum mediata ab Apoſtoliſ permutatam eſſe Scriptura teſtatur &c. credimus im- mediata vocationis vſum Deo in hoc mundo nullum amplius futurum: nullam quippe de ea dedit promiſſionem, nullum mandatum. And D. Sarauia in *his booke of the diuers degrees of Miniſters* pag. 9. initio. *tearmeth* extraordinary calling, an vn- knowne coaſt, out of which (*the now defenders thereof*) can no wayes wynd them- ſelues. And ſee M. D. Couel in *his defence of M. Hooker* pag. 86. fine, & 87. initio. & ſee Sarauia in *defen. tract.* &c. contra reſp. Beza pag. 306. & 307. and *ibidem* pag. 37. circa medium he ſayth: Sed ſpeciem illam extraordinarię vocationiſ ad Eccleſię miniſterium &c. cum nullo teſtimonio Scripturarum, nec exem- plo certo doceatur, non admitto: eſt enim periculi plena, & noui mali que exem- pli &c. ea ſola fretiſ nemo ſe miniſterio Eccleſiaſtico ingerrere debet. And ſee there pag. 35. 36. 38. &c. In ſo much that pag. 59. fine and 60. poſt med. and 74. fine he repre- henderh Beza for that in the diſputation had by him and other Proteſtantes with Catho- lickes in the conference at Poyſy, being demanded of their calling, Beza affirmed the ſame to be extraordinary. And ſee hereafter tract. 2. c. 2. ſect. 6. ante med. in the margin at y. b Symon de Voyer in *his diſcourſe vpon the Catalogue of the Doctōrs* &c. pag. 132. poſt med. And Oſander in epitome &c. cent. 9. 10. 11. &c. pag. 237. initio. c No man taketh the honour vnto him, but he that is called of God, as Aaron. *Habr.* 4. 5. How ſhall they preach except they be ſent? *Rom.* 10. 15. Who ſo entreth not in by the dore into the theep fould, but clymeth vp an other way, iſ a thiefe, *Iohn.* 10. . \* M. Cartwright in *his ſecond reply part. 2. pag. 142. ante med.* ſayth: To miniſter the Sacramentes, iſ an honour in the Church, which none can take vnto him, but he which iſ called vnto it, as was Aaron. And ſee *his other ſayings and reaſons thereof more at large ſet downe ibidem* pag. 128. & pag. 141. initio.

in the like caſe, no more authority to celebrate and adminiſter Sacramentes (excepted only Baptiſme in time of neceſſity, which <sup>d</sup> *atay perſon* may do then they had power to create a new world. So little iſ the continuance of Proteſtantes adminiſtration of the word and Sacraments inabled by Waldo.

### III.

Thirdly (to omit their confeſſed doctrine of \* Reall <sup>e. 15. ſect. 20. confeſ-</sup> *ſing & ſaying herof:* <sup>Multiſ abbinē ſecū-</sup> *lis, adeoque ab ipſo ſerē Eccleſię exordia* <sup>e the</sup> *viſu receptum fuiſt, vt* *in periculo mortis laici baptizarent ſi miniſter in tempore non adſeſſet.* It iſ in lyke man- ner affirmed by the Lord Archbiſhop of Canterbury, in *his defence againſt Cart-*

Baptiſme by lay perſons in tyme of neceſſity iſ affirmed by the Fa- thers, as witneſſeth Caſim in *inſtitut.* l. 4.

wright pag. 518. & 519. ante med. and many other Protestantes.

\* Caluin in *epist.* 244. & pag. 450. ante med. sayth: Non satis disertè vel enucleatè hoc de mysterio loquuti sunt Waldenses. &c. formulâ verò confessionis quæ sine discrimine in vnum fasciculum damnationis omnes inuoluit, qui præcise non faterentur panem esse præsentissimè Christi corpus (hic recitamus eorum verba) an fas sit Christiano homini, videritis, nos certè non putamus. See next hereafter in this present section subdiuision. 5. in the margent at r.

e M. Charke in the disputation had in the Tower with Edm. Camp. the 4. dayes conference Arg. r. D. iiii.

f The Confession of Bohemia in the Harmonie of confessions in English pag. 251.

g *Act. mon.* pag. 402. a circa medium.

h Penry in his book intituled; *M. Some laid open in his colours* pag. 29. 30.

i D. Humfrey in *Iesuitismi* part. 2. rat. 3. pag. 270. circa medium. And M. Fox *A&C. mon. pag.* 628. b. fine.

k M. Fulke against the *Rhemish Testament* in *Matth.* 19. sect. 9. fol. 38. b. And M. Parkins in his reformed *Catholicke* pag. 241. and *Caluin institut.* lib. 4. cap. 13. sect. 13.

\* The Protestant writer *Pantaleon* in *chronograph.* pag. 94. paulò post initium, sayth in respect herof. *Waldensium ordo* &c. l. *Actes and monumentes* pag. 41. b. circa medium & pag. 629. a. ante medium.

m D. Humfrey in *Iesuitismi* part. 2. pag. 270. circa medium,

e the soule of the Church f of all other pointes of doctrine the weightiest, and which (sayth M. Fox) g Luther opened as being long hidde before: it was so vnknowne to Waldo &c he so wholie affected to our Catholicke doctrine of merites and workes ( which Protestantes terme h the verie hart, life and soule of Papistry) that he did i forsake all things, that being poore he might follow Christ and the Euangelicall perfection, which our aduersaries reiect k for Popish. In so much as he & his followers were a very \* Order or profession of beggyng fryars, and therefore called l the poore men of Lyons, m professing (as D. Humfrey vrgeth) a kind of monasticall lyfe, wherein they were so forward, that they afterwards \* made meanes to Innocentius the third then Pope, to haue their Order by him confirmed but could not preuaile.

### III.

Fourthly the Waldenses held sundry confessed grosse errors, as namely their denyall 2 of all Iudgment to bloud, and 3 of the sabbath. In regard of which later they were also called 4 *Insabbatistes*. They also further taught 5 that Lay-men and women might consecrate (the Sacrament) and preach; that 6 clergy men should haue no possessions or properties: that 7 there should be no diuision of Parishes, nor Churches, for 8 a walled Church they reputed as a barne &c. alledging textes against 9 Churches made with handes: that 10 men

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\* Vripergenſis in Chronic. Anno 1212. who liued in the ſame tyme with theſayth: Vi-  
dimus tunc temporis &c. At that tyme wee ſaw certayne of the poore men of  
Lyons in Rome, at the Sea Apoſtolicke, &c. theſe men did requeſt to haue their  
Order confirmed by the Sea Apoſtolicke, affirming that they would liue the life of  
the Apoſtles, and poſſeſſe nothing at all, &c. But the Pope ſeing certayne ſuperſti-  
tious things in their conuerſation, obiected &c.

2 See Guido & Antoninus  
de Waldenſibus, & Aeneas Silvius in his Bohemica hiftoria de Waldenſium dog-  
matibus. And Luxem. in hæc. Paup. de Lugduno. 3 See Illyricus in Catal.  
Teſtium veritatis pag. 748. prope initium.

4 Act. mon. pag. 41. b.  
circa med. And ſee Symon de Voyon in his diſcourſe vpon the Catalog. of the  
Doctōrs of the Church pag. 134.

5 Illyricus in Catal. teſtium Veritatis  
pag. 731. fine & 745. ante med. & 730. circa med. & 732. initio 740. ante med.

6 Illyricus ibidem pag. 729. circa med. & 747. poſt med. & 760. circa med.

7 Illyricus ibidem pag. 729. poſt med. 8 Ibidem pag. 749.

9 Ibidem pag. 749.  
initio. & 733. circa medium, & pag. 760. fine.

10 men ought not to ſweare in any caſe: 11 they condemned the  
Sacrament of marriage, affirmiug that thoſe 12 married per-  
ſons mortally ſynned, who accompanied together without hope of  
iſſue: they held 13 all things done about the girdle, by kiſſing  
touching, wordes, compreſſion of the pappes &c. to be done in cha-  
rity and not againſt continencie: That alſo 14 neyther  
Prieſt nor Ciuill Magiſtrate being guilty of mortall ſynne, did  
inioy their dignity, or were to be obeyed: 15 they condemned Princes  
& Iudges: 16 they affirmed ſinging in the Church to be an infernall  
clamor: And (to omit ſundry other) they taught that

10 Illyricus ibidem  
pag. 735. ante med.  
& 756. ante med. &  
752. initio.

11 Ibidem pag.  
731. circa med. &  
743. poſt med.

12 Ibid.

13 Ibidem pag.  
746. ante med. Of

their inordinate  
confeſſed Leachery,

ſee M. Cowper late  
Biſhop of Wincheſter in his Dictiona-  
riū hift. &c. Anne-  
xed to his Theſau-  
rus &c. printed an.  
1578. at the word,  
Bohemia.

14 Illyricus in cat-  
tal. pag. 760. circa  
med. & 740. ante  
med. and teſte Oſi-  
andro in epit. hift.

man-

andro in epit. hift.

med. and teſte Oſi-

andro in epit. hift.

med. and teſte Oſi-

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Eccleſ. cent. 9. ro. 11. &c. pag. 440. poſt med. This point was ſo groſſe & euident in the  
Waldēſes, that M. Fox Act. mon. pag. 44. alledging the latin wordes of Aeneas Silvius

his report of the Waldenses opinions, comming to this point, alledged the begynning part thereof, and for feare the Reader should vnderstand it, breaketh it of with an &c. & vndertaking pag. 44. b. to translate the same report into English, comming to this point he quite omitteth it in his translation. <sup>15</sup> *Illyricus* in Catal. test. ver. pag. 735. post med. & 755. post med. <sup>16</sup> *Ibidem* pag. 730. fine. <sup>17</sup> *Ibidem* pag. 734. paulo post medium.

\* Whereas M. Welsh in his Reply against M. Gilbert Browne Priest pag. 188. & others do alledge our Catholicke wryter *Reynerius*, saying of the Waldenses, they had great shew of holy life and believed all thinges well of God, and all the articles contayned in the Creed &c. M. Welsh reporting further there of this *Reynerius*, that he lyued 300. yeares agoe, and was often at the examination of them: it is hereupon further answered hereunto, that supposing they had indeed belied rightly of God (as many heretickes haue not erred in the Doctrine of the Trinity) and that lyke- wise they had acknowledged all the Creed (as many heretickes do in lyke man- der, not so much as denying any one article therof, neyther are the Waldenses errours here alledged directly eyther against the Godhead or the Articles of our Creed:) yet cannot this (though thus admitted) suffice to excuse them of so many other grosse errours wherewith they be as heere, other wyse chargeable. And in this case now, so much the lesse, in that among the many then reporters of their doctrine this *Reynerius* who thus commendeth them, also lyued with them, and himselve tooke their examination, wherein hee so commendeth them as beforesaid, is the very same impartiall reporter, who in his said Examination so taken, and in which he so commendeth them, chargeth them notwithstanding with all these (and sundry other) errours heere alledged in the text, and is thereupon by *Illyricus* himselve in his said Catalogue pag. 723. post med. 724. 725. &c. specially produced, as at large reporting the same.

<sup>18</sup> *Illyricus ibidem* maners and doctrine. As also by lyke meanes therof, pag. 722. ante med. they secretly increased in sundry places to a great number before they could be discovered, for which our aduerfaries *Illyricus* and others, do not vnworthily quod in multis locis diu sine vlla publica cofessione fuerunt. And vpon this ground did other Protestants disclayne of those tymes reporting these and sundry other grosse errours of them, why then may they not excuse in lyke manner *Peter Bruis*, *Almaricus*, the *Albigenses*, and the *Camerarins* defra- <sup>19</sup> *reproue* them.

V.

And if Protestants will belieue neyther their owne forsaid writers of this tyme, nor yet the other wryters of those tymes reporting these and sundry other grosse errours of them, why then may they not excuse in lyke manner *Peter Bruis*, *Almaricus*, the *Albigenses*, and the *Camerarins* defra- *trium Orthodoxorum*

*Ecclesijs in Bohemia, Polonia &c. pag. 273. post med. where it is said: sed hoc docere possumus cum nostris Ecclesijs, illos (Waldenses) nunquam cum his se coniungere voluisse*

luisse, & duabus quidem de causis, sicut in Annalibus nostris legimus. Primum enim offendeantur nostri in Waldensibus, quod nulla extare vellent doctrinae & fidei suae testimonia, atque ita occultare veritatem viderentur. Secundò, quod Missa Pontificia quam idololatricam esse scirent & profiterentur, pacis tamen causa & tranquillitatis virentur, atque ita hac in parte cum Pontificijs colludentes, scandalo essent alijs: his enim duabus de causis non tantum non coniunxerunt se nostri cum his, sed cum conscientia etiam bona se non posse hoc facere semper iudicavit: & vide ibidem pag. 105. ante med.

*Apostolici* or *Henricians*; all which lyued in that age, and are confessed to haue held <sup>n</sup> sundry of the Protestants opinions, as well as did the Waldenses, and are yet <sup>n</sup> *Peter Brui* denuerthelesse by learned Protestantes reiected and re-nyed *Transubstantiation*, *Masse*, *prayer for the dead*, the *single life of Priests* and *Monkes*, *ueneration of the Crosse*, much *Church Musicke* &c. *Ofiander* centur.

12. pag. 282. 283. & see Catalog. Testium veritatis printed 1597. tom. 2. pag. 561. & 562. *Almaricus* denyed the Reall presence, censuring of Churches with frankensense. Hee also taught that euery sayhfull person ought to believe his owne saluation as surely as any article of his sayth. Herof see *Vincentius* in speculo Historial. and *Bernardus Luzemb.* de haeresibus, & *Ofiander* centur. 13. pag. 327. Also he denyed *Images*, *Fox* Act. mon. fol. 70. vpon the a. syde col. 1. ante med. and denyed lykewise *Transubstantiatio*, *Sulcers*, and praying to *Saintes*: thereof see *M. Mores* table pag. 174. fine and *Pantaleon* in *Chronograph*. pag. 98. The *Albigenses* denyed prayer for the dead *Purgatory*, *Confession*, *Extreme vnction*, the *Popes* authority, *images*, *pardons*, *cerimonies*, and *traditions*: Herof see *Fox* Act. mon. fol. 71. vpon the b. syde col. 2. post. med. and *Cæsarius Hestebachius* l. 5. c. 21. and *Antoninus*. 4. part. tit. 11. c. 7. The *Apostolici* or *Henricians* burned crosses, denyed the Reall presence and Sacrifice of the *Masse*, also festiuall dayes, consecration of *chrisme* and *oyle*, *Purgatory* and prayer for the dead, prayer to *Sayntes* &c. Herof see *Petrus Chiniacensis* lib. contra Hereses &c. S. *Bernard* serm. 66. in Cantic. And *Bernardus Bonauulensis* vit. S. *Benard*. l. 2. c. 5. And *Ofiander* in epit. &c. centur. 12. pag. 291. ante med. And *Pantaleon* in *Chronograph*. pag. 92. And *M. Symondes* vpon the Reuelations pag. 143. o The *Apostolici* are censure for *Heretickes* by *M. Fulke* in his retentive against *Bristow* &c. pag. 124. by *Ofiander* centur 12. pag. 291. ante med. By *M. Wotton* in his defence of *M. Parkins* &c. pag. 469. initio. And *M. TeWell* in his defence of the Apologie pag. 48. disclaymeth in *Almaricus*, the *Albigenses*, and *Apostolici*, saying exprely of them they be none of ours. And *Peter Brui* is censured for an *Hereticke* by *Ofiander* centur. 12. pag. 282. 283. And se the seuerall absurd errors of *Almaricus* reported there

centur. 9. 10. 11. &c. pag. 326. And of the *Apostolici* reported by *Osiander* ibidem pag. 291. antemed and of the *Albigenses* reported by *Osiander* next hereafter in this section in the margent at the figure 2. and of *Peter Bruis* reported by *Osiander* in cent. 12. pag. 282. & 283. and se further heretofore tract. 2. c. 2. sect. 2. in the margent at the letters q. and r. And *Hospinianus* in historia Sacramentaria lib. 4. pag. 361. post medium sayth: *Henricus quidam cum Petro Bruis circa Annum Domini 1140. docere coepit, semel tantum in ipsa Vltima Domini coena, Apostolis Christi corpus verè datum sub specie panis, deinceps autem meram deceptionem esse, quòd Sacerdotum ministerio dicitur aut creditur: uestis est & refutator huius erroris Petrus Cluniacensis, qui eodem tempore floruit, intra tractatu de Sacrificijs.* See this also in the Treatise intituled *Petr. Cluniacensis contra Henricianorù & Petro-brusianorù hæreses* epistolæ duæ, quibus adduntur *S. Bernardi sermones tres, epistolæ nouem*, in 4. printed Ingolstadtij An. 1546. fol. 34. & 54. b. And see the other lyke grieuous errors of them & the *Apostolici*, against *Marriage, Baptisme, Churches &c.* mentioned there fol. 7. a. & 34. b. & 54. b. And further mentioned by *S. Bernard* serm. 66. extant there fol. 115. a. & 118. a. & 119. a. b. and in his 240. epistle ad Hildephonsum, extant there fol. 126. 127. and in his 241. epistle ad Tholofanos, extant there fol. 127. b. 128. And see of them all, the Century Wryters, centur. 12. c. 5. & centur. 13. cap 5.

much hereafter in like excuse as well of *Barrow, Browne, Hacket, &c.* and \* the reformed Churches of Poland and Transil-

\* Of the reformed Churches in Poland and Transilvania which defend Arianisme, being in opinion otherwyse Protestantes, see testimonie therof in *M. Hooker* in his Ecclesiasticall Policy l. 4. pag. 183. prope finem, and *Beza* in epist. Theolog. ep. 16. pag. 122. post med.

And *Osiander* in his epitome &c. centur. 16. pag. 208. post med.

And *Iunius* in his examen enuntiationum & argumentationum quas *Gratianus Prosper* (&c.) adduxit &c. printed Lugduni Bataurorum c15. 15. xcvi. Also see *Gratianus Prosper* his booke in defence of Arianisme intituled, Instrumentum doctrinarum Aristotelicum in vsum Christianarum scholarum, exemplis Theologicis illustratum, per *Gratianum Proferum*, Losci an. 1586.

tholicke pag. 62. ante med.

† *M. Fulke* in his answer to a counterfayt Catholicke

*Beza* in epist. Theologic. ep. 81. ante med.

uaia defending Arianisme, as also of the horrible heresies of the *Anabaptistes, Libertines, Swenkseldians*, and such other lyke of this age, as haue † sprong all of them from Protestantes, houlding as yet most of their opinions? Or with what credit can the Protestantes themselues alledge the wryters of those forsaide tymes, to proue that the *Waldenses* held certayne pointes of their sayth? For if they depend vpon their testimonie in that, how can they vpon meere supposall make it doubtfull in the other, considering it is euident, that in those former tymes the sayd reporters indifferently, and alyke condemned all those opinions, wherin the *Waldenses* did

as

Sell. 3. subd. 5.

For the Roman Church.

343 Traſt. 2. Cap. 2.

med. pag. 359. mentioning theſe heresies calleth them, *Domeſticos hoſtes*, asprüg from Protestantes. And *Winklemannus* in Apocalipsin pag. 233. ſine ſayth: *Ana-baptiſta, Trinitarij, Libertini extierunt, & nobis.*

as then diſſent from the Roman Church, as not fore-knowing which of thoſe opinions wee of this age would allow or reiect? This point is yet made much more euident, by example of the forſaid *Albigenſes*, whoſes execrable errorrs are ſpecially acknowledged and <sup>2</sup> reported by ſundry Proteſtant wryters, and they therupon reiecteſ for confeſſed \* *Heretickeſ*. Now theſe *Albigenſes* lyued in the ſame tyme with the *VValdenſes* & were (as *M. Fulke* and other Proteſtant wryters do

*Oſiander in*  
centur. 13. l. 1. c. 4.  
pag. 329. initio ſaith:  
*Exorta eſt hereſis*  
acknow- *Albigenſium* &c.  
dogmata hæc illis

attribuuntur: Duo eſſe principia, Deum viz. bonum & Deum malum, hoc eſt Diabolum qui omnia corpora creet, bonum autem Deum creare animas: &c. Baptiſmum abijciunt, ire in Eccleſias vel in eis orare nihil prodeſſe &c. Matrimonia damnabant, promiſcuos concubitus, eoſque nefarios, ſanctos ducebant: corporum reſurrectionem negant &c. quod Chriſtus non fuerit verus homo, nec verè comederit &c. And a little after there be further ſayth: Hæ propoſitiones cum ſunt abſurdæ, impiæ, & hæreticæ &c. cum *Albigenſes* admonitiones non admitterent, ſed in erroribus & ſcleribus perſiſterent, adhortante Pontifice Romano, Magiſtratus poliſicus, collecto exercitu duabus vicibus aliquot millia *Albigenſium* trucidarunt, multi etiam capitibus truncati & cremati leguntur, qui hinc inde ſunt deprehenſi. Fuit enim *Albigenſis* furor *Anabaptiſticus*, qualis Anno 1534. noſtro ſæculo *Anabaptiſtarum Monafterienſium* erat. Lyke mention is made of their groſſe errorrs by *M. Cowper Biſhop of VVincheſter* in his *Dictionary Historicum*. &c. Annexed to his *Theſaurus* printed Anno 1578. at the word *Albigenſes*. See alſo further herof the Century wryters of *Magdeburge Centur.* 13. c. 5. col. 554. & 555. & 556. and *M. Marbeckes* common places. pag. 22. May now then *M. Doctör Bulkeley* in his *Apologie for Religion* pag. 17. poſt med. or *M. Doctör Abbots* in his ſecond part of the defence of the reformed Catholicke printed An. 1607. pag. 55. circa med. or els *M. Fox* and *Criſpinus* alledg theſe thouſandes thus ſlayne in their Catalogue of Proteſtant Martyrs? As alſo doth the Proteſtant Treatiſe, intituled, *Lugubris narratio de excidio Waldenſium & Albigenſium*, ſet forth by *Ioachim Camerarius* in his *historica narratio fratrum orthodoxorum* &c. begynning there at pag. 303. and *Powell de Antichriſto* pag. 315 poſt medium.

\* *M. Jewell* in his defence of the *Apologie* pag. 48. diſclaymeth in the *Albigenſes* and others there named ſaying expreſly of them: They be none of ours: and *Oſiander* cent. 13. pag. 329. ſaith as is before alledged, that their opinions were abſurd, wicked, and hereticall; that they admitted no admonition, but perſiſted in their errorrs and wickednes, and calleth them yet further an *Anabaptiſticall*

Historically. And Pantaleon in Chronographia pag. 98. numbred them amongst Hereticks. And so lyke wyse doth M. Starbecke in his common places pag. 22.

acknowledge)<sup>3</sup> of the same sect with them, being there-  
 3 M. Iohn More fore by him & others challenged & as members of the  
 in his tables printed Protestant Church, and called *Albigenses*, only of the  
 1593. pag. 173. Anno Country in which that company remained: as in  
 Domini 1594. sayth: like resemblance the *Hugonots* of France, and *Puritanes* of  
 Albigenses at Tolo- Scotland and England professe to be of one religion, not-  
 sa were Waldenses, withstanding the diuersity of name, whereby they be  
 but called of the diuersly called or knowne in those seuerall Countreys.  
 Towne Albingia, Hercunto wee could (in further explanation of  
 where they most point) also add, the sundry confessed and knowne  
 weere. And M. Doctrine and rebellions of the Waldenses, of later tymes  
 Fulkede successione condemned by Protestants & testified by *Melancthon*  
*Ecclesiastica contra* and other Protestant wryters, euen after that they  
*Stapletonum* pag. 332. ante medium sayth of the Walde-  
 332. ante medium sayth of the Walde- were

ses: Iam dixi à Pa-  
 pistarū vulgo nomen hoc illis inditū, vt aliās dixi sunt pauperes de Lugduno, Leo-  
 nistæ, Albigenses, & quicquid placuit Antichristi scurris. And ibidem pag. 333. circamed.  
 he sayth: Quæ Antoninus etiā & Matthæus Paris. de Albigensibus quos eodem esse  
 cum Waldensibus illa Archiepiscoporum epistola probat &c. & vide ibidem pag.  
 339. post med. And M. Sparke, in his answer to M. Iohn d' Albines pag. 58. saith to  
 Albines concerning the *Waldenses*: Your frendes call them Waldenses, Albigenses,  
 Pauperes de Lugduno &c. changing their titles and names according to the diuer-  
 sity of places and tymes they liued in, howsoeuer their religion was all one. And  
 see the same affirmed yet further in *Ioachim Camerarius de fratribus orthodoxorum Ec-*  
*clesijs* &c. pag. 7. fine & pag. 9. & 11. And Doctor Abbots in his booke against D. Hilles  
 reasons pag. 57. ante med. saith: These Leonistes or Poore men of Lyons and Wal-  
 denses and Albigenses were the same men, but diuersly, vpon diuers occasions  
 tearmed by the Roman Synagogue.

Hereof se heretofore tract.  
 2. c. 2. sect. 2. fine in the margent at the letter q.  
 4 Ioachim Ca-  
 merarius de fratribus orthodoxorum Ecclesijs &c. pag. 412. ante med. saith: Illud  
 constat Albigenses nuncupatos esse ab oppido Albi &c. M. Sparke vt supra, and Symon de  
 Poyon in his defence vpon the Catal. of the Doctors of Godes Church pag. 138.  
 initio sayth: They inhabited the contrey about Tholose & Albi. And see M. More  
 next heretofore in the margent at 3. Into this Countrey euen S. Bernard himselfe  
 purposely repayed to dispute against their grosse errors, whereof se *Catalogus te-*  
*stium veritatis* printed 1597. tom. 2. l. 15. pag. 560. circa med.  
 \* See Osiander in his epitome &c. centur. 16. pag. 715. circa & post med.  
 q Melan-  
 ction in *Concil. Theologic. part. 2. pag. 152. ante med. in an epistle to a friend of his who*  
*nymistred to be communion to infantes*, saith: Gaudeo te de summa doctrinæ nobiscum  
 sen-

sentire, Waldenses scio dissimiles esse, & quidem nimis morose defendunt quædam, de quibus aliquando cum eis rixatus sum: quidam nolunt absoluerelapsoſ qui ad penitentiam redeunt, negant coniugium suis sacerdotibus.

*r* Benedictus Morgenstern in tract. de Ecclesiâ pag. 79. paulò post. med. sayt: Dici autem possunt noui Waldenses (ex seipsis nati) vel participantes, quia partem capiunt à Papis, partem à Sacramentarijs, partem meliorem à Lutheranis; vel fratres (quo nomine valde gaudent) sed falsi: vel certè ignorantia, quia lucem doctrinæ diuinitus accensam hoc sæculo superciliose neglexerunt, & errores crassissimos etiam ab ipso Luthero Anno 1523. monstratos &c. clam scriptis apud suos mordicus defenderunt, id quod denaum post obitum Lutheri innotuisse D. D. Ioannes Hedericus scribit &c. *And ibidem pag. 124. he sayth to them:* Antichristi institutum de numero Sacramentorum confirmatis, licet id quidem sæpius in alijs articulis fecitis, vt in doctrina de cælibatu, votis, sacra Scriptura, bonis operibus, Iustificatione, Baptismo paruulorum, nec non de Purgatorio. & vide ibidem pag. 154. & 226. *fine, Seluecerus his testimonie of the Waldenses false doctrines and grosse errors not to be suffered. And in the booke of Russorum, Muscovitarum & Tartarorum religione pag. 96. Lascicius a Protestant writer affirmeth the calling of their clergy to be by casting of lottes, persuasi Deum moderatorem sortis futurum.*

were altered & in many things by Luthers institution.

Vpon which premisses concerning Waldo and his followers, for so much as it is made euident therby, *First*, that immediatly before his first appearing he was a Catholicke, and not mēber of any other Church to him then knowne or in being; a matter futher more so manifest, that the Protestant wryters do therefore affirme his first proceedings to haue bene in tyme of *¶* *thicke darkenes, and as a first and liule begynning of the instauration of the Christian religion.* *Secondly*, that he was then also but \* a Lay-man and so wanted calling. \* *Thirdly*, that his opinion concerning Iustification and sundry other pointes of sayth was Catholicke. *Fourthly* and lastly, that he and his followers held sundry grosse and damnable errors: Wee do humbly as now submit to your Maiesties learned Iudgment, whether that Protestantes may alledge this example of the Waldenses, as sufficient to continue, and vphould their Churches administration of the word & Sacramentes, but so much as at, and synce that forsaid tyme of \* Anno 1218. in which Waldo first appeared.

Laconici Antisturmijspongia aduersus Lamberti Danæi Anti-Osâdrum pag. 35. initio mentioneth their being altered by Luther.

*¶* Crispinus in his discourse of the estate of the Church pag. 338. paulò post medium.

Osiander in epit. cent. 9. 10. 11. 12. &c. pag. 287. initio saith: *Petrus Waldensis vir pietate, eruditione, sapientia conspicuus, lucis tamen.*

\* See before tract. 2. cap. 2. sect. 3. & sect. 1. at x. y.



THE  
L Y K E I S  
SHEVVED OF VVICK-  
LIFFE, WHO LYVED  
ANNO DOMINI  
1370.  
and of his followers .

SECT. IIII.

† Añ. mon. 85.

a post med.

u M. Fox Añ.

mon. pag. 85. b. initio

affirmeth, that our

of all doubt all the

world was in a

most desperate and

vile estate, and

that lamentable

ignorance & darke-

nes of Godes truth had ouershaddowed the whole earth, when Iohn Wycklyffe

stepped forth &c. as the morning starre in the midst of a cloud. And M. Fox

Añ. mon. printed 1596. pag. 391. b. line 60. sayth, that in tymes of horrible darkenes

when there seemed in a manner to be no one so litle sparke of pure doctrine left or

remayning, Wycklyffe by Godes prouidence rose vp, through whome the Lord

would



S concerning Iohn Wycklyffe and his followers, he, as M. Fox reporteth *florished Anno Domini 1371.* was our Countrey man, and so farre before his first appearing from being of any Church in which the Prote-  
stants administration of the Word and Sacramentes was then continued (whereof as appeareth by M. Fox <sup>u</sup> and others, not so much as any entity or being could be to him then knowne) that he himselfe was then before a Catholicke Priest, euen the

nes of Godes truth had ouershaddowed the whole earth, when Iohn Wycklyffe stepped forth &c. as the morning starre in the midst of a cloud. And M. Fox *Añ. mon. printed 1596. pag. 391. b. line 60. sayth, that in tymes of horrible darkenes when there seemed in a manner to be no one so litle sparke of pure doctrine left or remayning, Wycklyffe by Godes prouidence rose vp, through whome the Lord would*

would first awaken and rayse vp agayne the world &c. And Crispinus in his booke of the estate of the Church pag. 418. post med. sayth: Iohn Wyckliffe began as from a deepe night to draw out the truth of the doctrine of the sonne of God. And D. Humfrey in vita Luelli printed Londini 1573. pag. 263. ante med. sayth: Ioan. Wyckleuus noster hñce nouissimis temporibus huius Euangelij tubicen ferè primus &c. And Osiander in his epit. hystor. Eccles. centur. 6. 10. 11. pag. 439. post med. sayth. Libri Wycleui non per omnia sunt puri: non enim habuit tum coætaneos qui potuissent eum ( sicubi logiùs extra metas progressus fuisset ) fraternè admonere.

the<sup>x</sup> Parson of Lutterworth in Licesstershyre. And as M. Stow in his Annales or Chronicle dedicated to the Lord Archbishop of Canterbury abridgeth his story, y He ( first ) inueyed against the Church, for that he had byn deprived by the Archbishop of Canterbury from a certayne Benefice &c. And hauing so vpon this occasion separated himselfe from the Church in which he formerly was, <sup>2</sup> Hee with his disciples went barfooted and basely clothed in course russet Garmentes downe to the heeles, and <sup>a</sup> seemed to contemne all temporall goodes for the loue of eternall riches, adioyned himselfe to the begging fryars, approuing their pouerty and extolling their perfection; retheyning also his former Catholicke opinion concerning <sup>2</sup> holy water, <sup>3</sup> the worshipping of reliques and Images, <sup>4</sup> the intercession of our Blessed Lady S. Marie; the <sup>5</sup> apparell and consure of Priests, the <sup>6</sup> rites and ceremonies of the Masse, <sup>7</sup> extreme Vnction, and all <sup>8</sup> the seauen Sacramentes, and all those sundry other pointes of our Catholicke sayth now in question, with deniall whereof hee is not found so much as charged.

II.

Secondly he held sundry strang and damnable heresies, as ( among other ) that <sup>b</sup> if a Bishop or Priest be in deadly synne images, vnde vt signa &c. conceditur ergo quòd reliquiæ, imagines & sacramenta sunt cū prudentia adoranda. And in Decalogo super primo mandato cap. 15. he sayth: Introductæ sunt imagines in Ecclesiam, vt sint libri Latcorum & signa recordatiua singulis Christianis, vt adorent debetis Sanctos Dei. <sup>4</sup> Wykleuus in ferm. de Assumptione Marie sayth: Hic videtur mihi quòd impossibile est nos præmiari, sine Marie suffragio, &c. Wykleuus in tract. de gradationibus scolasticis c. 3. sayth of them: Sunt docta implicite in sua specie, vel suo principio ( and that ) supposita quacunque tali

<sup>x</sup> M. Stowes Annales of England, saythfully collected &c. printed 1592. pag. 464. initio.

<sup>y</sup> Stow ibidem pag. 425. post medium.

<sup>z</sup> Stow vbi supra: a Stow ibidem pag. 426. ante medium.

<sup>2</sup> Wykleus<sup>o</sup> de Blasphemia cap. 17. mentioning aqua benedicta sayth withall in prooffe thereof: Habuerunt Christi discipuli potestatem corpora, tam rationabilia, quam irrationalia, consecrandi.

<sup>3</sup> Wykleuus de Eucharistia cap. 9. sayth: Adoramus synne images,

cerimonia virtuosa vellicita, fuit docta per appositiones in suo principio.

6 Wykleus de Apostasia c. 18. mentioneth and alloweth them. And Ioannes Przibraus (in hereticke who kiel ueere the same tyme) in professione fidei c. 28. saith: Ioannes Wykleus libro de Apostasia cap. 18. approbat totum ritum Missæ a principio ferè vsque ad finem. &c.

7 Wykleus ad caput primum prioris ad Corinth. saith: Vnctio Extrema est medicina ad sanandum peccatum, vt patet Iacobi 5. (affirming there further that it is made) cum oleo oliuæ ab Episcopo consecrato.

8 Wykleus in Postilla super 1. Cor. 1. be further sayth: Quædam Sacramenta &c. per se promulgauit (Christus) vt Baptismum, Eucharistiam, Ordinem & Pœnitentiam, quædam autem per Apostolos, vt Confirmationem & Extremam Vnctionem &c.

b Act. mon. pag. 96. a. art. 4. b. art. 15. Osiander epit. hist. Eccles. centur. 9. 10. 11. & pag. 452. art. 4.

c. Act. mon. pag. 96. synne, he doth not Order, Consecrate, nor Baptize: that c Ecclesia- a. fine & 93. b. art. 12. & Osiander vbi supra pag. 458. art. 36.

d Melancthon in epist. ad Frederic. Miconium (extant) in lib. epistolarum Zuingleij & Oecolampadij pag. 622. initio sayth of wycklyffe: Contendit Presbyteris non licere, vt possideant quicquam proprium. Melancthon spirit.

### III.

Lastly (to omit diuers other) he held as Melancthon teacheth it, a seditious doctrine and mother of all rebellion, teaching, that there is no ciuill magistrate whylst he is in

adigit miniitros Ecclesiarum ad mendicitatem, & negat eis licere proprium tenere.

\* Osiander vbi supra pag. 459. art. 43. ¶ Osiander centur. 15. pag. 457. prope initium. And se Luther de seruo arbitrio printed 1603. pag. 195. & 130. And in Assertionibus damnatis per Leone n Decimum Art. 36. alledged hereafter tract. 2. c. 3. See these sayings of Luther confessing and defending Wycklyffes doctrine herin, alledged hereafter Tract.

z. c. 3. lect. 10. subdiuision 14. neere the begynning in the margent at a. b.

f Waldensis tom. 3. cap. 7. 8. 9.

g

Melancthon in epist. ad Frideric.

Micon. in lib. epist. Zuinglij & Oecolampadij pag. 622. prope initium sayth: *Præfatus nec intellexit, nec tenuit fidei instituta.* And see this alledged by Hospinian in Histor. sacram. part. 2. fol. 115. a. initio.

b Melancthon ibidem.

i Melancthon ibidem sayth of Wycklyffe: *De Domino in illi sophistice planè & sedicose rixatur.* See this also alledged by Hospinianus in hist. sacram. part. altera fol. 115. a. initio.

k

Oflander in epitome histor. Ecclesiast. centur. 9. 10. 11. 12. pag. 454. fine art. 15. & Concil. Constant. Sess. 8. art. 15. And Melancthon in disput. de iure magistratuum sayth hereof: *Insanijt Wyckleuus, qui sensit impios nullū dominium habere.* And in Commentarijs ad Politicā Aristotelis, be further sayth: *Miras tragedias excitauit Wyckleuus, qui condendit eos, qui non habent spiritum sanctum amittere dominium, & colligit multas sophisticas rationes ad confirmandum hoc dogma &c. recitabimus quædam argumenta Wyckleui &c.*

in mortall synne, and that ¶ the people may at their pleasure correct Princes when they do offend. And according to this principle, ¶ the fauourers of Wycklyffes doctrine did (as M. Stow reporteth) naye vp schedules vpon the Churches dores of London, conteyning that there was a hundreth thousand men ready to ryse against all such as could not away with their sect. In so much as Syr Iohn Oldcastle Wycklyffes discipyle or myllouer, ¶ to whose force and wit these oiker trusted, burst forth into treason against the King, and ¶ did confederate himselfe with others to fight against the King in S. Giles Field. At what tyme ¶ were taken fourscore men in armour of that sect, and ¶ 37. of them (publickely) condemned and executed; and Syr Iohn Oldcastle himselfe being at the last taken, was lykewise for the same treason executed in the sayd field of S. Gyles, when as he was so fantastickall, that at the tyme of his execution, ¶ when many honorable persons were present, the last wordes he spake was to Syr Thomas Erpingham, adiuuring him that if he saw him ryse from death to life againe the thirde day, he would procure that his sect might be in quyet. By all which premilles concerning Syr Iohn Old-

¶ Oflander in ep. centur. 9. 10. 11. &c. pag. 455. art. 17.

l M. Stowes Annales &c. pag. 550.

post med.

m Aēt mon. pag.

268. b. fine and M.

Stowes Annales

&c. pag. 550. post

med.

n M. Stowes. Annales

ibidem. And

M. Fox Aēt. mon.

pag. 173. a. fine, and

b. initio, speaking

of the very same

tyme and yeare,

signifieth the great

doubt and feare

hereof the concey-

ued by the State, af-

firmiting that in re-

gard thereof, the

King held his Par-

liamēt at Lycester, the which (sayth M. Fox) peraduerty had not bene so well holden at

London, because of the fauourers of the Lord Cobham. And that therefore this Parliamēt

decreed them to be, not only heretickes, but also traitors.

o M. Stow vbi

supra pag. 566. initio, also his indytemēt of high treason is extant of record and set

downe

downe by Fox act. mon. printed 1596. pag. 5296. pag. 529. b. where he more boldly then aduisedly laboureth vpon furnishes to discredit the said record.

p M. Stow ibidem pag. 551. prope initium. And see further herof Holinsheders great Chronicle the last edition. volum. 3. pag. 454. a. line 63. 64. &c. and b. line 10. 11. 12. &c.

q M. Stow ibidem pag. 551. circa med. And see Holinshed vbi supra pag. 544. b. line 46.

r Ibidem pag. 551. prope finem.

s M. Stow ibidem 572. fine.

castle taken from M. Stowes Chronicle (dedicated to the Lord Archbishop of Canterbury) it seemeth that M. Fox was in extreme neede of examples to mantayne the Continuance of his visible Church, when in his Acts and Monumentes he so publicly and seriously registred this Syr Iohn for a valiant and most worthy Martyr for the true profession of Christes Gospell.

IIII.

t Act mon. pag. 281. b. and see there the title of *videlicet* history; and see M. Downham in his treatise concerning Antichrist pag. 41. prope initium.

\* Much more, for Iohannus Vadianus a Zuingliā of Zurich de Eucharistia, s. pag. 168. a. post med. saith of wyckliffe: In nōnullis fide laps<sup>9</sup> est, &c. His was forly overseene in sundrie pointes of religion, and more giuen to babble the became a sower Denigne. And Pantaleon in Chronol. pag. 119. ante medium accompteth Wycklyffe for an heretike, and placing him there in his Catalogue of heretikes sayth: Iohannes Wicleus cum Lolhardis in Anglia suam heresim pr. euicat. &c. And Matthias Hoe in his tract. duo, tract. de disput. pag. 27. expressly placeth & nūbreth the VVychlyffites and Husites in the ranke of Hereticks, calling the & others by him there named most monstrous monsters. Also it appeareth by M. Fox that VVychlyffe was an visuall dissembler of his sayth, and that to preuent danger of trouble he did ordinarily practise the same: To which purpose, M. Fox Act. Mon. pag. 95. a fine sayth: VVychlyffe being beset with troubles was forced once againe to make confession of his doctrine, in which confession, as occasion serued for to auoyde the rigour of thinges he answered with intricate wordes &c. anno 1381. And pag. 91. a. verus finem he signifyeth Wickliffs ostē recatation, alledging Wycklyffe saying: And now againe as before also I do reuoke and make retractation &c. By meanes whereof (as M. Fox confesseth a litle there before) VVychlyffe wound himselfe out of the bishops snares An. 1377. & pag. 846. a paulo post med. it is testified how that Wycklyffe in an epistle written by him ad Ioan. Episcopum Lincolniensem, retracteth his former doctrine against the Reall presence of Christes body in the Sacrament and in the Masse, reconyng himselfe in that article to the Church of Rome: and pag. 98. b. post med. & 99. a. it appeareth that VVychlyffe Anno 1384. (which was not three yeares before his death) in his epistle to Pope Vrbanus doth

And thus much briefly (to omit \* much more that might be said (concerning VVychlyffe and his followers) wherein is shewed, First, that immediately before his first appearing, he was a Catholicke Priest, and

no  
rich de Eucharistia, s. pag. 168. a. post med. saith of wyckliffe: In nōnullis fide laps<sup>9</sup> est, &c. His was forly overseene in sundrie pointes of religion, and more giuen to babble the became a sower Denigne. And Pantaleon in Chronol. pag. 119. ante medium accompteth Wycklyffe for an heretike, and placing him there in his Catalogue of heretikes sayth: Iohannes Wicleus cum Lolhardis in Anglia suam heresim pr. euicat. &c. And Matthias Hoe in his tract. duo, tract. de disput. pag. 27. expressly placeth & nūbreth the VVychlyffites and Husites in the ranke of Hereticks, calling the & others by him there named most monstrous monsters. Also it appeareth by M. Fox that VVychlyffe was an visuall dissembler of his sayth, and that to preuent danger of trouble he did ordinarily practise the same: To which purpose, M. Fox Act. Mon. pag. 95. a fine sayth: VVychlyffe being beset with troubles was forced once againe to make confession of his doctrine, in which confession, as occasion serued for to auoyde the rigour of thinges he answered with intricate wordes &c. anno 1381. And pag. 91. a. verus finem he signifyeth Wickliffs ostē recatation, alledging Wycklyffe saying: And now againe as before also I do reuoke and make retractation &c. By meanes whereof (as M. Fox confesseth a litle there before) VVychlyffe wound himselfe out of the bishops snares An. 1377. & pag. 846. a paulo post med. it is testified how that Wycklyffe in an epistle written by him ad Ioan. Episcopum Lincolniensem, retracteth his former doctrine against the Reall presence of Christes body in the Sacrament and in the Masse, reconyng himselfe in that article to the Church of Rome: and pag. 98. b. post med. & 99. a. it appeareth that VVychlyffe Anno 1384. (which was not three yeares before his death) in his epistle to Pope Vrbanus doth

doth

doth purge himselfe to the Pope, acknowledging that the Bishop of Rome is the Vicar of Christ here vpon earth, with much more other lyke dissimulation. By reason of which kynd of practise, Wycklyffe so escaped the aggrauated danger of those tymes, that as M. Fox witnesseth pag. 98. a. paulo ante med. he returned againe to his parish of Lutterworth, wherof he was Parson, and quietly there (sayth M. Fox) slept in the Lord vpon S. Siluesters day, Anno 1387.

no Church of Protestantes then knowne to be so much as but in being. Secondly, that after his reuolt, he reteyned still sundry Catholicke pointes of fayth. Thirdly, that he held sundry confessed grosse and damnable errors. Fourthly and lastly, that his doctrine was treasonable, and his followers were notable conuicted traytors. Wherupon wee referre (as before) to your Maiesties Learned Iudgment, whether that the example of Wycklyffe and his followers, doth inable the continuance of the Protestants Churches administration of the Word and Sacraments, but so much as for, and since that tyme in which he first appeared.

\* \*  
\* \*

THE



THE  
L Y K E I S  
SHEVVED OF IOHN  
HVSSE, WHO LIVED  
ANNO DOMINI  
one thousand foure hundred, and of  
his followers

SECT. V.



*n* Symon de V'oyon  
in his discourse  
vpō the Catalogue  
of the Doctors of  
Gods Church pag.  
159.

*x* A matter of  
indifferency by Me-

lanthon in Centur. epist. Theologic. pag. 252. initio; and see the Protestant writers  
affirming in playne termes the indifferencie of Cōmunion vnder one or both  
kyndes, alledged, and by M<sup>r</sup> Iewell not denyed in his reply pag. 110. & 106. And  
see *Luther* alledged hereafter tract. 2. c. 2. sect. 14. in the margent vnder next be-  
fore g. at Fourthly.

**A**S concerning *John Husse*, who was  
brought in quetion <sup>u</sup> about the yeare  
1405. little is needfull to be said, for  
his chiefe trouble was for vrging  
Communion to the lay people  
vnder both kyndes; which point  
Protestants acknowledge to be but  
a matter of indifferencie, y and for his affirming y of Wick-  
lyffes seditious doctrine against Princes, Priestes & Bishops,  
if they committed mortall synne: otherwise he belieued  
z. sect.

y Act. mon. pag. 230. b. art. 1. & 2. and confessed

of Husse by Osiander in epitome cent. 15. pag. 489. paulo post med. where he repeateth Wyckcliffe and Husse their doctrine saying: Nullus est Dominus ciuilis, nullus est Prælatius, nullus est Episcopus, dum est in mortali peccato: Hæc propositio approbati non potest, sed passus est Ioannes Husse hac in parte aliquid humani, vt supra demonstrauimus.

<sup>z</sup> seauen Sacramentes, <sup>a</sup> transubstantiation, <sup>b</sup> the Popes Primacy, and <sup>c</sup> the Masse it selfe. And being a Catholicke Prielt said <sup>d</sup> Masse euen to his dying day; and was so Catholickly resoluē in other pointes of sayth, that Luther sayth, <sup>e</sup> The Papistes burned Iohn Husse when as yet he departed not a fingers breadth from the Papacy, for he taught the same which the Papistes do, only he found fault with their vyces and wicked life, against the Pope he committed nothing. And the same is yet further testified of Husse by <sup>f</sup> Hierome of Prage, who lyued in the same tyme with him; a thing so euidently true, that no meaner a witnes then M. Fox testifieth the same as yet much more fully, rebuking for that very reason the Popes causing Husse to be burned. To which end M. Fox sayth: & VVhat did Husse at any tyme teach or defend in the Councell, wherein he did not rather seeme superstitiously to consent with the Papistes? VVhat did the Popish sayth decree concerning transubstantiation, which he lykenyſe with the Papistes did not confirme? Who celebrated Masse more religiously then he? or more chasty obserued the vowes of Priestly chastity? Adde further that in doctrine of Catholickes concerning free will, predestination, informed sayth, the cause of Iustification, & merit of good workes, what other thing did hee hould then is taught at Rome? VVhat image of any Sainct did he euer cast out of his Church at Bethleem? &c. What therefore shall wee say him to haue committed, for which he is not together with the Roman Sea to be condemned, or with it to be absolved? And M. Fox reporteth accordingly of Husse his followers the Bohemianes, that <sup>h</sup> being demanded in what pointes they did differ fro the Church of Rome, <sup>i</sup> the only propositions which they (therupon) propounded were these <sup>k</sup> foure Articles. First the necessity of Husse eodem rete

<sup>d</sup> M. Iacob vbi supra. And Vlderike Reichentale, who was a Cittizen of Constance and lyued in that tyme, testifyeth the same in hist. Teutonic. de Concil. Con-

<sup>z</sup> Act. mon. pag. 216. a. fine & b. initio.

<sup>a</sup> Act. mon. pag. 209. a. fine & b. initio & post med. & pag. 197. b. fine.

<sup>b</sup> M. Iacob in his defence of the Churches and ministry of England pag. 13. ante med. & act. mon. pag. 227. b. art. 7. & 8. & pag. 216. art. 12. And Luther in Assertionibus Art. 30. sayth: Ioannes Husse non repugnare videtur, quo minus sit monarchia Papæ. And a little there before, he further sayth of Husse: Non parum detulit Romano Idolo.

<sup>c</sup> Luther in colloq. Germ. cap. de Missa saith: Missa priuata multos sanctos decepit à tempore Gregorij per annos 800. Ioannes Husse eodem rete captus fuit.

stantiens.

c

Luther in Colloquijs Germanicis cap. de Antichristo.

f M. Fox in Apoc. c. 11. pag. 287. post med. sayth: Hieronymus laudans Ioan-  
nem Husium, ait, nihil illum aduersus Ecclesiæ statum commeruisse, tantum  
abusus Clericorum, superbiam, fastum, ac pompam Prælatorum ferre minus  
potuisse. g M. Fox in Apoc. c. 11. pag. 290. post medium faith: Hus-

sium & Hieronymum vt hæreticos traducunt: quid ita obsecro? &c. Addo ali-  
quid amplius, si hæreticus est qui à placitis Romanæ Ecclesiæ deflexit, quid vn-  
quam docuit, aut in Concilio defendit Husius, in quo non cum Papis potius  
superstitiose consentire videbatur? quid de transubstantiatione statuit fides Pontifi-  
cia, quod ipse pariter cum iisdem Pontificijs non confirmauit? Quis Missas illo re-  
ligiosius celebrauit, aut vota sacerdotalis cælibatus castius obseruauit: Adde huc  
quod in dogmate Catholicorum de libero arbitrio, de prædestinatione, de fide  
formata, de iustificationis causa, de meritis bonorum operum, quid aliter sentit ille  
quàm quod docetur Romæ? Quam ille vnquam statum aut Diui imaginem  
eiecit è templo suo Bethleem? &c. Agedum, quid igitur commeruisse illum dice-  
mus, in quo, aut non ipse pariter cum Romana Sede condemnandus sit, aut cum  
eadem absoluendus. b Aft. mon. pag. 260. b. ante med.

i Ibidem circa medium.

k Aft. mon. pag. 260. ante med.

And see the very same testimonie hereof in *Dressers* his millenar. 6. pag. 235. post  
medium,

communion vnder both kindes. The second, that all Cyuill domi-  
nion was forbidden to the Clergy. The third, that the preaching of  
the Word is free for all men, and in all places. The fourth, that  
open crimes are in no wyse to be suffered for auoyding of greater  
euill. So euidently also did the Bohemians in all other  
pointes of sayth, imbrace the Catholicke do-  
ctrine.

And thus much briefly concerning Husse and  
his followers, that they were not of the Protestantes  
Church, and therefore cannot iustly be alledged as  
examples sufficient to vphould their Churches ad-  
ministration of the Word and Sacramentes: A truth  
made so euident by the premisses, as wee hould it  
altogether vnworthy of your Maiesties further con-  
sideration; only wee cannot, but as before so here also,  
admyre M. Fox his extreme bouldnes or rather need  
of Protestant Pastours and professours, when he so  
seriously registred Iohn Husse for <sup>1</sup> a most holy Martyr of  
their Church: Nor doubting lykwyse so vnaduisedly  
to honour the successfull, for the tyme (though bar-

1 Aft. mon. pag.  
290. b. ante med.

& pag. 241. b. post med. And M. Downham in his treatise concerning Antichrist pag. 40. fine.

barbarous) <sup>m</sup> insurrection of his <sup>a</sup> disciples and adherentes <sup>m</sup> Of their bar-  
in Bohemia ( who proceeded <sup>o</sup> to revenge his death with barous cruelty, (see  
P an Armie of 40000. men, and confessed <sup>q</sup> rebellion against act. mon. pag. 233.  
their Soucraygne ) with the vnfitting tytle of <sup>r</sup> the b.  
Ghospells increase. n Act. mon. pag. 250. b. post med.

252. a. post mediam. p Act. mon. ibidem. q Act. mon. pag. 252. a. antemedium M. Fox sayth of them: they rebelled out of hand. And Osiander in epitom. hystor. Eccles. centur. 9. 10. 11. &c. pag. 472. circa medium sayth of them: Cum Bohemi de exultis duobus martyribus Ioanne Husso & Hieronymo Pragen- si certores facti essent, vehementer exasperati sunt, à magistratu politico aliquot templa extorserunt, in quibus conciones ab Husaïcis ministris audiuerunt, & Sacramenta perceperunt: postea progressu tem- poris Monasteria quædam & templa Pontificia destruxe- runt, Sacerdotes quosdam Pontificios trucidârunt: denique multa designârunt, quæ Huslus, si in viuis adhuc fuisset, minimè approbasset &c.  
r Act. mon. pag. 258. a. initio.

Yy THAT



THAT  
THOUGH  
WALDO, WICKLIFFE,  
AND HUSSE HAD  
BYN PROTESTANTES:

yet their examples are insufficient  
in this case.

SECT. VI.



HERETO wee haue proceeded  
and proued, that neyther Waldo,  
Wychesse nor Husse were of the  
Protestantes Church, and that  
therefore their examples are im-  
pertinently alledged: Only now  
wee will suppose for the tyme  
that they had bene all of them  
full Protestantes in opinion, & withall yet appeal to  
your Maiesties learned Iudgment, whether their for-  
sayd examples be not altogether insufficient to proue  
a continuance of their Churches administration of  
the Word and Sacraments, but so much, as for those  
only tymes in which they lyued, and that for two  
speciall important reasons.

As First, in that neyther they all (nor so much as  
any one of them) were before their first appearing,  
mem-

members and professours of the said supposed Protestant Church and sayth, but were (as appeareth by the premisses) all of them originally professed and knowne Catholickes: As in like manner were Arius, Macedonius, Nestorius, Pelagius, Eutiches, and the otherould Sectmaisters before their tymes, who all being at first Catholickes, through innouation afterwarde and nouelty of opinion <sup>1</sup> *went out from vs* (the very brand or character wherewith the holy Scriptures, <sup>2</sup> and Protestantes <sup>3</sup> themselues do note false teachers:) and therefore the forsaide example of Waldo, VVycliffe & Husse, who before their first appearing were Catholickes (supposing they were afterwarde Protestantes) proueth instead of Continuance, rather a manifest defection, and not being of their Churches administration of the Word and Sacramentes at, & immediately before the first beginning of euery of them.

Secondly, as Luther sayth, <sup>4</sup> *it is not enough for a man to haue the VVord and purity of doctrine; but also he must be assured of his calling, and he that enureth without this, certainly enureth to no other end but to kill &c.* To which purpose the Scripture sayth, <sup>5</sup> *How shall they preach, except they be sent?* <sup>6</sup> *No man taketh to him the honour of priesthood, but he that is called of God as Aaron was.* <sup>7</sup> *VVho so enureth not by the dore into the shep-fould, but clymeth an other way, is a thiefe.* And for so much as the refuge of pretended extraordinary calling hath byn heretofore <sup>8</sup> sufficiently discouered, and reiected by learned Protestantes, Lutherans and Puritans; the Churches ordinary calling by man, being (as the ancient <sup>9</sup> Fathers

and Ecclesia progrediuntur. And

see hereafter tract. 2. c. 2. sect. 12. at. 3. & 4. and heretofore tract. 1. sect. 9. subdiuision 4. throughout. <sup>10</sup> Luther vpon the Epistle to the Galathians, Englished, in cap. 1. fol. 10. b. ante med. And M. Cartwright in his second reply part. 2. pag. 141. initio sayth accordingly: A pastour can no more preach now in a particuler congregation without a sending, then an Apostle could then in all the world &c. affirming yet further, how that one not sent, may not preach, although he speake the wordes of Scripture. And see in M. VVhitgiftes defence pag. 520.

<sup>1</sup> Rom. 10. 15,

<sup>2</sup> Hebr. 5. 4.

<sup>3</sup> John 10. 1.

<sup>1</sup> 1. Iohn. 2. 19. & Act. 15. 24. & Iud. vers. 19.

<sup>2</sup> M. Alison in his confutation of Brownisme pag. 1. initio. And M. Henoch Clapham vpon the Sonage of Songes printed 1602. fol. f.

<sup>3</sup> b. And Pantaleon in epist. nuncupator. prae. Chronograph. sayth: Tertium locum assignauimus haereticis, qui exierunt de electo Dei populo, at non erant ex illo. &c. And in Osiander in epitome histor. Eccles. cent. 1. l. 3. cap. 1. pag. 78. it is said: Nota, Haeretici ex Ecclesia

x See heretofore tract, 2. c. 2. sect. 3. subdiuision 2. in the margin there at 2. and 2. \* Cyprian l. de simplicitate Prælatorum condemneth such as want the Churches calling, saying: Ij sunt qui se vltro apud temerarios conuenas sine diuina dispositione præficiunt, qui se præpositos sine vlla ordinationis lege constituunt, qui nemine Episcopatu dante Episcopi nomen sibi assumunt. And Cyprian libro 1. ep. 6. ad Magnum sayth of Nouatian: Nouatianus in Ecclesia non est, nec Episcopus computari potest, qui Euangelica & Apostolica traditione contempta nemini succedens, à seipso ordinatus in Ecclesia non est. And a litle after wardes: Nemini succedens, à seipso incipiens alienus fit & prophanus. Vpon this ground Tertullian in libro de præscript. cap. 31. vrgeth the heretickes of his tyme, saying: Edant origenes Ecclesiarum suarum, euoluant ordinem Episcoporum suorum ita per successionem &c. And Optatus l. 2. contra Parmen. vrgeth in like manner the Donatistes saying: Vestre Cathedre vos originem ostendite, qui vobis vultis sanctam Ecclesiam vendicare: Missus est Victor ex Africa Romam, erat ibi filius sine patre, sequens sine antecedente. And S. Austine ex quæst. in nou. & vet. Test. q. 100. sayth of Heretickes: Ordinem ab Apostolo Petro cæptum & vsque hoc tempus per tradicem succedentium Episcoporum seruatam, perturbant, ordinem sibi sine origine vendicantes &c.

y Luther vpon and y theselues do yet further confesse) the established the epistle to the Galathians fol. 10. a. circa med. sayth: God calleth vs at this day to the ministrie of his word, not immediatly himselve, but by man. And settled in the Apostles, and that, they can haue no part of Apostolike rom. 5. VVitēberg. commission that haue no shew of Apostolick succession. &c. and in c. 1. Galat. fol. 176. therfore that a Pastours do receyue by succession the power and a circa med. be sayth: charge of the word and Sacramentes from, and in the first Apostles. Deus vocat nos hodie ad ministerium verbi, vocatione mediata, quæ fit per medium, id est per hominē (&c.) ea vocatio durauit vsque ad nostra tempora, & durabit vsque ad finem mundi. And Piscator volum. 1. Thesum Theolog. pag. 405. circa med. sayth: Post tempora autem Apostolorum vocauit, & adhuc vocat & ad finē vsque mundi vocaturus est Pastores, Doctores & Presbyteros per Ecclesiam. &c. And see D. Couelin his defence of M. Hooker pag. 86. fine & 87. initio. and in his examination & c. pag. 131. fine 106. initio. And see heretofore tract. 2. c. 2. sect. 3. subdiuision 2. in the margin at a.

5 Hereof see M. Cartwright alledged heretofore tract. 2.

c.

c. 2. sect. 3. subdiuision 2. in the margent at\*

6

M. Cartwright in his

second reply part. 2. pag. 128. sayth: It is forbidden that any should take honour to himselfe but he which is called of God as was Aaron: what greater apparance of necessity of sacrificing could be, then when Saulooke vpon him to Sacrifice? 2. Sam. 13. 11. &c. Lykewise what greater apparance of necessity, then when Vzziah stayed the Arke ready to haue fallen? 2. Sam. 6. 6. 7. yet these necessities notwithstanding, for so much as they tooke vpon them that wherto they were not called, they receyued the reward of their bouldnes.

7 M. Billson in his perpetuall Government of Christs Church cap. 9. pag. 111. antemedium. And D. Sarauia in defenf. tract. de diuersis ministrorum gradibus pag. 10. sayth accordingly: Episcopos autem & Episcoporum successiones, qua vnus vni à temporibus Apostolorum semper & vbique successit (&c.) in dubium reuocari quo magis cogito, magis vsque ad stuporem admiror. And see M. Couel. in his examination of some thinges vsed in the Church of England pag. 106. initio. Also th. at holy and most ancient Father Irenæus l. 4. c. 43. prope finem sayth herof: Quapropter eis qui in Ecclesia sunt presbyteris obedire oportet, hijs qui successionem habent ab Apostolis, qui cum Episcopatus successionem charisma veritatis certum, secundum placitum Patris acceperunt: Reliquos vero qui absistunt à principali successionem, quocunque loco colliguntur, suspectos habere &c. And see also Irenæus l. 3. c. 3. And see lyke wyse S. Cyprians forsaide saying alledged from him l. 1. ep. 6. confessed and reiected as plaine in this behalfe by the Century wryters cent. 3. c. 4. col. 85. line 8. who say: Habet Cyprianus alias opinionem periculosas, vt quod Pastoratum ad ordinariam successionem l. 1. ep. 6. allegat.

a Ibidem pag. 111. post. med. And see the like in M. D. Couel in his examination pag. 97. circa med. & 106. initio.

of their owne wryters ) of <sup>b</sup> Aedefius and Frumentius (two lay persons ) conuerting a great Nation of the Indians, and of a captiue woman conuerting the Nation of the Iberians, are grossly mistaken <sup>c</sup> and impertinent.

<sup>b</sup> Obiected by M. Fulke against the Remiss Testamēt in Rom. c. 10. fol. 255. a pauld postmed.

Yf now our Catholicke Church be a true Church able to conferre this calling so by her \* giuen to Husse, Wyckliffe &c. and that it was sufficient to them; why then do our aduersaries so grieuouly accuse and maligne our said Church for false and Antichristian? And if according to their doctrine the Pope be Antichrist, &

<sup>c</sup> Mistaken and impertinent: For though it be reported that Aedefius & Frumentius did by priuate exhortatiō persuade the people

of that nation to the Christian faith; a thing which lay persons may do: yet is there no mention, that eyther of them did vndertake the administration of the Word and Sacramentes vntill such tyme as Frumentius went to Alexandria to Athanasius, who gaue to him the holy function of a Bishop (Theodoret after Christophersons translation hist. l. 1. c. 23.) wherewith he returned to the said nation, and so proceeded

to their conuersion. In lyke manner it is not said that the Captiue woman did vndertake the administration of the word and Sacramentes; but that *Priestes only were wanting, which she perfected by perswading the King to send to the Emperour of Rome for some Doctor &c.* where vpon a certayne worthyman was made Bishop and sent to preach to the nation of the Iberians (Theodoret hist. l. 1. c. 24. versus finem.) See also the former example of *Erumentius* answered in this sort by *D. Sarania* in defense. tract. 8cc. contra respons. Bezzæ c. 2. pag. 46. ante medium. And in further answer of the forsaide example of the Woman, *M. Cartwright* in *M. Whitgiftes* defense pag. 506. circa medium saith: *That a woman in tyme of necessity and where there is no other, that eyther can or will preach, may preach the Gospell in the Church, is strange doctrine, and such as strengthneth the Anabaptistes.* &c. See also the same further defended in the residue of his 2. reply pag. 121. post med. \* *Whitaker* contra *Duraum* l. 9. pag. 820. saith *herofro Duraus*: *Fuit Lutherus vestro etiam ritu Presbyter atque Doctor (&c.) & talem fuisse Zuinglium, Bucerum, Oecolampadiū aliosque innumerabiles constat.* &c. And see *Ioannes Regius* in libro *Apologético* &c. pag. 122. ante med. & pag. 121. And *M. Bridges* Lord bishop of Oxford in his defense of the government &c. pag. 1276. post medium refleth so wholly vpon the cauling conferred to their Protestant Ministers from, and vnder our Catholike Church, that, saith he of our Catholike Bishops and their calling: *If our breethren will make them but meere lay men, then are neyther they nor wee any Ministers at all, but meere lay men also. For who ordayned vs ministers, but such ministers as were eyther themselues of their ministrie, or at least were made ministers of those ministers? except they will say the people can make ministers.* &c.

our Church Antichristian; then followeth necessarily that which themselues therupon say, namely, <sup>d</sup> that there is in Babylon (therby meaning our Church)

*d* Propositions & principles disputed in the Vniuersity of Geneva pag. 245. circamed. And *M. Gabriell Powell* in his consideration of the Papistes reasons &c. pag. 71. saith: *The Popish ordination is nothing els, but meere prophanation* &c. there is no true Ecclesiasticall vocation in the Papacy &c. And see further hereof *M. Sutcliffe* in his answer to the Masse-Priestes supplication, to the 19. section. And *M. Fulke* in his answer to a counte-fayte Catholike pag. 50. circamedium saith to vs: *You are highlie deceyued yf you thinke wee esteeme your offices of Bishops, Priestes and Deacons any better then lay*

*no holy order or ministry in deed, no lawfull calling, but a meere vsurpation: for it must needes to all men seeme absurd, that Christes ministers should receyue their spirituall power and commission from Antichrist. And then also not only Waldo the lay-man, and all those who descended from him (which is heretofore e in them made otherwise euident,) but lykewyse euen Husse Wyckliffe, and Luther himselfe ( who had no other calling*

lay men, and you presume to much to thinke, that wee receyue your ordering to be lawfull. And pag. 51. ante medium he answereth and giueth reason, why he alloweth our Baptisme though not our Orders. And see M. Whitaker contra Duræum l. 9. pag. 321. initio. And M. Fulke in his retentive &c. pag. 67. post medium sayth: With all our hart wee dysfe, abhor, detest, and spit at your stinking greasie Antichristian Orders &c. And Beza apud Saraniam in defens. tract. &c. contraresponsum Bezae pag. 56. circa medium sayth: Papistice ordinationes nihil aliud sunt, quam fœdissima Romani prostibuli nundinatio, &c. Heretofore tract. 2. c. 2. sect. 3. prope initium sect. 1. at 5. & sect. 2. \*. z. b.

calling but from our Church) and so many others as haue afterwarde claymed vnder them, are destitute hitherto of all lawfull calling; <sup>f</sup> the true succession of ordination being (as our aduersaries thereupon affirme) then broken of. Which forsaide needfull continuance of personall succession or calling, seemeth furthermore so manifestly defectiue or wanting in the Protestantes Church, that euen sundry of themselves who (as Sadell complayneth therat) <sup>g</sup> acknowledge the doctrine which their Church doth imbrace to be true, and grounded vpon the expresse word of God, do yet affirme the ministers with them to be destitute of lawfull calling, as not hauing a continued visible succession (&c.) which they do only attribute to the Papistes: In which opinion they are so resolute, that Sadell did therefore wryte a speciall <sup>h</sup> treatise thereof against them.

And thus much briefly whether Vvaldo, Wyckliffe, Huss, and Luther, had sufficient calling or not,

<sup>f</sup> The Protestant Lascines in proofe herof alledgeth in the booke intituled, De Rulforum, Muscouitarum & Tartarorum religione pag. 23. Caluin saying: Quia Papa tyrannide abrupta fuit vera ordinationis series, nouo subsidio nunc opus est &c. atque omnino extraordinarium fuit hoc munus quod Dominus nobis iniunxit &c. So say they, fleeing to extraordinary calling. And Beza in the Conference at

Poyfie being demanded of the calling of himselfe (and his other then associates) affirmed the same to be extraordinary. Hereof read Saraniam in defens. tract. contra responsum Bezae pag. 56. fine, & 60. post medium & 74. fine. And see hereafter Beza's testimonie tract. 2. c. 2. sect. 11. subdiuision 3. at g. next before g. And M. Fulke against Stapleton & Martiall pag. 2. post medium saith: The Protestantes that sit preached in these last dayes had lyke wyse extraordinary calling.

<sup>g</sup> Anthony Sadell in his booke intituled, De rebus grauissimis controuersis Disputationes Theologicae pag. 719. ante med. saith hereof: Hoc ipsa rei veritas ab illis obtinuit veram atque expresso Dei verbo fundatam esse eam doctrinam, quam Ecclesie nostrae amplexæ sunt: sed affirmant ministros esse apud nos legitimam vocatione destitutos, cum non habeant perpetuam ac visibilem ab Apostolis ad hæc vsque

tempora successionem eamque solis Pontificijs attribuunt, ac propterea nobis illos in hac quaestione solent anteferre. h The title of this Treatise is, De legitima Vocatione Pastorum Ecclesiae reformatae, aduersus eos, qui in hoc tantum capite se ab Ecclesia reformatata dissentire profitentur, ana beynneib pag. 719. of the booke above alledged.

\* See heretofore tract. 2. c. 2. sect. 6. at u. 2. 3. 4. and sect. 3. in the margin at\*.  
i See heretofore tract. 2. c. 2. sect. 1. ante med. at x. y. z.

to administer the Protestantes Churches Word and Sacramentes: which if they had not, their admitting that wee should for the tyme suppose them to haue bene full Protestantes in opinion, and also neuer to haue bene reuolted Catholickes, but originally professors of the Protestantes doctrine, all which wee discern to be far otherwise: yet all this (though thus admitted) notwithstanding there appeareth by reason of their forsaide alledged only want of true ordination (with want whereof no man may \* vn- dertake to administer the Word and Sacramentes) a confessed and vnanswerable defect or downe- fall (for so many hundreth yeares last past) of their Churches administration of the Word and Sacramentes, without which (as themselues haue<sup>i</sup> heretofore confessed from the Scriptures) it were no Church.

THAT



THAT  
THE EXAMPLES  
OF BERTRAM, BE-  
RENGARIVS, AND  
OTHERS

(who liued before Waldo) are also insufficient  
to answere in this behalfe for their  
tymes.

SECT. VII.

**H**AVING spoken thus fully of  
Waldo, Wyckliffe and Husse, in  
whome remayned our aduersaries  
greatest confidence; it shalbe lesse  
needfull to make this point more  
manifest as yet in the other seue-  
rall ages precedent to their tymes,  
as well for that thus much only  
may suffice as hath bene already said of the Prote-  
stantes forsaide defection (though but during the se-  
uerall tymes or ages of Waldo, Wyckliffe, Husse, or any  
of them) concerning their Churches then euident  
want of administratiō of the word and Sacramētes,  
which (according to their former \* confession) must  
euermore continue and be in the true Church, as z. b. c.

\* See heretofore  
tract. 2. c. 2. sect. 1. at  
t. u. & ibidem x. y.

k See heretofore tract. 2 c. 2. sect. 4. at q. r. s. &c.

l M. Fulke in his answer to a counter sayte Catholicke pag. 36. prope initium. And M. Gabriel Powell in his consideration of the Papists reasons &c. pag. 105. fine, sayth: I graunt, that from the yeare of Christ 605. the protestant Company of Popery hath bene very visible and perspicuous. And see heretofore tract. 1. sect. 2. initio pag. 5. at k. And tract. 2. c. 1. sect. 4. paulo post initium at n. o. And tract. 1. sect. 8. initio in the margin at c.

m M. Fulke ibidem pag. 27. circa medium. And see this very assertion further in the same wordes by M. Whitaker and others heretofore

Tract. 1. sect. 8. initio at c. and tract. 1. sect. 3. subdiuision 10. at \*

next after 22. n M. Fulke ibidem pag. 16. paulo ante med.

o Act. mon. pag. 628. b. ante med. \* In respect of this their confessed vnableness to shew the being of their Church before the tyme of Waldo, Ioachim Camerarius l. de fratribus orthodoxorum Ecclesijs pag. 273. saith of the

also for that their like maniteit defect, euen also in those other precedent ages, is by our learned aduersaries no lesse then very plainly acknowledged. To adde yet somewhat to that which hath bene<sup>k</sup> heretofore most fully confessed in that behalfe, the other learned Proteliantes (such as are more wary and sparing what to say or wryte therof) do acknowledge that Anno 607. (at the furthest from Christ) the Papistes religion preuayled, all<sup>m</sup> Popes from Boniface the third being Antichrystes. And that synce that tyme, their Church<sup>n</sup> jud into the wilderness there to remayne a long season inuisible. Now Waldo (who was many yeares before VVycliffe and Husse) beganne but o Anno 1218. so that betwixt him and the forsaide yeare of 607. were six hundreth and odde yeares, for, and during all which tyme no lesse then for the tyme synce Waldo, our aduersaries rest chargeable againe to answer for their Churches continued administration of the word & Sacramentes, wherat they stand wholly sylent, and confesse (as before) their defect therein, being<sup>\*</sup> vnable to afford but any one example, so much as of any one Kingdome, Citty, or Village, vpon the whole face of the Earth, nor so much as of any one person lyuing in the world, professing their religion and celebrating their Sacramentes, but during any one moment, day, or tyme within any one of all these forsaide six hundreth yeares. In further tryall whereof, to deale as now liberally with them, and to admit for true, as well that Apocryphall and forged epistle, printed lately at Basil, & written in behalfe of Priestes marriage in the name of VVricke Bishop of Augusta, vnto Pope Nicolas 8 sundry yeares, eyther before that VVricke was borne, or els after that

that

Waldenſes: Neque dubitamus antiquiſſimos hos veritatis Chriſtiane à Pontificijs corruptels vindices eſſe & aſſertores, quorum doctrina & exemplis excitati ſunt poſteri.

p For Pope Nicolas the fiſt to whome this *Vhicke* ſhould wryte, was made Pope Anno 858. and inioyng the ſame nyne yeares, two monthes and xx. dayes, dyed Anno 867. as teſtifyeth *Onuphrius* in libro de Romanis Pontificibus: & vide *Anaſtaſium Bibliothecarium* de vitis Roman. Pontific. &c printed Moguntia Anno 1602. pag. 305. fine & 328. initio. And *Pantaleon* in Cronog. pag. 70. Whereas *Vhicke* was not made Biſhop of Auguſta till after the death of Pope Nicolas, viz. Anno 924. ( vide *Vrſpergenſem* in Chronic. Chitraum in Chronic. & *Pantaleon* in Chronic. pag. 75. ) and continuing Biſhop 50. yeares, dyed Anno 973. Beuther. l. faſtorum pag. 209. And ſee *Pantaleon* in Chronograph. pag. 75. and *Oſiander* in epitom. hiſt. Eccleſ. cent. 9. 10. 11. 12. &c. pag. 99. fine & 100. ante med.

that Pope Nicolas was dead, as alſo that other, though perhaps more ancient, yet no leſſe forged & lying booke, written againſt images, \* vnder the name of *Carolus Magnus*, who indeed was not only an extreme enemy to all thoſe that impugned Images, but was alſo ( as the learned Proteſtantes confeſſe ) wholly deuoted to the Roman Church. And to admit likewiſe he booke written of the Sacrament, and ſet forth lately ( not without ſome ſuſpition ) by *Oecolampadius*

q It appeareth by the booke of Pope *Adria* vnto *Charles* ( which booke is extant tom. 3. *Council*. & in many thinges long ſynce ſpecially cyted by *Leo*, and purpoſely writt in confutation of that

other booke vnder *Charles* his name ) that the ſame was then forged by ſome hereticall enemy againſt images. \* *Caluin* in 4. part. l. 1. c. 1.

ſect. 14. inſinuateth it to be forged about *Charlemaynes* tyme ſaying: Extat reſtatorinis liber ſub *Caroli Magni* nomine, quem ex diſtione colligere licet eodem fuiſſe tempore compoſitum. r *Ionas Arelia* neſis ( who liued in theſe tymes )

aſſi meth ( l. 1. pro imagi. ihu ) that *Claudius Taurinenſis* who is impugned inage durſt neuer publiſh his doctrine therof during the life of *Carolus Magnus*. And *Paulus Amilius* l. 2. hiſt. *Francie* ſayth, that *Carolus Magnus* ſent 12. Biſhops vnto a Council houlden at Rome by Pope *Stephen* in confutation of the error of the Greekes againſt Images. Herof alſo ſee the Century wryters cent. 8. c. 9. col. 570. line 29. And *M.*

*Cowper* late Biſhop of *Lincolne* in his *Chroni. fol. 174. b.* circa med. reporteth of certayne Biſhops ſent by *Adrian* to *Charles*, who held a Council in France againſt the conuention of Images &c. j Herof ſee *Luc. Oſiander* in ep. hiſt. l. ccl. cent. 8. pag. 101.

circa med. & *M. Cowpers Chroni. l. fol. 173. a* poſt med. & 105. b. paulo ante med. *fox* in Apoc. pag. 436 paulo poſt med. And *Criſpin* in his booke of the ſtate of the Church. pag. 221. paulo poſt med. & 226. initio. & circa med. And *Hosſpinianus* in *Epist. dedicatoria* hiſt. ſacramentar. circa med. ſayth: *Imperator* (*Carolus Magnus*) non ſolum publicis edictis mandauit, vt ceremonie & ritus, itemque Miſſa latin a Rom. Eccleſ. aliæque Decreta, placita, & inſtituta Romani Pontificis per totum Imperium obſeruentur: ſed

*in senectum carceribus ac varijs suppliciorum veneribus ad hoc ipsum cogebat Ecclesijs.*  
Was this mā the like to impugne the Church of Rome in her doctrine of Images?

In so much that *Pantaleon* in his *Chronograph.* pag. 65. mentioning *Bertram* and his other wrytinges, forbearth yet to mention this booke, or to charge him with this pretended opinion.

This booke is so perplexedly and doubtfully pēned, and vseth the wordes figure, spirituall, and mystery, with such qualifications, and so fully also withall affirmeth the presence of *Christs* body vnder the veyle or coeuerture of bread, that it affordeth no plaine sense against the Reall Presence.

u Centur. 9. c.  
4. col. 222. it is said:

Transubstantiationis semina habet *Bertramus*.

hilt. Sacramentaria l. 4. pag. 317. paulo ante med. mentioneth this at large.

Illyricus in Catal. Test. Ver. printed Basileæ Anno 1556.

Ald. mon. pag. 13. 2.

Oecolampadius in libro epistolarum Oecolampadii & Zuinglij l. 3. pag. 710. fine sayeth: *Berengarius nonnulla affirmabat aduersus coniugium & Baptisum paruulorum. And pag. 711. Deinde etiam Berengarius parum candidè incesisse deprehenditur. And pag. 812. initio. Damnata est Berengarij opinio, nimirum Sacerdotio parum Christiano ministrans. And see Papyr. Masson. in Annalibus Francorum l. 3. in Hugone & Roberto, where it is sayd, that Berengarius and his followers denyed the grace of Baptisme, denyed that men committing mortall synne could euer obtayne pardon therfore, and thus besydes this, he was an enemy to Marriage, &c. And *Crispinus* in his booke of the Estate of the Church pag. 289. ante med. saith: Although Berengarius had the truth no his side, yet had he a certaine hatred against *Lactancius* & *Rogerius* mingled with glory &c. He mingled with all certayne speeches of Marriage and the baptisme of Chil.*

padius vnder *Bertrams* name to be in deed that ancient booke which *Bertram* is mentioned to haue wrytten de corpore & sanguine Domini, to King Charles the bald; And that also this present booke were not doubt uil but plaine and direct against the Reall Presence, which thing the Century wryters vtterly deny: In so much also as our ancient Catholicke wryters neerer to those tymes doubt not to honour *Bertram* for a holy martyr of their Church, and *Illyricus* accordingly forbearth to name him in his Catalogue of Protestant Vvimessees. And to admit lastly the example of *Berengarius* Archdeacon of Angiers, denying Transubstantiation, and that he had not (as he after did) recanted that his opinion, and had also bene free from all those other confessed errors wherewith *Oecolampadius* and other Protestant wryters charged him; in his retracting wherof, he himselfe persisted afterwards most constant, and dyed so

x *Hospinianus* in

Children &c. So it commeth to passe, when without the Lordes feare wee will maintayne the cause of the Ghospell.

so most penitently and Catholickly resolu'd, and is in that respect by certayne of our wryters accordingly acknowledged and commended: Yet what do all these, or any one of them, or any other lyke that may be alledged, conuince in this behalfe? E uery of them ( though thus admitted) extendeth only but to some one part or small tyme of the said 600.yeares, and is also, for the most part, but the example of some one or other priuate man, being at first Catholicke, and beginning afterwarde to hould some one only singular point of the Protestantes fayth, remayning in all other matters of Controuersy still Catholicke. Which thing M. Fulke did well foresee, and therefore being prouoked in this kynd, he iumpeth quyte ouer these forsaide examples, and all the sayd six hundreth yeares, and giueth his first instance in Wycklyffe, saying:

*Wycklyffe I weene you will not deny, but he was of our Church.*

And as for Bertram and those other, who seuerally impugn'd Images, and the vnmarried lyfe of Priestes, he nameth them, and withall sayth expresly of them:

*Although these and such lyke defended some part of the truth, which wee hould against you; yet least you should obiect, it was but in some one or two pointes, I passe them ouer with silence.* So manifestly are these forsaide examples of Bertram and the rest found impertinent ( though wee should admit them for true) and so plainly withall are the said six hundreth yeares betweene Boniface the 3. and Waldo, found destitute of all examples, wherby to vphould the Protestant Churches administration of the word and Sacraments: which point M. <sup>2</sup> Iohn Napper (though

*M. Fulke in*

his answere to a

counterfayte Ca-

tholicke pag. 34.

Paulo ante med.

And of Wycklyffe

being the first pre-

tended Protestant

of later tymes, see

heertofore tract. 2.

c. 2. sect. 4. initio,

in the margent at

u. Also Philip Mor-

nay ( in his treatise

of the Church tra-

slated and printed

our 1606. cap. 11. pag.

377. ante medium)

as disclayming perhaps in Wycklyffe by reason of his knowne errours ( prou'd heretofore tract. 2. c. 2. sect. 4. subdiuision 2. & 3. ) forbearth mention of Wycklyffe, and alledgeth saying: *These first reformers of the Church Husse, Luther, Zuin- glius, Oecolampadius, Bucer and others, from whome ours are descended &c. In so much*

as in respect of this supposed first reformation by him so pretended as peculier to this age, he doth further ibidem c. 11. & pag. 391. prope finem alledge as shewed in this age, That new starre appearing in heaven, of which (saith hee) sence the beginning of the world the lyke hath not bene seene, saue when our Sauour was borne into the world. Wherupon he there inferreth sayings: And what, I pray you, shall wee thinke yt doth portend and signifie, but the new bearing againe of Iesus Christ vpon earth by the preaching of the word? So farre was this supposed second bearing againe of Christ from being performed by Waldo, Wyckliffe. &c.

2

M. Napper vpon the reuelations in c. 20. pag. 230. ante med. affirmeth, that for the space of a thousand yeares, from the dayes of Pope Siluester the first (who lyued Anno Domini 320.) to the dayes of Pope Boniface the 8. the seat of Rome had no match nor encounter (neither) euer suffred any to be seene vouchable or visibell of the true Church, but thenceforth such boate warres fell betwixt the Emperye of Rome and the Mahometicke Empire, that at many diuers true professours openly & boldly did arise, as Iohn de Rupe-scissa, and Gulielmus de S. Amore An. 1260. &c. Wickliffe An. 1390. Iohn Husse and Hierome of Prague Anno 1415. So playnely doth M. Napper disclayme in Bertran. Vricke and all those other forsaide exâples which were before Boniface the 8. As for Ioaimes de Rupe-scissa (whome M. Napper nameth) he lyued not Anno 1260. but as M. Fox Act. mon. printed 1596. a. line 70. testifieth) Anno 1340. Of whom M. Fox there sayth, that he for rebuking the spirituality for their great enormities and neglecting their office, was cast into prison. Otherwyse he was in religion Catholicke, & wholly ignorant of the Protestantes doctrine. In lyke mâner concerning Villia de S. Amore, his trouble is by M. Fox (ubi supra pag. 187. b. line 60.) & by Cyprianus in his discourse of the Estate of the Church pag. 359. inentioned to be only for writting against the friars & their hypocrisie: in so much as Pantaleon in Chronographia pag. 102. initio saith: Gulielmus de S. Amore, monachos ex elemosyna in otio viuentes non saluari scribens, à Papa benedictus censetur. And to the lyke effect testifieth Oshander centur. 13. pag. 367. ante med. And see the lyke report of him no lesse if not more plainly made by Adrianus de Eucharistia l. 5. fol. 167. b. post med. As for any further prooffe of him being a Protestant, there is no testimonie: to such impertinent examples are our aduersaries inforced, for vphoulding of their Churches continuance.

our aduersarie) doth as yet much more fully acknowledged. In so much as M. Antony Wotton being charged with the inuisibilitie of the Protestantes Church, for these 1000. yeares, and not able to giue answerable example in prooffe of the visibilitie therof, during that time; doth for his last refuge become recrant in his owne prooffe, and returning most strangely vpon vs, the disprooffe of that which himselve and his breethren do affirme, and therefore should proue, saith to vs: †

†

You will say, shew vs where the sayth and religion you professe were held

† M. Wotton in his answer to a Protest

pish pamphlet pag. 11. In lyke manner M. Fulke de successione Ecclesiastica. &c. pag. 89. circa med. acknowledged; Ecclesiam etiam in deserto latentem esse, tamen Catholicam, hoc est, per orbem terrarum dispersam; cum utrumque Scriptura euidenter doceret, factis confirmatum putabam: But being demanded to giue example herof, he doth say there pag. 91. initio: Sed proferre me iubes toto orbe latitantes electos: vah, quam iniquum postulas, vt quos latuisse contendo, eosdem in lucem protraherem.

held? Nay prooue you, they were held no where &c. and what if it could not be shewed? yet wee knowe by the articles of our Creede, that there hath bene alwayes a Church, in which wee say, this religion wee now profeße must of necessity be held (o strange circulation!) and with vs it is noe inconuenience to haue the true Church hidde: This standes you vpon to disproue, which when you attempt to doe by any particuler \* recordes, you shall haue particuler answer. Can any thinge be said more plainly to intimate to vs their confessed vnablenes, to proue the visibilitie of their Church for so many forsaide ages now in question? Adde but now hereunto in full conclusion or demonstration, that neyther Hulse, VVickliffe, VValdo, nor any other within the forsaide 600. yeares betweene Boniface the 3. and VValdo, were proiessed members of the Protestant visibie Church: a breife repetition of that which the learned Protestantes themselves haue heretofore most plainly acknowledged.

To this end saith M. Parkins; <sup>3</sup> VVe say that before the dayes of Luther for many hundreth yeares. an inuisible Apostasie ouerspread the whole face of the earth, and that our Church was not then visibie to the world: wherof he giueth the reason saying; <sup>4</sup> During the space of nyme hundreth yeares the Popish heresie hath spread it selfe ouer the whole earth. To omit the lyke acknowledgment of M. D. Fulke concerning the Churches remayning inuisible a long season, after Anno Dom. 607. M. Iohn Napper confesseth, as before, that <sup>6</sup> the Pope and his Clergy hath possessed the outward visibie Church of Christians 1260. yeares, <sup>7</sup> Gods true Church most certainly abiding so long latent, and inuisible. And <sup>8</sup> Sebastianus Francus affirmeth, that for certayne, through the worke of Antichrist, the externall Church, together with the Fayth and Sacramentes, vanished away presently after the Apostles departure; and that

\* Recordes are made of thinges in being, and therefore to vrge vs to proue by particuler Recordes, that their Church was not in being, is improper and ridiculous.

M. Parkins in his exposition vpō the Creede pag. 400. and see the lyke saying in M. Parkins reformed Catholicke. pag. 329. circa med.

M. Parkins ibidem pag. 307.

M. Fulke in his answerē to a Counterfayt Catholicke pag. 16. ante med.

M. Napper vpō the reuelations pag. 145. colum. j. fine.

7 M. Napper ibidem pag. 191. initio.

8 Ibidem pag. 161. col. 3. circa med.

& pag. 156. ante med. & 237. paulo post med. & 23. fine.

9 *Sebastianus*

*Francus* in epistola, De abrogandis in vniuersum omnibus Statutis Ecclesiasticis.

20 Vincentius

Lyr. 1. adu. her.

paulo post initium;

and after the edition

thereof with Lio-

nyfius Areopagita

his workes printed

Lugduni 1572. pag.

660. & 661. sayth of

Novelists: Quid

promittunt, nisi

nouam ignoratam-

que doctrinam? Audias enim quosdam ipsorum dicere, Venite o insipientes & mi-

feri, qui vulgo Catholici vocamini & discite fidem veram, quam præter nos nul-

lus intelligit, quæ multis ante sæculis latuit, nuper verò reuelata & ostensa est &c.

Nonne hæc verba sunt illius meretricis? &c. And a little after he premonisheth to the

contrary saying further pag. 662. Depositum custodi. Quid est depositum? Id est, quod

tibi creditum est, non quod à te inuentum: quod accepisti, non quod excogitasti:

rem non ingenij, sed doctrinæ: non vsurpationis priuatæ, sed publicæ traditionis.

And pag. 670. he sayth: hoc apud omnes hæreses quasi solenne est ac legitimum, vt

semper prophanis nouitatibus gaudeant, antiquitatis scita fastidiant: contra verò

Catholicorum hoc ferè proprium, deposita sanctorum Patrum & commissa seruari,

damnare prophanas nouitates &c.

11 Vincentius ibidem sayth: Hic fortasse

aliquis interroget: An & hæretici diuinis Scripturæ testimonijs vtantur? Vtuntur

planè & vehementer quidam. Nam videas eos volare per singula quæque Sanctæ

Legis volumina ( &c. ) Nihil vnquam penè de suo proferunt, quod non etiam

Scripturæ verbis adumbrare conentur, sed tanto magis cauendi & pertimescendi

sunt. And ibidem pag. 675. and after the other edition c. 37. he further sayth: At si quis

interroget quempiam hæreticorum sibi talia persuadentem, Vnde probas, vnde

doces, quod Ecclesiæ Catholicæ vniuersalem & antiquam fidem dimittere debeam?

Statim ille: Scriptum est enim: & continuo mille testimonia, mille exempla, mille

authoritates parat de Lege, Apostolis, de Prophetis, &c.

for these thousand foure hundred yeares the Church hath bene no where externall and visible. Vpon due consideration of which premisses, concerning the acknowledged antiquity of our Catholicke Church, and the confessed contrary detection of the other, how iustly may wee thence take occasion to forewarne ( cuen in the very wordes of that ancient and holy Father <sup>10</sup> Vincentius Lyrinensis the Catholickes of our tyme, against the Syrene enchantments of all perswading Nouelists, their colourable<sup>11</sup> pretence of Scripture so frequently by them alledged in defence of their Innouations, to the contrary notwithstanding.



A

# CONFUTATION OF THOSE PROTESTANTS WHO ANSWERE

THAT THEIR CHVRCHES

administration of the word and Sacramentes did,  
during all those tymes, continue in being, &  
yet withall remayne as then inuifible  
or vnknowne :

VVITH

*a folation to the vsuall obiection of Elia's complaynt,  
that he was left alone*

## SECT. VIII.



Nd for so much as in this extre-  
mest need, Antony Sadell offereth  
his last help, <sup>b</sup> affirming that al-  
though their Pastours, Doctors, <sup>b</sup> Sadel. de rebus  
administration of the Word and grauisimis con-  
Sacramets had for so many seueral trou. disput. &c.  
hundreth yeares together, bene pag. 783. prope ini-  
to the world so inuifible and vn-  
knowne as the premisses arguē; that yet notwithstanding they were at all times in euery of those seuerall  
ages most certainly (though so vnknowne yet) dayly

A a a 2

extant

c 1. Reg. 19. 18.  
d 1. Reg. 19. 10.

extant and in being, euen as those 7000. c faythfull, though vnknowne in lyke manner to Elias when he thought d *himselfe alone*, were yet neuerthelesse at the same tyme reserved & remayning. Wee hūbly pray your Highnes of patiēce to vouchsafe our examinatio of this their last & despayring refuge. In full discouery wherof ( \* *forbearing* neuerthelesse, in regard of our affected breuitie much other pertinent matter) wee say.

\* *Forbearing*: For the obiection is two other wayes most plainly defectiue. As first, in that the Argumentes of this kind drawne from example of the Iewish Synagogue are impertinent to those many greater predictions and promises made to the Church of Christ, whose Testament is said to be established in better promises. Hæbr. 8. 6. And therefore though the Church had bene inuisible in Elias tyme (as most cleerely it was not: ) yet is this no prooffe at all that therefore the Church of Christ may now also continue inuisible. Secondly it is yet

I.  
First, that though those 7000. of that one speciall tyme were vnknowne as then to Elias, yet this proueth not ( which is the only matter pertinent hereby to be proued ) that therefore they should be as then vnknowne also to all others of the same tyme, and much lesse therefore can this particuler example proue, that all the faythfull not of one speciall tyme only, but also of so many seuerall hundreth yeares, as are before examined, should all of them, during all those ages, continue so generally latent and vnknowne ( not to one Elias only, but ) to the whole world, as that there should remaine no memory or notice of the needfull preaching and administration of Sacramentes, to haue bene performed so much, as by any one of them, in any one nation of the earth, for any one moment of all those tymes.

II.  
Secondly wee say, that this example of Elias maketh wholly for vs, and against our aduersaries, and is therefore by them eyther ignorantly mistaken, or wilfully misapplied. For ( to omit M. \* *Carrwrightes* other answere herunto ) it is euident, that e Elias fleeing the face of Iezabell, wife to Achab, who sought f his life, lay therupon secret in s a cave vpon Mount Horeb, in the wil-  
otherwise defectiue, as not extending to the vniuersall Church before Christ, but only ( admitting the most ) to the particuler nation of the Iewes. Besydes which people, were extant many other faythfull, as appeareth by the sundry examples of Melchisedech, Iob, &c. And afterwarde of Cornelius the Eunuch to Queene Candace &c. ( wherof see more heretofore tract. 2. c. 11. sect. 5. prope initium. at

3.) among which lyke the Church might in *Elias* tyme be visible, though it had bene then inuisible among the Lewes, and therefore the supposed prooffe of the inuisibility of the Church in the particular Nation of the Lewes, is no proff, that it was then also inuisible in all other Nations.

*Cartwright in his defence of the answer &c. pag. 645. antemed. sayth: Sometyes the Church of God is where there is no good Pastour, as in the tyme of Elias, M. Cartwright in his last part of the second reply &c. pag. 63. antemed. answereth herunto saying: This is vntrue, for there were an hundredth Prophetes then kept of one man alone. 1. Reg. 18. 13. and it appeareth accordingly 1. Reg. 18. 4. 13. how that euen then Elias himselfe had speciall notice given him by Obadiab, that when Iezabell slew the Prophetes of the Lord, Obadiab (preserued and) hid one hundredth of the Lordes Prophetes by fifties in a caue. If so many Prophetes only were in that one countrey preserued and knowne, how much the rather then many no of the other saythfull?*

*1. Reg. 19. 3. and see the contentes of the English Byble vpon that chapter.*

*f Ibidem vers. 2.*

*g Ibidem vers. 8. & 9.*

wildernes, at the tyme of his forsaide complayning that he was left alone, the which he then vttered, not generally, but in regard only of that country of *Israell*, which was the Kingdome of *Achab* (wherin he then a stranger lay secret) as appeareth most plainly aswell in that God himselfe accordingly answered his said complaint with lyke respect to that only Countrey, saying, as is obiected: *I have left to me in Israell 7000. &c.* (of one hundredth wherof *Elias* himselfe had then before speciall notice given him;) as also for that in those very tymes the Church did greatly flourish in the other next adioyning Kingdome of *Iuda*, and was as then to him there both knowne and visible vnder two good Kinges *Asa* and *Iosaphat*, who reigned euen in the tyme of *Achab*; At what tyme the number of the saythfull was there so exceeding great, that the souldiers only were numbred to many hundredth thousandes. So visible and knowne was the Church at that tyme; and so euident withall is the truth of this our answer, that this very obiection is in this sort answered and refuted, not only by *M. Henoeh Clapham* an English Protestant, but also (as certayne of our other aduersaries do therat complaine) euen by *Philip Melancthon*. And that the Churches Pastours and Doctors should

*b Ibidem vers. 18.*

Also the prophets wordes there vers. 14. being deliquenūt pactum tuum filij *Israell* (&c.) & derelictus sum ego solus, argue the lyke only reference to *Israell*.

*1. Reg. 18. 13.*

*1. Reg. 22. 41.*

*2. Chon. 14. 8.*

*9. & 17. 14. 15. 16. 17.*

*18. 19.*

1 M. Clappam in his *Soueraigne remedy against schisme* pag. 17. paulo post med. sayth: Our ignorant Reformistes say, the Church was inuisible in the tyme of Helias: whereto he answareth saying. The holy ghost recordeth Helias to haue spoken this against Israel, not against Iuda, for as he knew that good Iosaphat at that tyme reigned in Iuda: so he well knew that there was not only the Church visibill, but also mightily reformed. & vide ibidem pag. 18. initio circa med.

m Benediſt. Morgensterne in tract. de Ecclesia pag. 4. saib: Mirum quodd Philippusea quæ dicuntur de inuisibili Ecclesia ita prorsus recijcit. vt illud etiam Domini verbum ad Eliam, *reliqui tibi 7000.* &c. ad visibilem Ecclesiam detorqueat, n Melancthon in corpore doctrinæ. pag. 530.

for so many ages together be in being, and with all vnknowne, is yet otherwyse at the least in it selfe inexplicable, if not contradictory. For what do our aduersaries affirme to be the reason of this their pretended latencie? All they can alledg is persecution. But against this wee say.

### III.

First, that the Churches persecution maketh her the more knowne, for who are persecuted but knowne men? This M. Cartwright confesseth, calling therefore the Church vnder persecution *o visible and sensible, for els (sayth he) how could it be persecuted?* And M. Iewell saith accordingly, *p the Church is placed vpon a mount, her persecutions cannot be hid.* In cleare demonstration wherof, it is euident, that although the Primitive Church during the first three hundred years after Christ, endured *q* incomparably the most vniuersall and violent persecutions that euer were: yet (the same notwithstanding) our aduersaries *r the Century* wryters and fundry others, do at this day take cerryayne and particuler notice of the Catholicke Bishops and Pa-

o M. Cartwright in *M. VVhitgifts defence* &c. pag. 174. paulo post med. & he saith there further: what a conclusion is this, the Church were few in number, because they were vnder the Crosse? &c. To let

pasſe both Scriptures and Stories Ecclesiasticall, haue you forgotten what is said in the first of Exodus, that the more the Children of Israel were persecuted, the more they encreased? p M. Iewell in his reply pag. 506. circa med.

And see M. Iewell in his defence of the Apology printed 1564. pag. 33. & 34. q Herof see M. Fox in his Actes and monumentes printed 1576. from pag. 34. till pag. 86. describing *the first ten persecutions.* And see the Century wryters of Magde-  
burge

*Sett. 8. subd. 4. & 5.* For the Roman Church. 375 *Traff. 2. Cap. 2.*  
 burge cent. 1. 1. 2. c. 2. col. 24. 25. 26. 27. 28. & centur. 2. c. 2. col. 10. 11. 12. 15. 16.  
 17. 18. 20. 21. 22. & c. & centur. 3. c. 3. col. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.  
 24. & c. Cent. 1. & cent. 2. & 3. throughout. And *Pantaleon* in  
 chronogr. & *Funclius* in chronolog. & *Osiander* cent. 1. 2. & 3. & *Fox* act. mon. in  
 his discourse of the ten first persecutions of the primitive Church. And *Dresserus*  
 in *Millenar. 5. pag. 11. & 12.* And of the sundry Councells or Synods then assembled  
 and had, see *M. Tulkes* booke de successione Ecclesiastica contra Stapletonum  
 pag. 246. ante medium.

Pastours by name in cuery of those ages, of their ad-  
 ministracion of the Word and Sacramentes, and their  
 open impugning of heresies.

#### IIII.

Secondly wee say, that for so much as ( according  
 to many before recyted playne testimonies from Scriptures and Protestantes ) it is euident and confessed, that the Church is to continue so knowne, that  
*all men carefull of their saluatiō may know where the true Church is, and to which company they ought to adhere; that therefore*  
 no force or persecution of man can or shall be able to  
 \* dissolve, or make frustrate the ordinance of God made  
 in this behalfe. *See heretofore*  
*traff. 2. c. 2. sect. 1.*  
*ab initio vsque ad*  
*med.*  
*See heretofore*  
*traff. 2. c. 2. sect. 1.*  
*at. c.*  
*A. 5. 39. If*  
*this worke be of*  
*god, you are not*  
*able to dissolue it.*

#### V.

Thirdly wee say, that euen common vnderstanding  
 argueth this inuincibly from the very nature of the  
 Church. For wee must needs affirme of the Church  
 vnder persecution, that eyther she doth in some sort  
 or other make profession of her sayth, and also openly  
 refrayne the externall Communion of all Idolatry,  
 false doctrine and Sacramentes; or els that she doth  
 not professe and refraine as before said. If the latter,  
 then (as appeareth most euidently by the premities)  
 she is not the true Church. If the first, then is she  
 thereby made knowne and visible. For besydes her  
 forsaide profession consistyng in administracion of the  
 Word and Sacramentes, and impugning of errors,  
 which being done ( though neuer so priuately ) is  
 impossible to be in so many contries kept secret for  
 any smaller tyme, much lesse for so many ages togea-  
 ther; her only forsaide open refrayning or reculancy  
 (wherto  
*See heretofore*  
*traff. 2. c. 2. sect. 1.*  
*at p. q. r. And*  
*M. D. Feild of the*  
*Church l. 3. pag. 19.*  
*circa medium sayth:*  
*Seeing the Church*  
*is the multitude of*  
*them that shalbe*  
*saued*

saued, and no man can be saued vnlesse he make confession vnto saluation (for sayth hid in the hart and concealed, doth not suffice:) it cannot be but they that are of the true Church must by the profelssion of the truth make themselves knowne in such sort, that by their profelssion and practise they may be discerned from other men. <sup>†</sup> Herof see heretofore tract. 2. c. 2. sect. 1. ante medium in the margent at <sup>¶</sup>. Humfred. in Iesuistifini part. 2. tract. 2. rat 3. pag. 241. initio saith hereof: *Dum ministri docent, alij discunt, illi sacramenta administrant hij communicant, omnes Deum inuocant, & fidem suam profitentur: qui ista non videt, culpa est cecior &c.*

x That Pro- (whereto she is by the iudgment of Protestantes \*no  
testantes thinke lesse in duty bound) lyeth euermore \*open to be dis-  
cerned. And by how much the persecution is more  
themselves bound to auoyd the open  
profelssion of our  
Catholicke sayth,  
and Communion  
small resemblance had therof in the example & only of  
of our Sacramentes, our owne tymes and nation.  
is made more then

euident by their recusancie, to be so much as present only at our seruice: wherof  
more is said hereafter tract. 3. sect. 1. fine in the margent at the letter c.

\* Hereof see Iacobus Acontius l. 7. Stratagematum Satanae pag. 321. circa & post  
med. And M. Powell de Antichristo l. 1. pag. 315. circa med. saith: Sic enim res se ha-  
bet, habuitque multis saeculis, vt vbique Pontifex dominatur & plurimum potest,  
ibi certum exitium ijs omnibus paratum sit, qui Pontifici parere nolunt. &c.

y For if during but the last 20. yeares, we of this one Nation in comparifon but  
few, could not so escape the mylder search of Protestant Magistrates, but that by  
our only recusancie wee were dayly discerned; could then all Christians suppo-  
sed to be disperfed throughout so many Nations of the world, escape, for so many  
hundreth yeares together, that inquisition of our Church, which Protestantes  
affirme to haue bene vniuersall and far more grieuous?



A  
C O N F E S S I O N  
T I O N O F T H O S E  
W H O A N S W E R E,

[ T H A T T H E I R

Church-administration of the Word and Sacramentes continued, during all those severall ages, in being, and also knowne :

A N D

*that as now through the iniury of later tymes, no testimony or notice thereof is to vs at this day remayning.*

S E C T . I X .

**N**ow any of our aduerfaries do difclayme in vrging as before the forfaid example of *Elias*, and in the forfaid opinion of affirming their Church to haue bene for fo many ages in being, but yet vknowne; and will now in fteed thereof lafly fay (which is all that can be imagined to be left for them vnfaid) that their Churches, Pastours and Doctors, their impugning of errours, their administration

B b

nilstration of the word and Sacramentes, were in euery of those forsaide ages knowne and visible to the world, though now lythence, all testimony and record therof is through the late violence of the Pope his Clergy vterly suppressed, and made away: the idle vanity of which conceipt is many wayes discouerable (to forbear the knowne and frequent reprehensions of the personall and priuate vices euen of the Popes themselves, made by the Historiographers of precedent tymes, and yet hitherto recorded and extant, and by our aduersaries so alledged, which argueth sufficiently that the Popes neyther did, nor could suppress such testimony of tymes as stood aduerse to them:) as First in that it is but a meere imaginatio, wherof is neyther testimony nor proote. Secondly in that all prooffe and experience is most clearly and directly to the contrary, as appeareth by example of Husse & Wyckliffe, whose writings are yet extant also to our aduersaries, by lyke exaple of their other forsaide alledged epistle of Vtricke, in defence of Priestes Mariage, of Charlemaynes pretended booke against images, and of Bertrams booke concerning the Sacrament. In lyke manner by the decrees of our Catholicke Councells, dayly condemning and recyting all such aryfing opinions as were contrary to the same. Lykewise by the many and ample now extant volumes of our Catholicke wryters in euery age, recyting in lyke manner, and at large confuting all appearing doctrines contrary to the Roman Church. Lastly (as M. Whitaker confesseth) by our Ecclesiasticall\* Historiographers of euery age, who make this

The l.ues of the Popes printed 1600. and by very many, others alledging to this end the historiographers of precedent times. ¶ Of the writings of Husse and Wyckliffe yet extant and printed Noriberg. see Iunius his Animaduersiones ad controuersiam quintam &c. de membris Ecclesie militantis, quam Bellarminus exarauit &c. l. i. pag. 14. circa medium. And Illyricus in Catalog. testium Veritatis pag. 847. & 850. prope finem, maketh lyke mention of their wrytinges yet extant. And M.

For A& mon. printed 1596. mentioneth *VVickliffs writings* pag. 248. a line 35. And so lykewyle doth *Crispinus* in his Treatise of the Estate of the Church pag. 419. initio. And *M. Fulke* sayth : *Nondum interierunt Bertrami, V aldi, Ioannis à Gauduo, VVycleni, Husii plena pietatis ac Christianæ doctrinæ monumenta*. *Fulke contra Stapletonum* de successionē Ecclesie, pag. 308. initio. and ibidem pag. 349. initio he saith: *Scripta VVycleni, Bertrami, Husii, &c. extant. & vide pag. 320.*

\* *M. Whitaker contra Duræum* l. 7. pag. 469. *prope initium*, obseruing for true, that all opinions contrary to the Roman Church are mentioned by our historiographers, and being enforced for the vphoulding of the Protestantes Church to make claime almost to all such as in any sort resisted the Pope (whereof see heretofore tract. 2. c. 2. sect. 2.) saith : *Deinde post Apostasiam inuestam, & tyrannidem Antichristi constitutam, nullus vnquam historiam scripsit, qui non Ecclesiæ nostræ doctrinam, mores, instituta, semina, aduersarios commemoret: ita vestris historijs nostræ Ecclesiæ memoria viget; & qui Pontificij regni res narrare conati sunt, ij nostræ Ecclesiæ testes sunt. &c.*

this the very argument of their wryting: In so much, that nothing is as now better knowne to vs, then that which the Church of Rome hath heretofore impugned; and many an hereticke is herby lykewyle made noted and infamous to all succeeding ages, whose better obscurity would otherwyle haue bene buried in forgetfullnes. And that all this is most true, is yet furthermore so euident, that our very aduersaries themselves, do from hence take notice, and in their owne wrytinges \* make mention of the dayly opinions not passed ouer in sylence, but directly to the contrary, most expressly mentioned and condemned in euery age by the Church of Rome. Of which opinions certayne also (which maketh this point most euident) were ofentimes euen some one or other speciall \* doctrine now sithence taught by Protestantes, and heretofore seuerally professed by some one or other

7 This is at large performed and set downe by the *Deuines of Magdeburg* in their seuerall Centuries : by *Pantaleon* in his *Chronographia* : by *Luc. Osiander* in his epitome *Ecclesiæ hist.* And by *Illy-*

*ricus* in his booke, intituled, *Catalogus testium veritatis, qui ante nostram aetatem reclararunt Papæ*. And see further herof *M. VVhitaker contra Duræum* pag. 276. initio, & 469. ante medium. \* Besydes the forsaide examples of seuerall doctrines of the Protestantes reported and condemned in *VValdo*, *Berengarius*, *VVycliffe* and *Husie*, see also heretofore tract. 2. c. 2. sect. 3. subdiuisions, in the margin vnder the letters n. o. The other lyke examples of sundry articles of

the Protestantes fayth mentioned and condemned in other confessed hereticks, as namely in *Peter Brius*, *Abmaricus*, *The Albigenes*, and *the Apostolici*. So playnely were the Protestantes feuerall doctrines not purposely suppressed, or passed ouer in sylence: but in all tymes (euer as they appeared) specially recorded and condemned.

other particuler condemned person of those tymes: So far were they from being then passed ouer in sylence. Thirdly (supposing with Protestantes that their Church is a true Church) such suppressiō of her & her records as this answer implyeth, is against manifest Scripture, which testifieth of the true Church, that <sup>a</sup> her summe should not bee set, nor her moone hid: that shee <sup>b</sup> should not be giuen to an other people, but should stand for euer, as <sup>c</sup> an eternall glory and ioy from generation to generation. Lastly their forsaide euasion herein is against the euident confession made by our learned aduersaries, concerning their Church, who acknowledg their owne Church (in regard of externall profession) to haue bene in deed for many hundreth yeares past, <sup>d</sup> inuisible and <sup>e</sup> withdrawne from open assemblies to the hartes of particuler godly men.

<sup>a</sup> Esay 60. 20.

<sup>b</sup> Daniel 2. 44.

<sup>c</sup> Esay. 60. 15. 16.

<sup>d</sup> See before

tract. 2. c. 1. sect. 4.

at o. r. t. u.

<sup>e</sup> See *M. Iohn*

*Napper* vpon the

Reuelations in c.

12. pag. 161. col. 3.

circa med. And see

heretofore tract. 1.

sect. 8. post mediū

subdiuision 3. at o.

THAT



T H A T  
EVEN LVTHER  
H I M S E L F E V V A S  
N O E M E M B E R,

N E Y T H E R

of the Protestantes Church, nor of the Church of  
England, nor professour of their religion:

V V I T H

*recytall of sundry grosse paradoxes, affirmed by  
Luther and his followers.*

S E C T. X.

**T**YKE as it appeareth by the premisses, that our aduersaries are not able to fynd out any testimonie or prooffe of their Churches administration of the Word and Sacraments, for so many seuerall ages before Luther, their principall examples of Waldo, VVycliffe, Husse, &c. and all other alledged in particuler being heretofore discouraged for altogetheer insufficient; themselves also confessing yet further, in generall, the *inuisibility or latency of their Church* for 1260. yeares next before Luther: a-

Bbb 3

gainst

<sup>2</sup> See this confessed heretofore tract. 1. sect. 8. subd. 3. art. p. q. r.

gainst whose pretended reformation of so many precedent ages by him mischarged with supposed error and blyndnes, wee may iustly exclaime, as did the anciet & holy <sup>3</sup> Fathers vpon lyke, or rather lesse occasions ministred in their tymes. So lykewise albeit that their Churches defection, though but in any one of all those forsaide ages, be proote sufficient to determine from the Scriptures this controuersy of the Church: wee will yet now in further surplusage, briefly shew the lyke insufficiency also and defection euen in the very example of Luther himselfe, concerning whome wee will endeouour *two* speciall pointes. The *first*, that Luther neuer was eyther of the English or of the \* Protestantes now sayth and religion. *Secondly* that though he were, yet is his example therin of no force in this behalfe, not for so much as for his owne tyme.

I.

Now concerning the *first*, namely that our aduersaries may not challeng Luther to haue bene of their now Church and religion, appeareth by his sundry grosse and confessed errors wherein they are inforced to disclaime. As for example, *first*, concerning the successe and preseruacion of our Christian profession in generall, he affirmed and taught (to the great danger thereof) that <sup>e</sup> to warre against the Turke was to resist

perperam credabatur, tot millia millium perperam tincta, tot opera fidei perperam administrata, tot virtutes, tot Charisinata perperam operata, tot Sacerdotia, tot ministeria perperam functa, tot denique martyria perperam coronata. And Vincent Lyr. in l. adu. her c. 33. sayth: Quæ si accipiantur, necesse est vt fides sanctorum patrū, aut tota aut certè magna ex parte violeatur: necesse est vt omnium ætatum fideles, omnes sancti, omnes casti, continētes virgines, omnes clerici, Leuitæ & sacerdotes, tanta confessorū millia, tantū martyrum exercitus, tanta Vrbiū tanta populorum celebritas & multitudo, tot insulæ, prouinciæ, reges, gentes, regna, nationes, totus postremò iam pene terrarum orbis, per Catholicam fidem Christo capiti incorporatus, tanto sæculorum tractu ignorasse, blasphemasse, nesciisse quid crederet, pronuncietur. And see the lyke other sayings of Nazianzen and Hierome alledged hereafter tract. 2. c. 2. sect. 11. subdiuision 3. sine in the margent there at \*.

\* *Sleydan* l. 6. fol. 82. a. b. repreteth how the name of Protestantes was given to certayne of the Lutherans, who opposing themselves against the decrees of the Emperie in behalfe of Catholicke religion, and protesting that they would stand in defence of their owne, according to the Confession exhibited at *Auspurge*, were for such their protesting named Protestantes; wherof see also *Osiander* in epitom. &c. cent. 16. pag. 131. and *Schleselburg* in Theolog. Caluin. l. 2. fol. 155. b. And *M. Fulke* in his answer to a counterfayte Catholicke pag. 65. pauld antemed. Now for so much as the said Cofession of *Auspurge* did expressly secludethe *Zuinglians*, and is disclaymed in by the followers of Caluin, Beza &c. (wherof see *Peter Martyr* in his epistles annexed to his comon places pag. 137. 13. & 139. a. And *Osiander* in epit. &c. cent. 16. pag. 629. & 730. post. med. & *Schleselburg* in Theolog. Caluinist. l. 2. fol. 144. b. fine & 145. a. initio. & 147. a. and *Beza* in epist. Theolog. pag. 7. fine;) wee therefore mentiō the Protestants, and the Church of England, as being severall, shewing withall further that Luther held many such errors, as are now disclaymed in by most part of them both

f Luther tom. 2. VVittenberg. in assertionibus damnat. per Leonem decimum. Artic. 34. fol. 110. b. which was: *Praeliari aduersus Turcas, est repugnare Deo visitanti iniquitates nostras per illos. And in explicat. Articuli 34. fol. 111. a. he saith among his other defence therof: sicut Micheas qui & ipse odiosus erat, quia non prophetabat nisi malū, dicam & ipse meo Achab, ite, preliamini contra Turcas, vt resistatis virgæ Dei, & cadatis sicut & Achab cecidit: which saying of Luther argued so evidently the inuailposition of his mynd to the auayle of Christians against the Turke, that M. Haruey in his Theologicall discourse &c. pag. 115. a initio sayth thereof: The ghospell is disperled in most partes of the earth, as much and more then the Alcoran, howsoever Luther in a furious imitation of Micheas, hath rapt out the contrary, as if he desired rather the name of a Prophet among Infidells, then of a friend to Christians. And further in epistola contra duo mandata Imperialia, he further sayth: Oro cunctos pios Christianos, ne villo modo sequamur, vel in militiam ire, vel dare aliquid contra Turcas, quandoquidem Turca decies prudentior probiorque est quam Principes nostri. And see also tom. 2. VVittenberg. fol. 419. b. And Luther in consut. determin. Doctorum Paris impressi. Noriberg. Anno 1525 sayth: Vt liberè animum meum aperiam, hoc apertè de me prædico, quod tam inuitus Turcam gladio impeterem, quam Christianum fratrem.*

resist God visiting our synnes by them; the which opinion he did also afterwarde more at large defend, concluding Luther in ex-  
ding and saying: s Hee that hath eares to heare let him heare, plicat. Art. 34. pro-  
let him heare, and abstaine from the Turkish warres whyles penem: and heroff  
the Popes name preuayleth vnder heauen: I haue said. And see the Treatise a-  
wheras Doctor Fulke doth excuse all this as h meant of those  
Christians which were vnder the Turkes dominion: yt is so di-  
rectly against the scope and \* circumstance of Luthers

wordes

ther.

ther in his booke de Bello contra Turcas affirmeth, <sup>†</sup> that the Diuell by Gods permission did gouerne and hinder the Councells and assemblies of the Princes of Germany for no other cause, but that his Article of not warring against the Turke might re- mayne in force and vncondemned.

<sup>h</sup> M. Fulke in his Apology of the professors of the Ghospell &c. against Peter Frarine pag. 31. initio.  
\* His former mention of *resisting God visiting our Synnes by the Turke*, and also of the Princes of Germany, and the whole passage of his treatise made thereof at large, auoydeth this answere, in so much as the Author against the defence of the Censure pag. 231. laboureth to excuse Luther otherwise.

wordes which also are in some places as sounding to dissuade vs from making <sup>†</sup> fortifications against the Turke, that <sup>†</sup> *Roffensis* did therefore wryte specially against this his forsaid doctrine, at large recyting and confuting his reasons. Which forsaid doctrine of *Luther* was also so knowne & <sup>\*</sup> gratefull to the Turke, that as (*Luthers* owne scholler reporteth) <sup>k</sup> the Turkish Emperour (to the great shame of *Luther*) hearing thereof, demanded our Christian Embassadour howould *Luther* was, and wished him yonger, promising to be his good Lord. And the Duke of Saxonie (a professour of *Luthers* doctrine) was accordingly houlden chargeable, <sup>†</sup> as being confederate with the Turke. In so much as *Erasmus* (whome our aduerfaries thinke to haue bene indifferently <sup>m</sup> affected towards *Luther*) sayth herof: <sup>n</sup> Many of the Saxons following that first doctrine of *Luther*, denyed to Cesar and King Ferdinand ayde against the Turke &c. and sayd they had rather fyght for a Turke not baptized, then for a Turke baptized, thereby meaning the Emperour. Wherunto might be added the further example of the German Protestantes & denying their Emperour to giue aid against the Turke, vntil their owne conditions were first agreed to.

II.

gendum est, vt firmiter statuamus, nos esse in manu Creatoris, & non tantum nos sed etiam hostes & diabolos, &c. Thus aduifeth he, that neglecting ordinary means wee should without respect therto, depend immediatly vpon miraculous helpe from God: see these wordes in *Luther*. loc. comun. class. 4. pag. 84. And vbi supra class. 5. pag. 142. circa med. it is sayd: Dissuadet (*Lutherus*) bellum Turcicum, nec in veteri nec in nouo Testamento vllum gestum est bellum humanis viribus, nisi semper infelici euentu: si quid autem recte cecidit, de caelo fuit bellatum. &c.

*Reffensis* in confut. Assert. Luther. printed 1523. art. 34.

see *Balfore* in *Cosmogra.* l. 2. c. 7. col. 579.

mun. pag. 616. fine.

*Ad. mon.* pag. 404. a fine

*Frates inferioris Germaniæ* pag. 39.

64. b. prope initium. & fol. 95. a. post med. and in *Osiander*, centur. 16. pag. 193. circa med.

*Manlius* in loc. com.

*Herof* see *Sleydan* l. 18. fol. 277. ante med.

*Erasmus* in *Epistola* ad

See this in *Sleydan* l. 17. fol.

## II.

Secondly, concerning the Canonickall Scriptures;

It be true which *M. Fulke*, sayth, that *whoſoever denyeth*

the authority of the holy Scriptures therby bewrayeth himſelfe to

be an hereticke; what is then to be thought of *Luther*,

who denyed sundry confessed partes thereof? Concern-

ing the *Apocalips*, *Bullinger* giueth testimonie saying:

Doctor *Martin Luther* hath, as it were, sticked this booke by

a sharpe preface set before his first edition of the new Testament

in Dutch, for which his iudgment good and learned men were

offended with him. And concerning the Epistle of *S. Iames*

*Luther* nor in the latter editions, of *VVittemberg* corrupted

by the *Zuinglians* and others, ( of which alteration

made in *Luthers* workes the zealous *Lutheranes* in

a Synod houlden at *Aliemburge*, and els<sup>\*</sup> where, do

greatly complain; as also *Ioachim* & *VVeſtphalus* a *Lut-*

theran doth in lyke manner charge *Caluin* with most

ſoule mutations and corruptions made in certayne of *Luthers*

workes translated into French, and printed at *Geneua*) but

in the more ancient edition of *Iena* (a Citty in religion

*Lutheran*) vttereth these wordes, which ſome of our

aduerſaries (to ſpeake the least) haue no leſſe then

ouerboldly denied: The *Epistle* of *Iames* is contentious, ſwelling,

dry, ſtrawy, and unworthy an *Apoſtolicall* ſpirit. In ſo much

as *Illyricus* (*Luthers* owne ſcholler) whome *M. Thomas*

*Bell* tearmeth<sup>†</sup> a very famous wryter, and most worthy defender

*Fulke* in his

confutatio of pur-

gatorie pag. 214.

circa med.

*Bullinger* vpon

the *Apocalips* En-

glished c. 1. ſerm. 1.

fol. 2. a. post med.

Corrupted, for

*Theodoſius* Fa-

bricius in his col-

lections of *Luthers*

ſayings, intituled,

*Loci communes*

Doct. *Martini* &c.

printed 1594. in his

Preface circa med.

set before the

booke, profeſſeth

there to follow the

edition of *Iena*,

ſaying there fur-

ther: *Cur ab editione*

*VVittembergensi* di-

ſceſſerim, cauſas ha-

beo non contemni-

das: as in lyke

of manner *M. Bam-*

croft in his *Sur-*

uey of the pretended holy diſcipline pag. 225. chargeth the *Puritans*, with lyke corruption of other *Proteſtantes* workes.

3 Colloqu. *Altembergensi*. in

reſponſ. ad excuſa. Cor. fol. 227. & vide 1. reſponſ. ad *Hipoth.* à fol. 284. ad fol.

290. & fol. 353. & 355. & vide ibidem *Hypotheſes* de libero Arbitrio fol. 574. b. &c

375. a. And Conradus Schlussemburge in his Theologia Caluinistarum l. 2. fol. 56. b. chargeth the Caluinistes with alteration of Luthers workes. \* Of the great contentions in Germany betwene the Rigid and Soft Lutheranes concerning the false and corrupted edition of Luthers workes, see *VV*alterus contra Aurifabrum de corrupta editione Operum Lutheri Anno 1566. And see further prooffe of Luthers Workes corrupted, in the defence of the Censure pag. 55. and next hereafter subdiuision 14. at z. a. b. 4. *VV*estphalus Apol. contra Caluin. c. 46. pag. 458. and Luther himselfe in ep. ad Io. Haruagium Typographum Argentinensem chargeth Bucer with corrupting of his workes. 5. *Ouerbouldly* denyed in the Tower disputation with Edmund Camp. the first dayes conference c. iiii. p. Luther. prelat. in epist. Iacobi in editione Ienensi. † M. Bellin in his regiment of the Church pag. 18. fine.

of the Christian truth, expresseth and defendeth Luthers forsaid Iudgment, saying: 9 Luther in his preface vpon S. Iames Epistle giueth great reasons, why this Epistle ought in no case to be accounted for a writing of Apostolicke authoritie; vnto which reasons I thinke euery godly man ought to yield. Which forsaid Iudgment of Luther concerning these and other partes of the new Testament, is yet to this day so continued and defended by Luthers other Schollers, that (to omit sundry 2 of them) Chemnitius (Luthers greatest scholler) affirmeth that, 1 the second Epistle of Peter, the second & third of Iohn, the epistle to the Hebrewes, the Epistle of Iames, the epistle of Iude, and the Apocalips of Iohn are Apochryphall, as 2 not hauing sufficient testimony of their authority; and therefore that, 3 nothing in controuersy may be proued out of these Bookes. Concerning now the other bookes of Scripture, although Luther acknowledged many of them for Canonickall, how far yet he was chargeable otherwise in mistranslating them, wee will (omitting 4 particulars) referre to the credit of Zuinglius his testimony, who sayth hereof to Luther: \* Thou dost corrupt (Luther) the word of God, thou art seene to be a man-  
sest

r See Pomeran. in epist. ad Rom. c. 4. And Vitis Theodorus in Annot. in nou. Test. pag. vlt. And the Century Wryters of Magdeburge. cent. 1. l. 2. c. 4. & cent. 2. l. 3. c. 4. And Hasseresferus in loc. Theologic. l. 3. stat. 3. loc. 7. pag. 292. And Adamus Fracisci in margarita Theol. pag. 448. sayth: Apocryphi libri noui Testamenti, sunt epistola ad Hebreos, epistola Iacobi secunda & tertia Ioannis, posterior Petri, epistola Iude & Apocalip.

f Chemnitius in enrichid. 8cc. pag. 63. And see Chemnitius in his examen Concil. Trident. part. 1. pag. 55. t Chemnitius examen part. 1. pag. 56. b. initio. u Chemnitius ibidem pag. 57. a. † Toguesbut

atouch of some few (among many) particulers: whereas it is sayd. 1. Ioan. 5. 7. There are three which giue testimony in heauen, the Father, the Word and the Holy Ghost, and these three are one: This being a most euident place in prooffe of the Trinity is omitted by Luther in his Dutch Bybles. In lyke manner, where it is sayd Rqm. 3. 28.

Wee accompt a man to be iustified by fayth, without the workes of the Law; Luther to colour his doctrine of only fayth translateth here iustified by fayth alone: and being admonished of his thus adding here to the text the word alone, he persisteth willfull, saying tom. 5. Germ. fol. 141. & 144. Sic volo, sicut uideo, sit pro ratione voluntas (&c.) Lutherus ita vult, & ait esse Doctorem super omnes Doctores in toto Papatu. And concludeth lastly: Propterea debet (vox sola) in meo nouo Testamento manere, etiamsi omnes Papasini ad insaniam redigantur, tamen non eam inde tollent: penitet me quod non addiderim & illas duas voces, omnibus & omnium (vz.) sine omnibus operibus omnium legum. Also where it is said 1. Pet. 1. 10 in behalfe of good workes: Wherefore breethren labour the more, that by good workes you may make sure your vocation; Luther omitteeth in his translation, this particle (by good workes) which is yet acknowledged as parcell of the text by the Protestant Wryter Rimedoncius in his redemption of mankynd pag. 382. circa med.

\* Zuinglius tom. 2. ad Luther. l. de Sacram. pag. 412. b. 413. a. And see the lyke testimony of Keckermannus heretofore tract. 1. sect. 10. subdiuision 4. initio. atb.

fest and common corrupter and peruerter of the holy Scriptures, how much are wee ashamed of thee, who haue hitherto esteemed thee beyond all measure, and now proue thee to be such a man. In lyke manner Luther doubteth not to argue the Apostles themselves of error in doctrine, which is to the great preiudice and danger of their wrytinges (for yf they did or might erre in doctrine, how then can wee be sure that they were the Scribes of the holy ghost, and that their wrytinges be Canonically and voyd of error?) to this end Luther sayth: Be it that the Church, Augustine and other Doctors, also Peter, Apollo, yea an Angell from heauen 2 teach otherwise, yet is my doctrine such as setteth forth Godes only glory (&c.) Peter the chiefe of the Apostles did liue and teach (extra Verbum Dei) besydes the word of God: yet further against S. Iames his mentioning of extreme vncleanse-  
tion: I further say, that if in any place it be erred, in this place

Luther in epist. ad Gal. cap. 1. tranflation fol. 33. b. pauld post med. and 34. a. initio. & tom. 5. Wittem-  
espe- berg. of Anno 1554. fol. 290. b. &c

in the same place fol. 290. a. sine he further sayth: Sine S. Cyprianus, Ambrosius Augustinus, sine S. Petrus, Paulus, imo Angelus ex celo aliter doceat, tamen hoc certe

scio quod humana non suadeo, sed diuina. Luther de capt. Babylon. cap. de extrema vnctione in rom. 2. VVittenberg. fol. 86. b. ante med. sayth: Ego autem dico, si vsquam deliratum est, hoc loco præcipue deliratum est (&c.) tamen si etiam esset Epistola Apostoli Iacobi, dicerem non licere Apostolum sua auctoritate Sacramentum instituire &c. hoc enim ad Christum solum pertinebat.

especially it is erred &c. but though this were the Epistle of Iames, I would answer, that it is not lawfull for an Apostle by his authority to institute a Sacrament, this appertayneth to Christ alone: As though that blessed Apostle would publih a Sacrament without warrant from Christ. In lyke manner concerning Moyses: 4 Moyses hath his lippes vnpleasant

4. Habuit Moyses labia, sed profunda, infacunda, impedita, irata, in quibus non est verbum gratiæ, sed iræ, mortis & peccati: colligite omnes sapientias Moysis, Gentium Philosophorum, & inuenietis eas coram Deo esse vel idololatricam vel sapientiam hypocriticam, vel si est politica, sapientiam iræ &c. habet enim Moyses labia diffusa felle & ira &c. Luther to 3. VVittenberg. in psalm. 45. fol. 423. a. & vide ibide fol. 422. & tom. 3. Germ. fol. 40. 41. & in

stopped, angry &c. Do you collect together all the wysdomes of Moyses, and of the heathen Philosophers, and you shall fynde them to be before God eyther idolatry, or hypocriticall wysdome, or if it be politicke (yet but) the wysdome of wrath &c. Moyses hath his lippes full of gaule and anger, &c. away therefore with Moyses &c. In so much as his schollers the Cētur writers of Magdeburge doubt not in lyke manner to say: 5 Paul doth turne to Iames the Apostle, and a Synod of all the Presbyters being called together, he is persuaded by Iames and the rest, that for the offended (weake) Iewes, he should purify himselfe in the temple, wherunto Paul yeldeth, which certaynely was no small flying of so great a Doctor, as not hauing sufficiently the reason of Moyses law being abrogated. And Brenius an other of Luthers dearest Schollers (whome M. Iuel tearmeth 6 a graue & learned Father) affirmeth in lyke manner, that, 7 Peter chiefe of the Apostles, and also Bernabas after the holy ghost receyued, together with the Church of Hierusalem erred. And all this is but agreeable with the lyke answerable doctrine of 8 Zuinglius & Luthers other followers certaine of the 9 Caluinistes, as namely M. Whitaker, who sayth: 10 it is ident

Colloqu. mensal. Germ. fol. 152. 153.

Centur. 1. l. 2. cap. 10. col. 580.

line 35. And see Caluins lyke reprehension of Peter, Barnabas and others in Caluins Commentary in omnes Pauli epistolas, in Galat. c. 2. vers. 14. pag. 511. a fine. And see there also pag. 510. b. fine concerning Peters supposed error, to the Schisme (sayth he) of the Church, the endangering of Christian liberty, and the overthrow of the grace of Christ. And see further Calvin. in Act. c. 21.

6 M. Iewell in his defence &c. pag. 473. 7 Brentius in Apolog. confess. cap. de Concilijs pag. 900. 8 Zuinglius tom. 2. Elench. contra Anabapt. fol. 10. b. circamed. sayth: This is your ignorance, that you thinke the Comētaries of the Euangelistes, and the Epistles of the Apostles to haue bene then in authority when Paul did wryte these thinges, as though Paul then did attribute so much to his epistles, that whatsoeuer was conteyned in them, was sacred &c. which thing (sayth he) were to impute immoderate arrogancy to the Apostle.

9 Clebitius a learned Caluinist in his Victoria veritatis, & ruina Papatus Saxo- nici Argum. 5. impugneth S. Lukes report in the history of our Saviours Passion, saying: Matthew and Marke deliuer the contrary, therefore (Matthæo & Marco duobus testibus plus adhiberi debet, quam vni Lucæ, qui synaxi non interfuit, quemadmodum Matthæus) to Matthew and Marke being two witnesses, more credit is to be giuen then to one Luke. And Gualter in Act. 21. reproveth S. Pauls shauing of his head. Also D. Goade in the Tower disputatiō with Edm. Camp. the second dayes conference post med. the sixth Argument affirmeth, that S. Peter did erre in sayth, and that after the sending downe of the holy ghost vpon him. And M. Fulke ibidem. and also against the Rhemish Testament in Galat. 2. fol. 322. b. fine chargeth Peter with error of ignorance and against the Ghospell. And Andreas Fricius a learned Caluinist of Polonia (whom Peter Martyr in his common places in English part. 4. pag. 77. b. initio testmeth an excellent learned man) sayth l. 2. de Ecclesia c. 2. pag. 411. initio: Christ at his last supper ioyned wyne with bread, yf therefore the Church separatethese, she is not to be heard: the Church of Hierusalem did separatethese, S. Iames (as some dare affirme) gaue only one keynd to the people of Hierusalem, what then? The word of God is playne and manifest, eat and drinke, This is to be heard of vs and preferred before all Iames's and words of the Church. Also M. Iewell in his defence of the Apologie pag. 361. fine. doth (in defence of his owne misprisions) affirme that S. Marke alledgeth Abiather for Abimelech, and S. Matthew Hieremias for Zacharias. And Conrad. Schlüsselburg. in Theolog. Caluinistarum l. 2. fol. 40. b. circamed. & fol. 41. a. ante medium chargeth Caluin to affirme, that the Apostles alledged the sayings of the Prophets in an other sense then was meant. And M. Bancroft in his Suruey of the pretended discipline pag. 373. initio alledgeth out of Zanchius his epistle ad Misc. bow that one of Caluines followers sayd, If Paul should come to Geneua and preach the same howe that Caluin did, I would leaue Paul and heare Caluin. And ibidem pag. 372. initio he alledgeth out of Caluin-Farello pag. 412. that an other in Basile did attribute no lesse to Farellus then to Paul. Lastly Lauaterus (the Caluinist) in his Historia Sacramentaria pag. 18. affirmeth, that some of Luthers followers not the meanest among their Doctors, said they had rather doubt of S. Pauls doctrine then of the doctrine of Luther, or the Confelsion of Augusta. Hereof also see Conradus Schlüsselburg. in Theol. Caluinist. l. 2. fol. 148. a. post med.

10 M. P. V. hitaker de Ecclesia contra Bellar. controu. 2. quæst. 4. pag. pag. 123. initio & circa med.

dent, that euen after Christs ascension and the holy ghostes descending vpon the Apostles, the whole Church, not only the Common

sort of Christians, but also euen the Apostles themselves erred in the vocation of the Gentills &c. yea Peter also erred concerning abrogation of the cerimoniall law &c. and this was a matter of faith, and in this Peter erred: he furthermore also erred in manners (&c.) and these were great errors, and yet wee see these to haue bene in the Apostles, euen after the holy ghost descended vpon them. Which premisses or supposall of the Apostles pretended great error in manners and matter of sayth (wherunto many other lyke might be added) being once but thus admitted, how can wee then be secure that they were the Scribes of the holy Ghost and

xx Bullinger in erred not also in their wrytings?

Apocal. cap. 19. ser.

84. fol. 260. a initio

affirmeth, that S.

John was intan-

gled with error.

And see there fol.

259. b. and Caluin

in Matth 27. vers. 9.

cept yt be adorned with charity,

iustifieth not. Nay he proce-

ditio sayth: Certē

ded so far, as he doubted not to say:

Fides nisi sit sine &c.

Hieremias nomen

errore positum es-

se pro Zacharia,

res ipsa ostendit,

quia nihil tale ap-

ud Hieremiam

ille locus nisi dex-

trē accomodetur,

in alienum sensum

malē detortus vi-

deri possit &c.

And see next here-

fore in the mar-

gent at 9.

x Luther vpon the Galathians

Englished in c. 2. fol. 67. b. post med.

y Luther ibidem fol. 67. circa med.

b. prope finem & fol. 126. b. and see Luther in his sermons

Englished &c. pag. 204.

circa medium.

a Luther tom. 1. prop. 3.

b M. Conell

in his defence of M. Hookers fyue bookes of Ecclesiasticall Policy pag. 42. ante

med.

c M. Conell ibidem,

d Luthertom. 2. Wittem-

### III.

Thirdly, as concerning sayth, Luther reproveth as

well such Proteltates as say,<sup>x</sup> Neither can sayth be true sayth

without charity, as also those other who teach, y though

my sayth be neuer so perfect, yet if this sayth be without charity I

am not iustified, calling it <sup>z</sup> impiety to affirme, that sayth ex-

cept yt be adorned with charity, iustifieth not. Nay he proce-

ditio sayth: Certē ded so far, as he doubted not to say:

Fides nisi sit sine &c.

faith vnlesse it be without, euen the least good workes, doth not

iustify, nay it is no faith. Which saying of his, Maister D.

Conell specially acknowledgeth and recyteth, tearing

it <sup>b</sup> harsh and <sup>c</sup> iustly called in question by the Church of Rome.

He also further taught that <sup>d</sup> a Christian or baptized per-

son is so rich, that although he would, he cannot loose his saluation

by any sinne how great soeuer; vnlesse he will not belieue. Wher-

of he giueth his reason els where, saying: <sup>e</sup> As nothing

iustifieth but faith, so nothing synneth but vnbeliefe. From

this fountaine proceedeth the like doctrine of certaine

Caluinistes, affirming, that <sup>z</sup> synnes are not hurtfull to

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berg. de captiu. Babylon. fol. 74. and see further herof the Treatise against the defence of the Censure pag. 198.

<sup>e</sup> Luther in loc. commun. &c. cl. 5. c. 27. pag. 68. initio. And Luther in 2. part. Postille Germ. printed Argentorati Anno 1537. fol. 140. b. sayth: No synne is so great which can condemne a man: for only infidelity condemneth all men that are condemned: and on the contrary only sayth maketh all men blessed. And so accordingly his Scholler Tindall in his Reuelation of Antichrist alledged by M. Fox Act, mon. pag. 1337. b. post medium taught lyke wyse, that Christ ordeyned, that there should be no synne but infidelity, no iustice but sayth.

<sup>2</sup> M. Whitaker de Ecclesia contra Bellarm. controu. 2. qu. 5. pag. 301. circa med. sayth: Nos dicimus, si quis actum fidei habeat, ei peccata non nocere, id quidem Lutherus affirmat, id nos omnes dicimus:

him that doth beliene. And how that, <sup>3</sup> hee that doth once truly beliene, cannot afterwards fall from the grace of god, or loose his faith by his adultery, or any other like synnes. As for example, that <sup>4</sup> David when he committed adultery, was & remayned the child of god, that <sup>5</sup> by his adultery and murder he did not loose the holy ghost and fall from his faith; that therefore <sup>6</sup> when wee synne, wee diminish not the glory of god, all the danger in our syn being the euill exaple to our neighbour; because that according to this doctrine, <sup>7</sup> synne is pardoned as soone as committed, the faithfull person at once <sup>8</sup> hauing forgiveness of all his synnes past and to come. So daigerously do they seeme to draw <sup>9</sup> nere to Libertinisme, and to bewray themselues to be those, of whome <sup>10</sup> Iude forewarneth, calling them <sup>11</sup> vngodly men, transferring the grace of god into wantonnesse.

### IIII.

Fourthlie, as concerning good workes, Luther teacheth, <sup>12</sup> that workes take their goodnes of the worker, and that, <sup>13</sup> no worke is disallowed of god, vnlesse the author thereof be disallowed before, saying thereof further: <sup>14</sup> such a one. worketh nothing but good workes, neyther can it be but good, which he being good before shall doe: and as concerning the necessitie of good workes affirmed against him by English Protestants, <sup>15</sup> it is so far disclaymed in by him and his followers,

hereafter in this present section subdiuision 14. fine at u. x.

<sup>10</sup> Iude epist. vers. 14.

<sup>11</sup> Luther in his sermons Englished &c. pag. 147.

See this in the epitom. colloquij. Motisbelgar. pag. 44. and 48. initio.

<sup>4</sup> Fuke in the Tower disputation with Edm. Camp. the second dayes conference i. b.

<sup>5</sup> Beza in respons. ad Act. colloq. Montisbelg. part. altera pag. 73. vers. finem.

<sup>6</sup> See this Act. mon. pag. 1333. b. post med.

<sup>7</sup> M. VVotton in his answer to the late Popish Articles pag. 92. circa med.

<sup>8</sup> M<sup>r</sup>. VVotton ibidem pag. 41. circa med.

<sup>9</sup> Of drawing that nere to Libertinisme, see more

ante

ante med. g Luther ibidem pag. 276. ante medium.  
 h Luther ibidem pag. 378. ante med. i The necessity of good  
 workes affirmed by M. VViller in his Tetrastylon Papiſmi pag. 90. fine. by M.  
 Fulke against the Rhemish Testament in 2. Pet. 2. sect. 3. fol. 444. a. post med. and by  
 M. VV. bitaker against M. Reynoldes pag. 350. post med. And of the discussion had  
 herin between the Deuines of England & the Lutheranes in Germany, special  
 report and mention is made in Colloquio Altembergens. fol. 168. a. fine. And also in  
 Actis Colloquij Aldeburgensis pag. 102. circa med. & 483. circa med.

Illyricus in præ- that they deny <sup>k</sup> good workes to be so much as ( causa fine  
 fat. ad Rom. & qua non) of saluation, affirming the controuersy with the <sup>4</sup> Pa-  
 uide Conradum pists to be ( not only) whether good workes do iustify (but also)  
 Schlusſelbur. in Ca- whether they be in any respect necessarie to saluation. Which  
 tal. Hereticorum last position, they call <sup>m</sup> a Papiſticall error, tearming it <sup>n</sup>  
 l. 13. & vlt. pag. 819. the doctrine of the new Papiſts, as pernicious as theould, to say  
 circa med. (as English Protestants do) that the Apostle meāt to exclude good  
 l Illyricus in workes from iustification, not symplie and as due, but only as ne-  
 præfat. ad Rom. riorious and causes efficient: they will not in the point of  
 And see Colloquiū riorious and causes efficient: they will not in the point of  
 Altembergens fol. our iustification graūt <sup>o</sup> good workes to be necessarie (neces-  
 210. a. b. & 231. 324. sitate præsentia) so much as with a necessity of presence, con-  
 382. & 351. demning their breethrens contrarie doctrine for <sup>p</sup> worſe  
 m Illyricus then is the Papiſtes doctrine. Concerninge good workes,  
 vbi supra they fortify themselves herin with the testimonies  
 n Illyricus ibi- of Luther, and haue proceeded so far against all neces-  
 dem. sitie of good. workes, that some of them (as namelie  
 o Conradus in Amſdorpius a protestant Deuine of great \* note, and by  
 Schlusſelburg. in Luther much esteemed) doubt not to affirme, that <sup>r</sup> good  
 Catal. Hereticorū Luther much esteemed) doubt not to affirme, that <sup>r</sup> good  
 l. 13. in epist. dedi- workes are not onlie not necessarie to saluation, but also hurtfull to  
 catoria pag. 22. yt; <sup>s</sup>alledging Luther in proof of this opinio, <sup>t</sup> the which  
 paulo post med. Illyricus ( whome M. Bell tearmeth a verie \* famous writer  
 p Illyricus, de and most worthe defender of the Christian truth) doth allow and  
 originali iustitia defend by publique wryting. And all this so grossly and into-  
 ac iniustitia, in le-  
 appendice pag. 163.

q See Luthers  
 sayinges alledged in Actis Colloquij Aldeburgensis pag. 8. circa med. and in Illy-  
 ricus in præfat. ad Rom. \* Dresserus in Millenario sexto printed 1598.  
 pag. 137. post med. sayth: Nicolaus Amſdorpius Wittembergæ primum cum Lu-  
 thero & Philippo Theologiae studia coluit, postea Episcopatu Numburgico a Fre-  
 derico Electore præfectus est, & a Luthero inauguratus. And Luther tom. 2.  
 VVittemberg. writes to him specially, tearming him Optime vir, fol. 487. b. initio.  
 And in libro Concordiæ bound in quarto Lipsie 1581. pag. 72. ante medium it is said  
 Is

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Is inter cetera fecit mentionem Nicolai Amstdorpij, de quo Lutherus dixisset: Spiritus meus requiescet in Amstdorpio, & V Vellerus: nemo tantum hausit de spiritu Lutheri ac Amstdorpius. r Hereof see Acta colloquij Aldeburgensis pag. 120. sect. 11. initio and pag. 443. paulò post initiũ. & pag. 293. paulò ante medium. And see Nicolaus Amstdorpius his speciall Booke of this argument, intituled: Quod bona opera sint pernicioſa ad salutem. f Vide A&t. colloqu. Aldeburg pag. 205. post med. & fine.

t Ibidem pag. 293. paulò ante med. it is sayd: Scripsit Amstdorpius & post eum vel per eum Flaccius, non solum non necessaria, sed & pernicioſa esse opera ad salutem. & pag. 120. sect. 11. it is said: Hanc detestandam propositionem Amstdorpij quam & Flaccius approbat, & editis scriptis propugnat, quod bona opera non solum non sunt necessaria, sed etiã pernicioſa ad salutem. &c. Amstdorpius in suo libro A. 4. Flaccius in Annotatione super repet. Maior. M. Bellin his regiment of the Church pag. 23 fine.

lerably, that sundry other Protestant wryters who acknowledge Amstdorpius <sup>u</sup> for a man (otherwise) of Godly

memorie, do yet neuerthelesse in this, professe to <sup>x</sup> leave u

both him and Luther to themselves. Which forsaide extenuating of good workes, is yet neuerthelesse so gratefull

to some of the Caluinistes, that their <sup>†</sup> blessed man of God and constant martyr of Iesus Christ M. Tyndall, so greatlie by

them yet otherwys <sup>7</sup> comended, was so carefull to prevent all merit of good workes, that in his booke intituled, the <sup>2</sup> wicked Mammon, he doubteth not to affirme,

that <sup>9</sup> Christ with all his workes did not deserue heauen. Which fencee their other martyr Iohn Teuxbury defendeth for <sup>10</sup> plaincinough, & <sup>\*</sup> true as it lyeth (to omit that Caluin himselfe condéneth this doctrine of Chistes meriting to

himselfe, though expressed in <sup>†</sup> Scripture, for a <sup>11</sup> foolish curiositie and rash opinion) the said Tyndall was so much bent against all opinion of good workes, that he affirmed and taught, that <sup>12</sup> as concerning the preaching of the

word and washing of dishes, there is no difference, as touching to please God. which saying (as their other forsaide martyr Teuxburie affirmeth) <sup>13</sup> is a plaine text, (as needing no further explication :) and that as for pleasing God (sayth

hee) all is one, for sayth Tyndall, <sup>14</sup> there is no worke better

in alterum extremum impegit, & defendere conatus est hanc absurdam propositionem; Bona opera ad salutem esse pernicioſa. <sup>†</sup> So is he termed by D. Bulkeley in his Apologie for religion &c. pag. 46. initio.

Amstdorpius pie memorie, so called ibidem pag. 206. circa med.

x Ibidem pag. 205. fine & 206. initio, it is said herof:

Nos quidem ipsos ( Lutherum & Amstdorpiũ ) inter se committimus hanc propositionem non vsurpaturi. And Osiander in epitom. hist.

Eccles. centur 16. pag 669. sayth: Nicolaus Amstdorpius Theologus Lutheranus, dum fallam D. Maioris

propositionem de necessitate bonorũ operum ad salutẽ

then euertere conatur,

then euertere conatur,

then euertere conatur,

then euertere conatur,

7 Commended act. mon. pag. 514. b. fine & 515. a. 519. initio. and. 521. b. initio.  
 8 That Tindall was the Author of this booke, see act. mon. pag. 573. b. prope finem and 486. a. initio and b. post med. 9 Act. mon. pag. 486. b. fine 10 Act. mon. ibidem \* Act. mon. pag. 487. b. pauld post med. 11 Calvin. instit. l. 2. c. 17. sect. 6. sayth: Quærere, an sibi meruerit Christus, non minus stulta est curiositas, quam temeraria definitio. And a little after: Quibus enim meritis assequi potuit homo, vt iudex esset mundi caput Angelorum. And see further Calvin in Epistolas Pauli in Philip. 2. vers. 9. pag. 466. b. & 467. a. in so much that in his booke of Institutions l. 2. c. 17. sect. 1. he sayth against Christs meriting for vs; Equidem fateor, si quis simpliciter, & per se Christum opponere veller iudicio Dei, non fore meritò locum, quia non reperietur in homine dignitas, quæ possit Deum promereri. 12 Act. mon. pag. 488. a. initio. 13 Act. mon. pag. 488. a. initio.  
 14 Act. mon. pag. 1336. a. ante med.

then other, as touching to please God; to make water, to wash dishes, to be a sower, or an Apostle, all is one to please God.

V

As concerning Marriage and diuorce, Luther sayth:

¶ Luther in y Si non vult vxor, aut non possit, veniat ancilla: yf the wyfe will  
 ferm. de matrimo- not, or cannot come, let the maide come. And wheras M. VVbi-  
 nio. taker (who would make the best glosse herof) answereth  
 ¶ M. Whitaker herunto, that Luther hereby only meant first to  
 rat. Camp. rat. 8. diuorce, and then after to marrie the maide: yet is this  
 pag. 150. circa med. diuorce (though vpon such forsaide occasion eyther  
 sayth therof: Lutheriautem istam of infirmity or wilfulness) vtterly reiected euen by M.  
 de hoc diuortijge- a VVhitaker himselfe. And neuertheless Luther was so  
 nere sententiam, vehement against the wyues froward refusall of her  
 ego minime de- husbands bed, that he further sayth therof: b The Ma-  
 fendo. gistrates duty is to brydle this wyfe, yea & to put her to death, this if  
 a VVhitaker the Magistrate omit, the husband must imagine that his wyfe is  
 ibidem vt supra & stolne away by theeues, and dead, and consider how to marry an  
 contra Duræum l. other; for (sayth he yet further) c wec cannot stoppe S. Pauls  
 8. pag. 687. fine. mouth, &c. his wordes are playne, that a brother or sister are free  
 b Luther tom. 5. from the law of wedlocke, if the one depart or do not consent to  
 Wittēberg. ferm. dwell with the other, neyther doth he say, that this may be done  
 de matrimo- fol. 123. a. vers. fine. once  
 See also Luthers  
 wordes cyted in the Treatise against the defence of the Censure pag. 219. post med.  
 c See the forsaide Treatise against the defence of the Censure pag. 213. prope finem.  
 And

And see Luther tom 5. VV ittemberg .in .i. Cor. 7. fol. 113a initio. And Luther tom. 5. VV ittemberg .in .i. Cor. 7. vel. 11. fol. 111 b. ante med. further sayth herof: Quid si alter cū altero in gratiam redire nolit, sed simpliciter separatus esse velit, & alter continere non valens, comparem habere coniugem cogatur, quid illi faciendum? poteritne cum alio contrahere? Respondeo, proculdubio poterit.

once only, but leaueth it free, that so often as the case shall require he may ether proceed or stay. In which case (as he signifieth) <sup>d</sup> a man may haue tenne or mo wyues fled from him, and yet lying: Nay he doubteth not in case of adulterie

committed by a married man or married woman, to giue liberty euen to the offending adulterer <sup>e</sup> to flee into an other contray and marry againe: so dangerously doth he inclyne to Poligamie, the which (to be sparing herein to his other <sup>f</sup> schollers) himselfe els where seemeth to defend, affirming, that <sup>f</sup> Poligamie is noe more

abrogated, then is the rest of Moyses law, and that it is free, as being neither commanded nor forbidden. In respect whereof he signifieth, that, <sup>g</sup> He will neither bring in Poligamy, nor condene it. In so much also as Martin Bucer <sup>h</sup> to whom Symon Grinaeus granteth the palm (of preheminance) in holy writ, attributing more knowledge therein to him then to Melancthon, whom also Caluine termeth the most saythfull Doctor of Christes Church, aboue whom also is none whom Iohn Cleeke acknowledged for his <sup>k</sup> Maister, greater then whom the vniuersall world scarce had, & whom the whole Vniuersitie of Cambridge commended for <sup>a</sup> a man most holy and playnely diuine: ) was vpon this ground of Luthers doctrine (among his confessed manie <sup>l</sup> other grosse absurdities) so enclining (as lyke wife was <sup>†</sup> Szegeaine) to <sup>2</sup> the lybell of diuorce permitted by Moyses, for the hardnes of the peoples hartes, that he doubted not to teach, that <sup>2</sup> as there is at this day lyke hardnes of hartes, so the distressed wyues ought to be relieved no lesse now then in tyme past. For (sayth he) the magistrate now hath no lesse authority

See the Treatise against the defence of the Censure pag. 213. paulo post med. and see Luther tom. 5. Wittemberg. fol. 112. b.

In aliam profugere terram machus potest, ibique si continere nequeat, vxorem ducere rursum. Luther to. 5. VV ittemberg. serm. de matrimonio fol. 123. a. initio. And Melancthon Consil. theolog. part. 1. pag. 648. affirmeth accordingly, that in the case of diuorce and dismission vpon adultery, the offending party, whether man or woman, may marry againe: affirming there further this to be the do-

ctrine of Luther & Pomerane. And see also there further pag. 550. See also this marriage of the offending party yet further allowed by Buchanan the Calvinist in loc. commun. loc. 12. pag. 102. fine. and by Caluin in epist. & respons. sep. 385. pag. 755. post med. And by Bucer in Matth. c. 19. Where he sayth: Siue iuste siue iniuste repudiata aliqua fue-

rit, si nulla ei sit spes ad primum virum redeundi, cupiat autem pie viuere, maritoq opus habeat, ducens eam nequaquam peccabit. \* Musculus in

epist. Pauli ad Philip. Coloss. &c. in 1. Tim. 3. pag. 396. circa med. thinketh that Polygamy was tolerated by the Church in the Apostles tymes, and see the Alphabetical table there at the word (Polygamy) And see Polygamy defended by Bernardinus Ochinus l. 2. dial. 21. pag. 200. & 204. a man commended in the Treatise of the life and death of Peter Martyr (ante med.) for an excellent and learned man.

f Luther in propositionibus de Bigamia Episcoporum edit. Anno 1528. proposition 62. 65. 66. & vide Lutherum in explicatione Geneseos edit. Anno 1525. in Commentario. c. 16. g Luther in Genes. c. 16. edit. Anno 1525.

h See these wordes of Grinaus in Bucers scripta Anglicana vnder the title of Iudicia doctissimorum aliquot de Martino Bucero, set before the beginning of the booke. i See Caluines wordes alledged ibidem.

k Syr Iohn Cheeke alledged ibidem saith of Bucer: *N agistro orbatu sumus quo maior in Vix vniuersus Orbis caperet &c.* Seethere also the lyke commendation giuen of Bucer by Sturmius; as also M. VV hitgift in his defence &c. pag. 522. circa med. tearmeth Bucer a reuerend, learned, paynesfull, fownd Father &c.

\* See this in the letter of the Vniuersity extant in Bucers scripta Anglicana pag. 944. post med. l M. Cartwright alledged in M. Whitgiftes

defence pag. 522. prope initium chargeth Bucer with grosse absurdities.

† See this in Szevedine in his loc. Commun. pag. 348. fine & 349. initio.

2 Deutor. 24. 1. 3 Matth. 19. 8. 4 Bucer in sacra quatuor Euangel. &c. in Matth. 19. fol. 147. pauld post med. and see the index ortable to that booke vnder the letter R. at the word *Reprimdum*. And see the other edition of this booke Anno 1536. pag. 390. prope finem, & 391. ante med.

in this matter, then Moyses had, and at this day ought to vse the same. And in further prooffe of the continuance therof to this tyme, he yet further sayth: Neither is it to be be-

lieued that Christ would forbid any thing of that which his father comanded: but he comanded to the hard of hart that yf they would not intreate their wyues with nuptiall equitie, they should then procure liberty by a libell of diuorce to marry agayne. In And Bucer in his lyke sort also doth he allow and defend libertie of diuorce and marriage againe in case of the ones departure from the other, in case also of a homicide, or theft, or but repaying to the companie or banquets of immodest persons: lykewyle in case of incurable infirmitie of the woman by the same doctrine,

Child- & ibidem c. 28. pag. 201. in which places he doubteth not to teach, that, Quicunque uoluit &c. Whosoever will not induce his mynd to loue his wyfe, and to intreate her

See 10 seld. 5.

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her with coniugall charity, that man is commanded by God to put her away and marry another. *And that this being commanded in the ould law pertayneth also to Christians. See this ibidem pag. 100.* m Bucer in script. Anglic. de regno Christi l. 2. c. 26. pag. 114. & cap. 41. pag. 122. n Bucer ibidem l. 2. cap. 37. post. med. & cap 40. initio. o Bucer ibidem cap. 37. pag. 115. ante med. & cap. 40. pag. 120. post. med. p Bucer ibidem cap. 42. pag. 123. prope finem & 124. circa med.

Chylbirth, or of the man by lunacie, or otherwyſe, wherby either partie is become vnable to render marriage right. In these and manie other such lyke cases, he yet further generally <sup>9</sup> concludeth the lawfulness of diuorce and marriage againe: & that the same is <sup>1</sup> Verbo Dei consentienter, agreeable <sup>q</sup> to the word of God. And all this euē in that very booke of his *de Regno Christi*, which is by our learned aduersaries so highly <sup>2</sup> magnified. In lyke manner also was it <sup>6</sup> decreed in *Geneua*, that in case of the husbandes absence or departure, the wyfe might cause him to be proclaymed, and yf he appeared not within a tyme appointed, the Minister might therupon giue the wyfe licence to marry againe: An error so manifest & confessed, that it being <sup>7</sup> objected to M. VVhitaker by Duran, M. VVhitaker in his reply to that booke and very folio, forbeareth all <sup>8</sup> mention & defence therof, & yet is the opynion thereof defended by Amandus <sup>9</sup> Polanus, <sup>10</sup> Beza M. <sup>11</sup> VVillet and <sup>12</sup> others. Which forsaid errors of Luther concerning marriage, diuorce, and *Poligamie*, were so plaine and grosse in him, that <sup>13</sup> Wicelius (a learned wryter) doth therefore specially charge and reprove him.

V I. alteras transire nuptias, alijs quam fornicationis & stupri de causis. Ex quibus, si omnia ritē & ex *Verbo Dei* ponderentur, satis liquebit neminem, nec virum, nec mulierem, cui opus sit ad bene castęque viuendum coniuge, ac coniuge cohabitante, aut coniugij necessaria officia faciente, prohibere debere, quin vir talē quęrat vxorē & habeat, & mulier talem virū, si deprehensum & euictum sit, vel virū cui pia mulier nupta fuit, vel mulierē quam vir prius vxorem duxit, præstare necessaria coniugij officia, aut obstinate nolle, aut huiusmodi commississe scelera, vt propter turpitudinem suam non possit: aut denique incurabili impediri impotentia, quo minus per corporis vires illa valeat

leat coniugij officia persolvere.  
nem, and see pag. 120. prope finem.

*here alledged Nicolas Carre in Epist. de obitu Buceri ad Ioannem Chesium (extant in Bucers scripta Angli. anap. 12. 873. fine) saith: Liber Buceri de regno Christi editus continebat absolutissimam & perfectissimam totius Christianæ doctrinæ effugiem, &c.*

*Obiected by Duræus contra Whitakerum printed Parisijs 1582. fol. 287. b. fine, See M. VVhitaker contra Duræum lib. 3. pag. 687. Amandus Polanus in partitionibus Theolog. pag. 739. initio.*

*& diuorij pag. 123. M. VVillet in his Synopsis of anno 1600. pag. 685. ante med. See Corpus doctrinæ Christianæ Germanicæ &c. in examine ordinandorum c. de coniugio pag. 851. and see Bucer in script. Angl. pag. 122. ante med. his opinion in this case, but of one yeares voluntarie absence.*

*Wicelius in his method. concordie Ecclesiasticæ c. 9. initio. sayth: Reducatur ad calculum Lutheri factio, & retractet quæ portenta & quàm non pudicè admodum scripta ediderit, de coniugio, de diuorij, de iterando post diuortia, de gradibus, de polygynia populi &c. This Wicelius was so impartiall, that he there chargeth the Masse (with) vncomely abuses and doltish superstitions cap. 5. initio. reiecteth traditions cap. 1. versus finem. And besayth: Nec oratur ad Diuos, sed ad Deum vnum. cap. 5. paulo post med. And would haue communion vnder both kinds. ibidem post medium. with much more of lyke nature cap. 20. as where he denyeth worshipping of Images &c.*

VI.

As concerning Magistracie, how fully, playnelic, and directlie Luther impugned the same, especially before the Princes of Germanie had vndertake the defence of his doctrine, is by his owne writings more then manifest, and <sup>i</sup> hereafter in part from thence declared: onlie now I will adde, as not altogether improper hereunto, the base and inuectiue calumniationes wherewith he charged (to omit sundry other Princes and <sup>†</sup> States) our late Soueraigne King Henric the 8. of famous memorie, calling him, <sup>k</sup> an enuious malfoole babling with much spittle in his mouth, <sup>l</sup> more furious then madnes <sup>it</sup> see his speciall booke therof against the Duke intituled, Wider Hanse woorte, &c. and of his like rayling against the Archbishop of Mentz Prince Elektor, see Luther in tom. 3. Germ. fol. 533. a. b. & 329. & 360. & in colloq. mensal. fol. 342. & 343. and against the Princes of Germany, see Luther tom. 1. Germ. fol. 190. b. & 200. & tom. 3. fol. 195. b. See all those more particularly and at large alledged out of Luthers owne writings by Gasper Vlembergius in his booke, intituled, Graues et iustæ causæ cur Catholicis &c. printed 1589. causa 8. pag. 234. 235. 237. & 238. And see also

also reported by Sleydan (Luthers owne scholer) after the English edition 1. 16. fol. 222. a. & b the vnworthy, base, scurrilous (and not to be repeated) pictures, deuised by Luther against the Pope.

Angl. in præfat. In the same booke, extant in tom. 2. Wittemberg. fol. 333. & 334. 335. & c.

it selfe, more doltish then folly it selfe, indued with an impudent & whorish face, without any one veyne of princelie bloud in his body, a lying sophist, a damnable rotten worme, a basiliske and progenie of an adder, a lying scurrill couered with the tytle of a King, a clownish witte, a doltish head, most wicked, foolish, and impudent Henry: and sayng further, <sup>m</sup> he doth not onelie lyke lyke a most vaynescurre, but passeth a most wicked knaue: <sup>n</sup> thou lyest in thy throat foolish & sacrilegious King. Wherunto might be added his exceeding manie other moe lyke dyspytefull and scurrilous wordes vsed against his Maiestie, some of them being so immodestlie bad, as wee are ashamed to English them.

VII.

Concerning the administration of the word and Sacramentes, he maketh it common to lay-men with the Clergie, saying to this end: P The first office of a Priest is to preach the word &c. but this is comon to all: next is to baptize, and this also may all do, euen women &c. the third is to consecrate bread and wyne, but this also is common to all no lesse then priests, and this I auouch by the authoritie of Christ himselfe, saying, Do this in remembrance of me; this Christ spake to all there present, and to come afterwards; Whosoener should eat of that bread, and drinke of that wyne &c. this also is witnessed by S. Paul, who 1. Cor. 11. repeating this, applyeth it to all the Corinthians, making them all as him selfe was, that is to say, consecrators: &c. If then that which is greater then all, be giuen indifferentlye to all men and women, I meane the word and baptisme, then that which is lesse, I meane to consecrate the supper, is also giuen to them. And the lyke doctrine doth he affirme no lesse playnelie in other of his writings, being (as M. D. Couell affirmeth): not asfraid to affirme, that Sacramen-

<sup>m</sup> Ibidem. fol.

338. a.

<sup>n</sup> Ibidem fol.

340. b. & vide 333.

b. 335. a.

<sup>o</sup> Ibidem fol. 333.

& 336. & 337. & c.

where he saith: Ius

mihi erit pro meo

Rege, Maiestatem

tuam Anglicam

stercore consper-

gere (and) sit ergo

mea hæc generalis

responsio ad om-

nes sentinas in-

fulsisimæ huius

laruæ (&c.) hæc

sunt robora nostra

aduertis quæ ob-

tumescere cogun-

tur Henrici, I ho-

mista, Papista, &

quicquid est facis,

sētina, latrina, im-

piorū & sacrilegorū

eiusmodi: sordes

istæ & labes homi-

nū, I homistæ & Hē-

tes rici, sacrilegus Hē-

ricorum & asinorum cultus, furor insulsi-

simorū asinorū & I homificorum por-

corum

corum, os Vestre Dominationis impurum & sacrilegum: with infinite more such like. This intemperate saying was so evident in Luther, that himselfe in loc. com. class. 4. fol. 35. b. acknowledgeth the worldes opinion herein bad of him saying there: Video ab omnibus in me peti modestiam, omnes ferè in me damnant inordacitatem. In so much as M. Fox Aet. Mon. pag. 404. asine, reporteth how that Luthers chiefest Patron, even Fredericke Duke of Saxonie, wrote grievously to Luther, exhorting him to temper the vehemency of his style.

p Luther tom. 2. l. de ministris Ecclesiæ instituendis fol. 368. a. b. & 369. a. b. & vide ibidem l. de abroganda Missa priuata tom. 2. fol. 249. a. b. & in lib. de captiu. Babylæ. n. c. de Ordine. And see Hospinianus in hist. Sacramentar. part. 1. pag. 22. paulò post med. & part. 2. fol. 14. b. circa med.

q Luther in assertionibus damnatis per Leone n. decimum art. 13. sayeth: In Sacramento Pœnitentiæ ac remissione culpæ, non plus facit Papa, Episcopus, quàm infimus sacerdos; immo vbi non est sacerdos, æquè tantum quilibet Christianus, etiam si mulier aut puer esset &c. quod autem absente sacerdote etiam puer aut mulier & quilibet Christianus absoluere potest Matth. 18. clarè patet, vbi Christus omnibus Christianis dicit; Quidcunque solueritis super terram, solutum erit in cælis; hanc inuictam authoritatem non mihi subuerrent. And see further in loc. commun. class. 2. pag. 136. & 138. But see his words more full, then all this, alledged out of the edition of Sena by Cnoglerus in his Symbolatris pag. 157.

r M. Couell in his defence of M. Hooker: siue bookes of Ecclesiasticall Policy Art. 15. pag. 101. post med. And see Luther de Missa priuata edit. Anno 1534. and see Hospinianus in hist. Sacramentar. pag. 22. paulò post med. And Hospinian in hist. sacram. part. altera fol. 14. b. circa med. sayth of Luther in libro de Missa priuata Anno 34. edit. Eousque progreditur, ut di eret Sacramentum verum futurum, etiam si à Diabolo conficeretur. † Heretofore tract. 2. c. 2. sect. 6. initio at u. & tract. 2. c. 2. sect. 3. subdiuision 2. at z.

res are effectually though administred by Sathan him selfe. Thus did Luther in respect of want of calling in his followers, write against the Pope, though els where to serue his owne turne against the Anabaptistes (who vpon the same ground vsed the very same weapons against him)

• Zuinglius he presseth and † chargeth them for their want of ordinarie calling: So variable, \* inconstant, and temporizing (as occasion required) was he in his doctrine. Neyther was this forsaide libertie of preaching &c. thus giuen by Luther vnto womè, peculier only to himselfe: for the contagiõ thereof infected also in some sort certayne of the Caluinistes. To this end M. Horne late Bishop

& leuitate in Dei verbo vtendum esse existimat, qua effictæ frontis scurræ inter alia

vti consueuerunt. Also Hospinianus a learned Caluiniſt in his historia Sacramentaria part. altera in his Alphabetical table set before the beginning of that booke, at the letter l. vnder the word Lutherus, setteth forth Luthers woderfull inconstancy in doctrine with partiuler reference, to his contrary sayinges & doctrines there by him in that booke at large alledged, in which course he chargeth Luther in the same table saying: Lutherus ipsi dissimilis in doctrina de persona Christi 18. And vnder the word Lutheri, is set downe Lutheri inconstantia in doctrina 4. b. lapsuum & incōstantiæ causæ 5. eius de Cœna sententia prima 5. b. secunda 7. b. tertia 8. quarta 11. quinta ibidem, de eius inconstantiâ in negotio Cœnæ, Sturmius 12. a. b. incōstantia de cōmunionē sub vna vel vtraque specie 12. b. 13. inconstantia de manducatione impiorum 13. b. inconstantia de concomitantia 13. b. inconstantia de eleuatione Sacramenti 13. b. 14. incōstantia de adoratione Sacramenti 14. with much more there set downe in this kind. And in the booke exemplified at large from Luthers owne inconstant and contrary wry-ting according to the figures of direction beere as before mentioned.

Byshop of Winchester, with others the first Reformers of our English Church, wryte thus of this matter: In

this point wee must vse a certaine moderation, and not absolutely f In the Har-  
in euerie wyse debarre women herein (¶c.) I pray you what more borough An. 1559.  
vehementie vseth S. Paul in forbidding women to preach, then in H. 2.  
forbidding them to vncouer their heades, and yet you know in the  
best reformed churches of all Germanie, all the maides be bare hea-  
ded. Whereunto might be added further testimonie of  
lyke libertie so giuen by Peter t Martyr and u Zuinglius. fine.

Also concerning the forme of wordes requisite to a Sa- x Luther tom. 2:  
crament, x Luther affirmeth Baptisme to be good with VVittenberg. in  
whatsoeuer wordes it be minilred, so the same be not in  
the Name of Man, but of God. Also y Brennius and z Zuinglius  
affirme that no prescript forme of wordes is necessa-  
rie in Baptisme: to omitt that a Bullinger doth discourse  
at large against the necessitie of any forme of wordes  
to be pronounced. And that b Bucer teacheth recytall  
of Christes wordes in the other Sacrament of the  
Eucharist not to be necessarie, one of their owne  
Martyrs Iohn Lassells in his c Letter Apologeticall recorded  
for the supposed worth thereof by M. Fox in his Acts &  
Monuments, affirmeth that d S. Paul durst not take vpon him

In the Har-  
borough An. 1559.  
H. 2.

Peter Martyr in  
t cor. c. 11. vers. 5.  
u Zuinglius tom.  
1. explanat. Art. 17.  
fine.

x Luther tom. 2:  
VVittenberg. in  
lib. de captiuit. Ba-  
bylon. cap. de Bap-  
tismo fol. 75. a ini-  
tio sayth: Quocun-  
que modo tradat-  
ur baptismus, mo-  
do non in nomine  
hominis, sed in no-  
mine Domini tra-  
datur, verè saluum  
facit: imò non du-  
bitè, si quis in nomi-  
ne dñi suscipiat, eti-  
a amfi impius Mini-  
ster nò det in nomi-  
ne dñi, verè baptizatū esse in Nomine dñi.

y Brennius in Catech. cap. de Bāpt.  
z Zuinglius tom. 2. l. de vera & falsa religione c. de Baptismo sub finē fol. 203. 4. and

see Zuinglius more playnely tom. 2. l. de Baptismo fol. 66. a. where he sayeth: Christus baptismi formulam qua vteremur, his verbis non instituit, quemadmodum Theologi haecenus falso tradiderunt. &c. erroris huiusmodi fons & origo fuit, quod haec Christi verba formam esse vellent (&c.) ceterum Christus nequaquam hoc loco, praecipit. Quoties Baptismi signo initiatis aliquos, hac verborum formula vti, tria haec nomina super baptizatos pronunciate &c. And fol. 66. b. ante med. he concludes: Vnde luce clarius patet haec Christi verba non sic accipienda esse, vt certa quaedam sint Baptismi formula &c. a Bullinger in his Decades decad. 5. ferm. 6. pag. 969. a. paulo post med. and 975. a post med. and. 976. a initio, and 974. a. b Bucer in Matth. cap. 26: c This letter beginneth in Act. Mon. pag. 678. b. fine. d Act mon. pag. 679. a. circa medium.

to say: Hoc est Corpus meum, but omitted those words, affirming yet further, that <sup>e</sup> the Lord Iesus sayd yt once for all. Whereupon he maketh the necessitie to consist, not in any wordes pronounced, but <sup>f</sup> in the breaking and giuing of bread. Whereunto might be added the agreeable doctrine of <sup>g</sup> Musculus, and like answerable practice of the reformed <sup>h</sup> Church in Scotland.

<sup>e</sup> Ibidem post med. <sup>f</sup> Act. mon. pag. 679. b. ante & circa med. <sup>g</sup> Musculus in loc. com. c. de Coena Domini pag. 336. circa med. & post med. <sup>h</sup> It appeareth in the booke of the Usage of the Kirke red for vs, for (sayth he) in affirming but so much <sup>i</sup> of Scotland printed Christ is a Sauour of vyle and small account, and needeth him at Rochell 1596. selfe also a Sauour: but also that <sup>k</sup> the diuinitie of Christ did pag. 189. and 190. suffer. Which his onlie <sup>l</sup> condemned opinion of the God-head that the Minister suffering, is admyred, and yet further taught by <sup>m</sup> An-  
offo much of the 11. chapter to the Co-  
rinthians, as concerneth the Institution, and that done pag. 191. 192. 193. &c. the Minister maketh an exhortation, which being ended, then afterwards pag. 195. fine 196. 197. &c. he cometh downe from the pulpit and taketh bread, making therupon a long prayer without further recitall of any words of institution; which being ended, the Minister then (as appeareth pag. 198.) breaketh the bread, and deliuereth it to the people, who dist. ibute & denyde the same among themselves. By reason of which so long distance of tyme betweene the words of institution, and the deuiding of the Sacrament, which is during the meane space both of the forsaide prayer and exhortation, there is no application of the word to the element, as out of S. Anstine

VIII

Concerning the sufficiency of our Redemption by our Sauours passion in his humane nature vpon the Crosse, Luther taught thus far to the contrarie, as that, <sup>n</sup> not onelie the humane nature of Christ suffisage of the Kirke red for vs, for (sayth he) in affirming but so much <sup>i</sup> of Scotland printed Christ is a Sauour of vyle and small account, and needeth him at Rochell 1596. selfe also a Sauour: but also that <sup>k</sup> the diuinitie of Christ did pag. 189. and 190. suffer. Which his onlie <sup>l</sup> condemned opinion of the God-head that the Minister suffering, is admyred, and yet further taught by <sup>m</sup> An-  
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rinthians, as concerneth the Institution, and that done pag. 191. 192. 193. &c. the Minister maketh an exhortation, which being ended, then afterwards pag. 195. fine 196. 197. &c. he cometh downe from the pulpit and taketh bread, making therupon a long prayer without further recitall of any words of institution; which being ended, the Minister then (as appeareth pag. 198.) breaketh the bread, and deliuereth it to the people, who dist. ibute & denyde the same among themselves. By reason of which so long distance of tyme betweene the words of institution, and the deuiding of the Sacrament, which is during the meane space both of the forsaide prayer and exhortation, there is no application of the word to the element, as out of S. Anstine

Set. 10. subd. 8.

For the Roman Church.

403 Tract. 2. Cap. 2.

is required by Hierome Zanchius in his booke De religione Christiana &c. pag. 82. post med.

2 Luther in confessione maiore de Cœna Domini sayth: Cùm credo quòd sola humana natura pro me passa est, Christus ille vilis, nec magni pretij Saluator est. Immò ipse quoque Saluatore opus habet. See this saying of Luther specially recyted and confuted in Luther by Zuinglius tom. 2. in respons. ad Confessionem Lutheri fol. 458. a. initio. And by Hospinianus in hystor. Sacramentar. part. altera fol. 57. b. post med. and fol. 76. b. ante med.

3 Luther ubi supra.

4 Luther l. de Consilijs part. 2. sayth of the Zuinglians; Pertinacissimè contra me pugnabant, quòd Diuinitas Christi pati non posset &c. And see Luther further tom. 3. Germ. 1en. fol. 455. b.

5 D. Barnes in his booke intituled, Vitæ Romanorum Pontificum printed Basileæ in 8. pag. 46. fine reporteth one of the ould condemned opinions of Apollinaris to haue bene, Christo mortuo, in triduanam mortem diuinitatem commortuam fuisse. And Theod. Beza in respons. ad Act. Colloquij Montisbelgardi part. 1. pag. 82. prope finem reporteth the condemned error of Eutiches saying of him: Deitatem Christi possum asserere.

6 Siluester Czezanorius in dial. de corruptis moribus vtriusque partis art. 3. fol. 5. sayth: Andreas Musculus non veritus fuit palàm docere diuinam Christi naturam, quæ Deus est, vnà cum humana natura mortuam fuisse in cruce, &c. nec destitit &c. id dogma de mortua diuinitate publicè profiteri ac spargere, adiutore Ioanne Islebio. And see further hereof Quirinus Cnoglerus in his tria Symbola &c. printed 1606. pag. 226.

draas Musculus, and sundry other of Luthers schollers,

and so intolerable and grosselie, that they are therefore therein specially

7 contradicted by dyuers other learned protestantes. And from this ground- worke perhaps it came that certayne of the Calvinists against the sufficiency of our Redèption by Christs bodilie death vpon the Crosse, affirme & teach, that nihil actū erat &c. 8 nothing

had bene done, yf Chryst had onlie dyed a corporall death, & that 9 the bodilie suffering of Chryst was not, in respect of Gods Iustice, the full pryce of our Redepcion: that therefore at & before his passion,

10 he suffered in soule the horrible tormentes of a damned and wicked man: that he 11 not onlie offered his body in price, but also

suffered in soule the paynes due to vs, cuen 12 that death which is inflicted vpon the wicked by God in his anger, and \* all the paynes for which the damned stand answerable, onelie excepted that he could not be detayned therein. From whence also followeth

the

desententia Islebij & Musculi Andreæ, contententium Christū in vtraque natu-

6 See the same doctrine in lyke manner affirmed by Steppanus Gerlachius contra Buxæum pag. 24. &

126. And by Iacobus Andreas, wherof see in resp. ad acta colloqu. Mō-

tisbelgar. pag. 82. versus finem & 92.

7 Beza in Epistolis Theologicis ep. 60. initio. pag. 185. sayth: Non potest à nobis factis benè disputari

ra passum esse &c. istorum sententia Prophetarum & Apostolorum & omnium orthodoxorum sanæ doctrinæ aduersari videtur. *VV*herupen be doth at large consist: *that opinion there pag. 286. 287. 291. And see Beza hereof further in respons. and A. Elia Colloquij Montisbelgar. part. 1. pag. 82. versus finem & 92. versus finem. & Siluester Czezanorius vt supra at 5. and Luther vt supra at 4.*

*2. c. 19. sect. 10. and M. VVillet in his synopsis pag. 603. post med. And see M. VVhitaker contra Campian. rat. 8. pag. 129. initio. 9 M. VVillet in his synopsis of Anno 1600. pag. 985. ante med. & vide pag. 987. initio. where he sayth, that Christ suffer in his flesh only, w<sup>h</sup> ought not cur redemption.*

*10 Calvin. l. 2. instit. c. 16. sect. 10. diros in anima cruciatus damnati ac periti hominis pertulit. 11 Vbi supra, and in Harmonia in Matth. 27. vers.*

*46 12 Calvin institut. l. 2. cap. 16. sect. 10. Eam mortem pertulit quæ sceleratis ab irato Deo infligitur. \* Calvin institut. l. 2. c. 16. sect. 10. qui dependeret ac persolveret omnes quæ ab illis sceleratis expetendæ erunt p<sup>er</sup> nas hoc vno duntaxat excepto, quod doloribus mortis non poterat detineri.*

the sequel of that despaire wherwith God inflicteth the dāned. To which purpose they affirme accordingly of our Sauour, <sup>13</sup> that he was in great horror with the feeling of eternall dānation; that <sup>14</sup> he did strue with the terror of eternall dānation, <sup>15</sup> & feared more then his bodily death, euen <sup>16</sup> & the other death farre more dreadfull, namelic <sup>17</sup> the death of the soule or second death, & was for the tyme in <sup>18</sup> despaire: in so much as they affirme him to haue bene thereupon diltempered or <sup>19</sup> vnaduised in his prayer: *Aepinus, Luther, Latimer* & others not doubting also yet further to affirme, our Sauours <sup>20</sup> descending into hell, there also for to suffer tormētes in soule

<sup>13</sup> See *M. VVhitaker contra Duræum l. 8. pag. 556. circa med. and M. Nowels Catechisme Greeke and Latin pag. 281. and see M. Eilsons Suruey &c. pag. 377. fine & 445. post med. and Calvin in Harmon. in Matth.*

*c. 26. vers. 39. versus finem, and Marloret in Matth. 26.*

*14 Calvin institut. l. 2. c. 16. sect. 10. Calvin in Harmonia in Matth. 27. vers. 37. & vers.*

*39. and see in M. Eilsons Suruey pag. 387. ante med. 15 See in M. Eilsons Suruey pag. 392. prope initium.*

*16 See in M. Eilsons Suruey pag. 503. circa & post med. 17 Brentius in Luc. part. 2. hom. 65. & in*

*Ioan. hom. 54. and Marloret in Matth. 26. and Calvin. in Matth. cap. 27. vers. 46. sayth: Sed absurdum videtur, Christo elapsam desperationis vocem. Respondeo, facilem*

*offe solutionem, hanc desperationem ex sensu carnis profectam. And ibidem in vers. 47. Sic videmus omni ex parte fuisse vexatum, vt desperatione obrutus ab ini. quando Deo ab-*

*sisteret, quod erat saluti renuciare. And Reg. ad hæc. 5. vers. 7. affirmeth, that, Christo diuina maledictionis horrore percusso, elapsa est vox desperationis.*

*\* Calvin in Harmonia in Matth. 26. vers. 39. sayth. Hæc ratio est cur mortem deprecatus, mox subire frenum iniiciat, Patrisque imperio se subiciens, votum illud*

*subiit*

subitò elapsū castiget ac reuocet. And after, Non fuit igitur hæc meditata Christi oratio, sed vis & impetus doloris subitam ei vocem extorsit, cui statim addita fuit correctio, eadem vehementia presentem cælestis Decreti memoriam illi abstulit, vt non reputaret in ipso momēto se hac lege missum esse &c. Certè in primo voto Christi, non apparet placida illa moderatio, quàm dixi, quia mediatoris officio defungi quantum in se est renuit, ac detrectet, And M. Iacob chargeth Christ with lyke astonishment and perturbation of his senses in M. Biffons Suruey &c. pag. 376. fine. & 440. ante med.

16 Apinus in psal. 16. And Sundeblinus in Concione habita Augustæ & impressa Tubingæ Anno. 1559. sayth : Christus pro te descendit ad inferos, & non modò corpoream mortem, verum etiam mortem æternam ignemque infernalem expertus est & degustauit. Also Luther tom. 3. Wittemberg in Psal. 16. fol. 179. 2. post med. sayth : Christus sicut cum summo dolore mortuus est, ita videtur & dolores post mortem in inferno sustinuisse, vt nobis omnia superaret &c. Anse this opinion confessed in Luther by M. Fulke in his defence of the English translation of the Bible cap. 7. pag. 204. And see Latimers full assertion thereof in his sermons the 7. sermon & leate last but 6. & see the same confessed in others by Beza in Act. 2. and by Melancthon in Consil. 1 heolog. part. 2. pag. 131. and 1. 1. epistoliarum pag. 376. and 377.

soile after his death. Which forsaide error of the Calvinists and some Lutheranes concerning the insufficiency of Christes corporall death, without his further suffering also in soule, is so grosse, and directlie against that sufficiency of our redemptiō, which is by the Scriptures so frequently referred to the blood of Christ, that 18 Beza therefore reiecteth that part thereof as vnworthie : and the Lord Bishop of 19 Winchester, hath of late very learnedlie and at large confuted the whole for wicked.

I X.

Concerning Luthers contempt of the auncient Fathers, and his owne great vndertaken knowledg, he sayth : ' Since the Apostles tynes no doctor or wryter hath so excellently and cleerlie confirmed, instructed and comforted the consciences of the secular States, as I haue done, by the singular grace of

17 Rom. 5. 9. and Ephes. 1. 7. and Coloss. 1. 10. 22. and Hæb. 9. 14. and 1. Peter 1. 19. & 2. 24. & 4. 1. & Act. 20. 28. & 1. Ioan. 17. and Reuelat. 5. 9.

18 Beza in Act.

20 M. Bilson in his booke of the full redemption

of mankynde by the death and blood of Christ; and also in his Suruey of Christes sufferings &c.

f Luther in libro ad Ducem Cœrgium: and see his like saying alleiged in colloquijs latinis cap. de consolatione: and Luther ad cap. 1. ad Galatas rom. 5. VVittemberg: fol. 290. b. saith: Esto, Ecclesia, Augustinus & alij doctores, item Petrus, Apollo, imo Angelus è cælo diuersum doceant: tamen mea doctrina

est eiusmodi quæ solius Dei gloriam illustrat &c. Petrus Apostolorum summus vivebat & docebat extra Verbum Dei. and after the English translation fol. 33. b. paulo post med. & 34. a. initio. And Luther in libro de seruo arbitrio contra Erasum in the first edition thereof, sayth ( if not most arrogantly iudge : ) deponite quicquid armaturæ suppeditabant Orthodoxi veteres, Theologorum scholæ, authoritas Conciliorum & Pontificum, consensus tot sæculorum ac totius populi Christiani, nihil recipimus nisi Scripturas: sed sic, vt penes nos solos sit certa authoritas interpretandi. Quod nos interpretamur hoc sensit Spiritus S. quod adferunt alij quamuis magni, quamuis multi à spiritu satanæ & alienata mente profectum est. See this saying alledged in Nullus & Nemo G. 6. pag. 153. and in Cnoglerus his Symbola tria pag. 152.

God. This certaynelie I knowe, that neyther Austine, nor Ambrose, who are yet in this matter the best, are equal to me herein. And againe: ' the Gospell is so copiously preached by vs that true lie in the Apostles tyme yt was not so clere. In what strange manner he contemneth Origen, Athanasius, Chrysostome, Basile, Cyprian, Hierome, and Gregorie, I passe ouer, as being els where <sup>a</sup> collected, specially from his owne particuler sayings ouer tedious and vnworthy here to rehearse. How highly he esteemeth of such doctrine as himselfe collecteth from the Scriptures, and how much he preferreth himselfe therein before the Fathers, himselfe signifieth saying: \* Gods word is aboue all, the dyuine Maiestie maketh for me, so as I passe not, yf a thousand Austines, a thousand Cyprians, a thousand King Harry Churches stood against me: Nay, he doubteth not in playne tearmes to exempt <sup>7</sup> his doctrine from all iudgment of men and Angells, making himselfe thereby iudge of both. And will our English Deuines allow this in the doctrines of Reall presence, Images &c. wherewith they charge <sup>2</sup> and reprocue Luther? This humor of Luther thus preferring himselfe before the Fathers, was so knowne to his Schollers & he by them therein so applauded, that they blushed not immoderatlie to enlarge the same. <sup>2</sup> I doubt not ( sayth one of them ) but yf that Austine were now lyuing, he would not be ashamed to professe himselfe Martin Luthers scholler.

And

**L**uther tom. 7. in serm. de euerfione Hierusalem. fol. 271. a.

**u** See this heretofore tract. 1. sect. 3. subdiuision 14. initio in the margin at the figure 4.

**x** Luther tom. 2. l. contra Regem Angliæ fol. 344. b.

**y** Luther auersus falso nominatum Ecclesiasticum statum prope initium sayth: Scire vos volo, quod in posterum non amplius vos hoc honore dignabor, vt sinã vel vos vel ipsos Angelos de cælo, de mea doctrina iudicare, &c. nec. volo meã

doctrinam à quoquam iudicari, atque adeo ne ab Angelis quidem: cùm enim cer-

cus

tus de ea sim, per eam quoque & vester & Angelorum iudex esse volo. And see these wordes, though somewhat altered, in the late edition of VVittenbergetom. 2. fol. 306. a. fine.

Hereof see M. Bridges in his defence of the Gouvernement &c. pag. 559. M. Parkins in his foure Treatises how to apply Gods word &c. sect. 10. initio. And see M. VVhitgifts defence &c. pag. penult. and pag. 710. post med.

Alberus contra Caroloftadianos l. 7.

And another of them sayth:<sup>3</sup> Since the Apostlestymes there lyued not in the world a greater then Luther. And yt may well be sayd, that God powred all his guiftes vpon this only man; and that there is as great difference betwixt the anicient Doctōrs and Luther, as betwixt the light of the Sunne and of the Moone. Neyther is it to be doubted, but that the anicient Fathers, euen those that are chiefe and best among them, as Hylarie and Austine, if they had lyued and taught in the same tyme with Luther, without blushing haue carried (as his Ministers) the lantern before him. The examples that might be further giuen of this kind are almost infinite, in so much as sundry Calvinistes blushing thereat in Luthers behalfe, haue therefore not forborne to taxe him with excessiue Pryde. And yet neuertheless their ownelyke vayne or humor in preferring lykewise their now Church and wryters before all the auncient Fathers, is so measurelesse and exceeding, that (to omit M. Iacobs exceeding in this kinde) M. VVhitgift in his brieue comparison betwene the Protestant Bishops of our tyme, and the Bishops of the Primitiue Church, sayth: <sup>6</sup> The doctrine taught and professed by our Bishops at this day, is much more perfect and sound, then yt

Andreas

Misculus in præfat. in Ebellū Ger. de Diaboli tyrannide. And another Doctōr of that part professed, se vnum solium in Luthero præferre omnium Patrum scriptis. See this reported by Hospinian in historia sacramentaria part. altera fol. 346. b. versus finem.

4 See hereafter tract. 2. c. 2. sect. 10. subdiuision. 13. fine at l. m. n. o. p. q. r. s. the immoderate praysethere giuen to Luther. And see com- Nicolaus Amstorphius in præfat. in 1.

to. Lutheri, where he sayth, that since the tyme of S. Paul and of the Apostles no man did wryte so well of Christian doctrine as Luther.

\* Conradus Reis in libro Germanico contra Hesium de Cæna Domini B. 2. sayth: God hath for the synne of pryde (where with Luther extolled himselfe as many of his wrytinges shew) taken from him his true spirit &c. and in place therof hath giuen an angrie, proude and lying spirit. And the Tigurine Denyies in consessione Germanica printed Tiguri 1544. in. 8. sayth: Luther boasteth himselfe to be the Apostle and Prophet of the Germans; who hath learned of none, of whom all others haue learned, no man hath knowne any thing but what he learned of Luther, no man hath done any thing, Luther hath done all &c. And see the sundry other testimonies of Luthers lyke

confessed pryde, alledged her after tract. 2. c. 2. sect. 11. subdiuision 2. ante med. in the margin at.\*

M. Iacob. in his defence of the Treatise of Christes sufferings printed. 1620. pag. 146. ante med. faith: This is the profit that comes by ordinary flaunting with the Fathers. &c. yf in this case wee were to looke after any man, surely wee haue more cause to regarde our late faithfull teachers, rather then those of ould, who being equall with the best of them in any of the excellent graces of Gods spirit &c.

In M. VV. it gives defence pag. 472. prope finem,

Ibidem fine.

7 Ibid. 473. ante med. commonly was in any age after the Apostlestymes. And againe: Surely you are not able to reckon in any age since the Apostlestyme,

8 Ibidem pag. 473 circa med. he sayth: In the truth of doctrine our Bishops be not only comparable with the ould Bishops, but in many degrees to be preferred before them. Surely you are not able to reckon in any age since the Apostlestyme, any company of Bishops that taught and held so perfect and sound doctrine in all pointes as the Bishops of England do at this tyme, with much more to that effect. In lyke manner Beza sayth: I haue bene accustomed to say, and not without cause (as I take it) that whylest I compare those verie tymes next the Apostles with our tymes, they had then more conscience and lesse knowledge; and on the other syde wee haue now more knowledge and lesse conscience. This is my oppinion &c. In so much as he affirmeth Calvin to haue farre exceeded all the auncient and later wryters in interpreting of the Scriptures, with varietie of wordes and allegation of reasons. All which is directly against the opinion of M. Bancroft and the more aduysed and sober Protestants, who (to vse their owne wordes) doubt not but that the primitiue Church receyued from the Apostles and Apostolicall men not only the text of Scripture, but also the right and naturall sense thereof: And that, wee are greatly confirmed in the true and sound sense of Scripture by testimonies of the auncient Church, which say they, is the true and best mistresse of posteritie, and going before, leadeth vs the way. In the lyke further assertion wherof their other wryters are very plentifull.

9 Beza in ep. Theolog. epist. 1. pag. 5. initio.

10 Beza in preface, in nou. testament. dicat. Principi Condiecti post med.

\* M. Bancroft in his Survey of the presbiterie holy discipline pag. 179. circa med.

sayth: For M. Calvin and M. Beza, I do thinke of the as their writings deferue; but yet I thinke better of the auncient Fathers, I must confesse yt. And see him further pag. 64. post med.

X.

As concerning the implacable contentions, betweene him and the Zuinglians or Calvinistes, to whom our English Deuines adhere, and how they disclaimed ech in other, Luther expresseth, saying: VVee

cen-

Chew-

**xx** Chemnitius in his examen Concil. Trident. part. 1. pag. 74. b. initio.  
**xx.** Ibidem pag. 64. a. initio. **13** The Confession of Bohemia in the Harmonie of Confessions pag. 400.  
**14** Sarauia in defens. tract. de diuersis Ministrorum gradibus pag. 8. post med. sayth: Spiritus sanctus qui in Ecclesia præsidet verus est Scripturarum interpres, ab eo igitur est petenda vera interpretatio, & cum in sibi non possit esse contrarius, qui primitiue Ecclesiæ præfedit, & per Episcopos eam gubernauit, ipsos iam abijcere consentaneum veritati non est. And M. Iewell in his defence of the Apologie printed Anno 1571. pag. 35. post med. sayth: The primitive Church which was vnder the Apostles and Martyrs hath euer more bene accompted the purest of all others without exception. And see him in his reply pag. 204. ante med. **a** Luther contra Articulos Louanienfes thes. 27. som. 2. Wittemberg. fol. 303. And in Epistola ad Iacobum Presbyterum beurscher sayth: Beatus vir qui non abiit in consilio Sacramentarium, nec stetit in via Zuinglianorum, nec sedet in Cathedra Tigurinorum. habes qui sentiam.

senſure in earnest the Zuinglians and all the Sacramentaries for Heretickes and alienated from the Church of God, And, **b** I do protest before God and the world, that I do not agree with them, nor euer will while the world standeth, but will haue my hand cleere from the bloud of those sheepe, which these Heretickes do diuine from Christ, deceyue, and kill. And againe in the same place, Cursed be the Charitie ad Cõcorde of Sacramentaries for euer & euer to all Eternitie And a litle before his death he protesteth saying: **c** I hauing now one of my feete in the graue will carrie this testimonie and glorie to the tribunall of God, that I will with all my hart condemne & eschew Carlostadius, Zuinglius Oecolampadius and their schollers, nor wil haue with any of them familiaritie, neyther by letter or wringings, neyther by wordes nor deedes, accordingly as the Lord hath commanded: with infinite much more to the same effect. To make this more euident as yet by the lyke answerable testimonies of the Zuinglians and Caluinistes; the Tigurine deuines say hereof **d** Nos cõdemnatam & execrabilem vocat sectam &c. Luther calleth vs a damnable and execrable sect, but let him looke that he do not declare himselfe an Archereticke, seeing he will not, nor cannot haue any Societie with those that confesse Christ: But how mar-  
**b** See Luther tom. 7. Wittemberg. fol. 381. b. & b. 82. 382. b.  
**c** Luther de Coena Domini to. 2. Gerin fol. 174. And see this also reported by the Tigurine Deuines in confess. Orthodox. Ecclesiæ Tigur. tract. 3. fol. 108. and Luther to m. 3 Ger. fol. 264. calleth them persons condemned in their owne knowledge with whome he will haue no intercourse neyther by letters, wringings or wordes.  
**d** Tigurini Trañ. 3. contra supremam Lutheri confessionem pag. 61. And the author of the treatise against the

defence of the Censure doth herupon charge Luther with breach of all Christiā modestie & immoderate zeale pag. 155. circa med. enen far beyond the boundes of charity & modestie pag. 101. ante med.

ueylously doth Luther here bewray himsele with his dyuells? what filthy wordes doth he vse, and such as are replenished with all the dyuells in hell? for he sayth that the diuell dwelleth both now and euer in the Zuinglians, and that they haue a blasphemous breast, insathanized, supersathanized, and persathanized, and that they haue besides a most vayne mouth, ouer which Sathan beareth rule, being infused, persused, and transfused into the same: did euer man beare such speeches passe from a furious diuell him-

e Zuinglius in s. lfe? In so much as Zuinglius sayth of him, e Behoul<sup>d</sup> tom. 2. respons. ad how Sathan doth endeauour wholly to possesse this man. And Oe-  
confessionem Luthe- colampadius accordingly forewarneth Luther, <sup>f</sup>least that  
ri fol. 478. sayth: being puffed vp by arrogancie and pryde he be seduced by Sathan.  
En vt totum istum Whereunto might be added sundry other lyke s testi-  
hominem Satā oc- monies. This contention between Luther and his fol-  
cupare conetur. lowers on the one partie, and the Zuinglians or Calui-  
f Oecolampadius nists on the other, is yet further testified not onelie by  
in responsione ad confessionem Lu- the almost infinite many writings <sup>h</sup> of one against  
teri. an other, yet daylie encreasing, but also by the knowne

mutuall proscription or <sup>i</sup> bannishment ech of other  
from their feuerall territories or dominions: so far  
were they from reputing one an other for members  
of one and the same Church.

XI.

As concerning Luthers lyfe and manners, for so much as he is so ströglie priuiledged with the opynion of the present time, wee will in respect thereof but brieflie touch the same, & that also not without great and respectiue obseruation, as forbearing purposelie the credible testimonies in that behalfe, of Cochlaui, Lydanus, Staphilus, and other our Catholicke wryters, to  
atque mendacem spiritū dedit. And the Tigurine Deuines in confessione Germa-  
nica impressa Tiguri Anno 1544. in Octauo fol. 3. saith: Superioribus diebus edidit  
Martinus Lutherus librum quem inscripsit ( Breuis confessio de Sacramento ) in  
quo

quo non obscure pro Hæreticis Sacramentarijs & sceleratissimis hominibus, habet & condemnat Oecolampadium, Zuinglium & omnes Tigurinos, liber plenus est demonijs, plenus impudicis dictarijs, scaturit iracundia & turore &c. *b* Herof see hereafter tract. 3. sect. 7. ante med. in the margēt at this marke \*. next before m. *i* Concerning Banishment and the many examples herof, see *Apolog. modest. ad acta conuentus quindecim Theologorum Toræ nuper habit.* pag. 3. 4. & 5. and *Offender in epitom. histor. Eccles. cent. 16. part. altera* pag. 803. ante med. & 860. initio, & 609. initio. & 735. initio. and *Crispinus* in his booke of the estate of the Church pag. 697. post med. And *Conradus Schlusfelburg.* in catal. hæreticorum l. 13. & vlt. pag. 828. prope finem & 847. circa med. And see collat. *Cathol. & Orthodox. Christianorum fidei* &c. in præfat. paulò post initium and *Hyperaspistes Anti-danai* &c. pag. 8. and *Historia Belgica* &c. ad annum 1593. &c. inscripta *A. E. Meterano Belgæ l. 17. An. 1594. pag. 577.* And *Ioan. Iezlerus* de diuturnitate Belli Eucharistici pag. 100.

to whom his life and manners were well knowne, and choosing specially to speake thereof from no other testimonie then of himselfe and his owne dearest schollers : As touching his life before his reuolt from our Catholicke Church, it is confessed, that he as then lyued *k* in his monasterie, punishing his body with watching, fasting, and prayer, *l* Honored the Pope of mere conscience, *m* kept chastitie, pouertie, and obedience, and *n* whatsoeuer (sayth hee) I did, I did it with a single hart, of good zeale, and for the glorie of God, fearing grievously the last day, and desirous to be saued from the bottome of my hart. In so much a. so as for some small tyme after his reuolt, there remayned yet in him some reliques or steps of former sanctimonie, whereof \* *Erasmus* affordeth him commendable testimonie : Whereas afterwards vpon his further defection, from our Church at last became quantum mutatus ab illo, and was so far transported with sensualitie from his former course of intended Chastitie, that he sayth to the cōtrarie, *z* Nothing is more sweet or louing vpon earth then is the loue of a woman, yf a man can obtayne yt : And againe, *o* Hee that resolueth to be without a woman, let him lay asyde from him the name of a man, making himselfe a playne angell or spirit : Yet further. *p* Quàm non est in meis viribus vt vir non sim &c. As it is not in my power that I should be no man : so yt is not in my power

marous ryme for a marginall glosse, Nicht liebers ist aufferden, Den frauw lieb, wems das

*k* See Symon Veyon vpon the Catalog. of the doctores &c. Englihed pag. 180. and *Luther* ad Galat. c. 1. versu. 14. fol. 35. a. after the English translation.

*l* See *Luthers* owne wordes herof in his commentarie vpon the Epistle to the Galatians in English in c. 1. fol. 35. a. *m* *Luther.* ibidē fol. 35. b.

*n* *Luther* ibidem fol. 35. a.

\* *Erasmus* in epistola ad Thomam Cardinalem Eboracensem.

*z* *Luther* in prouer. 31. vers. 10. addeth this a-

werden; being in English as is alledged here in the text.

o Luther tom.

7. in epist. ad Woltangum &c. fol. 505.

p

Luther to. 5. Wittenberg.

serm. de matrimonio. fol. 119. a. vers. finem.

that I should be without a woman &c. yt is not in our power that it should be eyther stayd or omitted, but is as necessarie as that I should be a man, and more necessarie then to eate, drinke, purge make cleane the nose &c. In so much as he acknowledged him selfe to haue bene almost mad through the rage of lust and desyre of womē. And (to \* omit his other lyk sayinges which his colleague Zuinglius \* equaleth yf not exceedeth) he yet further sayth, ¶ I am burned with the great

3 Luther in Colloquijs mens. fol. 326. a. & vide fol. 400. a.

Luther in Colloquijs Germani. is cap. de matrimonio sayth: vt nemo potest cibo vel potu carere, sic fieri nequit, vt aliquis à muliere abstineat, &c. causa hæc est, quia in vtero mulierum concepti, ed aliti, indinati, lactati & educati sumus, ita vt caro nostra maiore ex parte mulieris caro sit, & sic vnum ynd full of his former vow, and forbearing as beplanned fieri nequit, vt ab ijs separemur And tom. 2. VVittenberg. fol. 328. b. post med. he sayth: puella in qua non est sublime donum continentie nihilò facilius carere potest marito, aut viro, quàm cibo, aut potu, somno &c.

flame of my vntamed flesh, I, who ought to be seruient in spirit, am seruient in the flesh in lust, sloth &c. Eight dayes are now past wherein I neyther write, pray, nor studie, being vexed partly with the temptations of the flesh, partly with other trouble. But (sayth hee) it is sufficient that we haue knowne the riches of the glorie of God, the Lambe which taketh away the synnes of the world, from him synne cannot draw vs, although we should commit fornication, or kill a thousand tymes in one day. And being in this case, he laboureth not to prelerue his former kept Chastitie by hys forsaide punishing his body with watching fasting, and prayer, before tyme continued by him in his monasterie, when he was a Catholicke, which course of resistance by prayer, the blessed Apostle (being so assaulted) instantly vsed, and therby preuayled: but fore prayer sometymes euen for eyght dayes together, at the last (hauing \* cast of his religious habit Anno 1524.) he did in speedie accomplishment of his longing desire, \* marrie euen vpon the suddaine Katherine Bore the Nunne, without any communication before had thereof with any of his friendes, but hauing in the euening (so impacient was he of delay, as not to forbear but for that present night, till the vsuall tyme of Mariage in the day tyme next ensuing) inuited to supper Pomerane, Luke the painter, and Appelle the Lawier, he then so finished the espousalls, for which by the most auncient and Imperiall lawes next after Constantines tyme \* he should haue lost his head. A

4 See hereafter

ter

thing

ter tract. 2. c. 5. sect. 9. subdiuision 3. in the discourse of Zuinglius life at l. t. u. x. a.

q Luther tom. 1. epistolarum latinarum fol. 334. ad Philippum.

r Luther vbi supra fol. 345.

s 2. Cor. 12. 7.

\* Oflander centur. 16. pag. 97. fine

t Melancthon in epist. ad Ioac.

Camer. de D. Lutheri coniugio, it is extant in Melancthons cōsilia Euangelica part. 2. pag. 37.

u See this tract. 2. c. 3. sect. 9. subdiuision 7. in the mar-

gent at t. next after k.

v Sleydan in his commentaries in

English l. 5. An. 25. fol. 65. b. paulo post med. sayth: In those dayes Luther

married a Nunne, wherby he gaue occasion to his aduerfaries to speake euill of

him. And M. Fulke in his answer to P. Frarines declamation pag. 32. ante med. cōfesseth

that many men misliked Luthers marriage with a Nunne. In so much as Luther

himselfe in Colloquijs latinis tom. 2. de coniugio sayth hereof. Nisi ego clam celebra-

sem nuptias, omnes impedissent, quia omnes amicissimi clamabant, non illam sed

aliam.

thing at that tyme houlden so scandalous by u report  
of Sleydan and others, that Luther himselfe afterwards  
became \* grieued and ashamed thereat: And his dearest

Melanctho

Melancthon did therfore specially x and speedilie t wryte vbi supra pag. 38.

to a friend of his in excuse thereof, wherein neuerthe- paulo ante med. sayth

lesse he houldeth it y marueylous, that Luther should be so quoniam Lutherū

regardlesse and litle touched with grieffe at the calamitie then quodammodo tri-

present, as to vndertake that Mariage: onelic he excuseth it stiores cerno &

with, Luthers sociable condition of lyfe z and a other matters vitæ mutationem,

(therupon depending and not to be vttered) which omni studio ac be-

(sayth he) are fitter for you to imagine then me to write: for neuolentia conso-

(sayth he) b I am perswaded that Luther was a man in- lari eum conor.

forced to marrie by nature. Hereunto we may add, that x Melancthon his

Luther lyuing thus open, acknowledged his c profession forsaide epistle ad

not to be of lyfe or manners, but of doctrine, d wishing that he Ioach. Camer. ex-

were removed from the office of preaching because his manners and t Melancthon in

lyfe did not answere to his profession, wherein he was so the end of his forsaide

censured euen by Protestants themselues, that, as ap- epistle. pag. 39. ante

peareth by theyr owne report, z if at any tyme they would med. Ita ad te ex-

giue assent to the pronocation of nature, they blush not to say posui verbosius, ne

among themselues (hodie Lutheranicè viuemus) to day we euentus inopina-

will lyue Lutheranlike: By which confessed premisses, tus te perturbaret

as it appeareth, that Luther together with his alteration &c.

of y Melancthon

vbi supra sayth. Ac posui fortassis aliquis mirari illum hoc infelici tempore bonis

& honestis viris vbique grauitur laborantibus non modò non affici simul dolore, sed videri propemodum nihil penitus curare ea mala quæ ante oculos versantur.

7 Melancthon *vbisupra* l. x. y. Atque ego rem hanc sic gestam esse arbitror: est vir iste nequaquam ex ijs qui homines oderunt & congressus fugiunt, quodidianæ autem vitæ illius vsum non ignoras, vnde cogitare te cætera quàm me scribere melius vt optime fuerit.

a Melancthon *vbi supra*: What dayly vse of lyfe and other good matters were these which Melancthon did thus forbear to wryte leauing them rather to his friends thought?

b Melancthon *ibidem* pag. 33. initio sayth: Ego naturam Lutherum arbitror coegisse vt fieret maritus.

c In Sleydans Commentaries in English l. 3. An. 21. fol. 29. b. initio.

d Sleydam *ibidem* fol. 22. a circa med.

Reported by the protestant wryter Benedictus Morgensterne in tract de Ecclesia pag. 221. circa med. who sayth of the Caluinistes; Si quando volunt indulgere genio, non verentur inter se dicere hodie Lutheranicè viuemus.

of religion made a lyke answerable alteration of life. So lyke wyse is the same no lesse then very abundantlie obserued in such other his followers, as made lyke defection from our Catholicke sayth, to his doctrine: in so much as euen Luther himselfe, obserueth and accordinglie confesseth the very same difference, saying specially and respectiue thereof: *Mundus &c.*

The world groweth daylie worse, men are now more reuengfull, couetous, licentious, then they were euer before in the Papacie.

And againe, *Before tyme* (sayth he) *when we were seduced by the Pope*, euerie man did willingly follow good workes, and now euerie man, neyther sayth, nor knoweth any thing, but how to get all to himselfe by exactions, pillage, theft, lying, vsurie, &c. and yet more to the confessed obloquie of his owne doctrine, & It is (sayth he) a wonderfull thing and full of scandall, that from the tyme in which the pure doctrine of the gospell was first recalled to light, the world should daylie

e Luther in postilla super Euangel. Dominicæ primæ Aduentus.

f Luther Dominica 26. post Trinitatem.

g Luther in sermonibus conuivialibus Germ. fol. 55.

h Musculus in loc. com. in cap. de decalog in explan. est fateor &c. to confesse the truth, they are become so vniyke them tertij præcepti pag. 62. circa med.

i Erasmus in epist. ad Vulturium Neocomum written by him Anno 1529.

grow worse: &c. In lyke manner doth Wolfgangus Musculus, in his complayne of the very same point saying: *Vt verum est fateor &c.* to confesse the truth, they are become so vniyke them tertij præcepti pag. 62. circa med. Erasmus in epist. ad Vulturium Neocomum written by him Anno 1529. Erasmus and sundry other Protestant wryters, that Paulus

sayth

Eberus

*sayth: circumspice populum istum Euangelicum &c. profer mihi quem istud Euangelium ex commessatore sobrium &c. ex impudico reddiderit verecundum: ego tibi multos ostendam qui facti sunt seipsis deteriores: And see this further in Sleydan l. 6. fine fol. 83. b. post med. and see further Erasmus in Epist. ad fratres inferiores Germaniæ, where he sayth herof: Quos antea noueram puros, candidos & fuci ignaros, eosdẽ vidi vbise Sectæ (Euangelicæ) dedisset, loqui cœpisse de puellis, lussisse aleã, abiecisse preces, impatientissimos, omnis iniuriæ vindices, vanos, viperinos in moribus, ac prorsus hominẽ exuissẽ: expertus loquor. k As namely by M. Stubbes in his motiue to good workes pag. 43. by Ioannes VVigandus in lib. de bonis & malis Germaniæ. And by Andraas Musculus dominica 1. Aduent. alledged hereafter tract. 2. c. 3. sect. 9. subdiuision 6. initio in the margent at 1. see also the same author in lib. de prophetia Christi.*

Eberus (a protestant wryter of great note) complayneth accordingly saying, thereof: Quæ mala &c. <sup>1</sup> *which euils seeing euerie one doth behould with his proper eyes, he doubteth not 1 without cause, whether that our Euangelicall congregation be the true Church: And yet was this vntoward course of life so peculiar (in their owne confidence and opynion) to their profession of doctrine, that, as before, some of them affirmed that to lyuethus, was to <sup>m</sup> line Lutherãlike; so others of them lykewysẽ doubted not to <sup>a</sup> tearme it the Euangelicall instruction: affirming withall a serious and Christian discipline, to be a new Papacie and Monachisme. And thus much brieflie concerning Luthers confessed lyfe and manners: whereunto we could also further adde lyke confessed testimonie 3 in this kynd, euen against Caluin, Beza and Zuinglius.*

## XII. *Paulus Eberus in prafat. commentariorum Philipp. in epist. ad Corinth. sayth: Vniuersa nostra Euangelica congregatio tot schismatibus & offendiculis scatet, vt nihil minus sit quàm quod se esse gloriatur, &c. Quæ mala cùm quisque proprijs oculis intuetur, meritò dubitat an noster Euangelicus*

*cœtus vera sit Ecclesia (&c.) in qua tot & tam enormia vitia conspiciuntur.*  
*m Heretofore next before at the figure 2. next after d. n Jacobus Andreas conc. 4. in c. 21. Luca sayth: mandat serio Deus in verbo suo, & à suis Christianis requiri, seriam & Christianam disciplinam, hæc verò apud nos nonus Papatus nouusque monachismus existimantur: sic enim inquit, didicimus modò per solam fidem in Christum saluari &c. quamobrem sine & permittit vt huiusmodi opera missa faciamus, cùm per Christum alioquin saluari possimus, & solum Gratia Dei Christi que meritis nitamur, atque vt totus mundus agnoscat eos non esse Papistas, nec bonis operibus quicquam fidere, illorum etiam operum nullum penitus excercet, Ieiunij loco commessationibus & perpotationibus nocte dieque vacant: (&c.) precatones vertunt in iuramenta (&c.) atque hoc vniuersum*

sum vitæ genus ab illis Euangelicum dicitur institutum (&c.)

o Jacobus Andreas vt supra.

3

Conradus Schlusfeldburg (4

*Lutheran protestant of great note and as great and learned an enemy to the Pope as eyther Calvin or Beza*) in his Theologia Caluinistarum l. 2. fol. 72. a circa med. & post med. sayth of Calvin: Deus manu sua potenti adeo hunc hæreticum percussit, vt desperata salute, dæmonibus inuocatis, iurans, execrās, & blphemans miserrimè animam malignam exhalarit, obiit autem Caluinus morbo pediculari, vermibus circa pudenda in apostemate seu vlcere fœtentissimo crescentibus, ita vt nullus assistentium fœtorem amplius ferre posset. Hæc publicis scriptis Caluino obijciuntur ( in quibus etiam de ipsius Aseglia, varijs flagitijs, & Sodomiticis libidinibus ob quas stigma ferro cādenti dorso Caluini impressum fuerit à Magistratu, sub quorum vixit horrenda narrantur) ad quæ non video solidam & luculentam aliquam refutationem, &c. Scio & lego Bezam aliter de vita, moribus, & obitu Caluini scribere: cū verò Beza eadem hæresi & eodem fermè peccato nobilitatus sit, vt historia de Candida eius meretricula testatur, nemo ipsi in hac parte fidem habere potest. And see further there concerning Beza l. 1. in proæmio pag. 4. b. & ibidem pag. 92. a. post med. & b. & 93. a initio. And Tilmanus Helhusius an other protestant wyter in his booke intituled, Veræ & sanæ confessionis &c. sayth of Beza. spurciūsimis suis moribus dedecori fuit ipsius disciplinis honestis, quique nefandos amores, illicitos concubitus, scortationes, fœda adulteria sacrilego carmine decantauit orbi, nō contentus eo quòd ipse more porci in cœno flagitiosarum libidinum sese volutaret, nisi etiam aures studiosæ iuuentutis suæ illius contaminaret. As concerning Zuīnglius see hereafter tract. 2. c. 3. sect. 9. subdiuision 3. in the discourse of Zuīnglius life.

## XII.

As concerning *Luthers* impugning of the Masse vpon his confessed instruction from the Diuell, by sensible conference had with him, we referre the same to his owne testimonie thereof & hereafter more fully alledged.

## XIII.

e See this conference of Luther with the Diuell next hereafter sect.

21. subdiuision 2. at c. d. in the margēt.

f Zuīnglius tom. 2. in resp. ad conf. Lutheri fol. 474.

b. fine sayth: Nec enim hunc Lutheri

sermonem immodestius vel ferocius exagitabo, quo sic inquit, Hic de sola & vnica

Diuinitate dicitur, quòd illa triplex vel trium sit generum, quemadmodum & tres

As concerning euen the most Blessed and Holy Trinitie, Luther taught thus farre to the contrarie, as that f the Dyuinitie is treesould, euen as the three persons be &c. And the same so grossie, as he is therein specially confuted by s Zuīnglius: and vpon this ground perhaps it was, that where the Scripture sayth: <sup>h</sup> There be three

which

perso-

personæ &c. In quibus verbis (sayth Zuinglius) grauissimi errores latitant &c. mihi certe cum librum istum (Lutheri) lego, porcum quendam impurum in hortibus confito frangrantissimis, hinc inde grunnire videre videor, tam impure tam parum Theologicè, tam impropiè de Deo & Sacris omnibus disputat Lutherus. &c.

g

Zuinglius vt supra.

b

1. Ioan. 5. 7.

which giue witness in heauen, the Father, the Word, and the Holy Ghost, and these three be one. This being a most euident place in prooffe of the Trinitie, is neuerthelesse quyte omitted by Luther in his translation of the new Testament: As also Luther did lykewyse put forth of the Litanie this verse, Holy Trinitie one verie God, haue

mercie vpon vs, affirming that the word Trinitie is but an humane inuention, and soundeth coldlie: and concludeth that

his soule hateth the word homouision. From this headspring or rather puddle many of the Caluinistes haue (as it seemeth) sucked poyson. Hytherto apperteyneth Caluins Autotheisme: for although the Nycene Councell, and Athanasius his receyued Creed be, that Christ is

very God of verie God: yet sayth M. VVhitaker, of Caluins opinion to the contrarie, which condemneth this for

barbarous. Howeuer the Fathers of the Nycene Councell affirmed Christ to be God of God, Calvin neuerthelesse affirmeth, that wee are stronglie to belieue, that Christ is God of himselfe.

In defence whereof M. Willet and others teach, that Christ taketh not his essence of his Father, but his person onelie: vnus Deus miserere

that Phee is not begotten of his Fathers essence, and that the Father can nexther wholely nor by parts communicate his nature to

Christ,

Chryst,

et, ac omnino barbariem sapit. As also

Daneus in libro

contra Genebrardum, sayth, it is an vnfauoury, vnapt and dangerous prayer. Herof see Cnoglerus in his Synbola tria pag. 25.

Basileæ apud Heruagium in enar. Euang. Dominicæ Trinit. And see further examples of this kynd mentioned by Cnoglerus in his Symbola tria pag. 121. & 122. and by P. lemergius in his graues & iustæ causæ &c. printed 1589. pag. 534. where he alledgeth Luthers forsayd wordes at large out of the 2. part of his Postil. printed Anno 1537. fol. 158. b.

Luther in libro contra Iacobum Latomum tom. 2. Wittemberg. latinè edito Anno 1551. sayth: Anima mea odit opus istud, & optime exegerunt Ariani, ne vocem illam prophanam & nonam regulis fidei statui liceret. Wee know Luthers latter editions to be herin altered and corrupted by his Schollers, wherof see the lyke in other matters heretofore in this present section

Ggg

sub.

subd. 2. in the marg. at 2. 4. next after o. & next hereafter subd. 14. at 2. where we see so specially cyte the first editio. \* Cf Caluinus dislike of these wordes of the Nicene Coucell and Athanasius Creed, see *M. V. Whitaker* next hereafter at n. & see *Nicolaus Galisius* in defensione Farelli pag. 46. & 47. \* *Dionysius* contra Bellar. part. 1. ad Controu. 2. & cap. 19. pag. 121. fine defendeth Calvin herin saying: Hanc phrasim, *Deus de Deo*, verè sensit & scripsit Caluinus impropria esse, ac barbarè redolere.

n *Whitaker* contra *Cam.* nat. 8. Pag. 121. circa med. sayth: Vtunque Patres illi (Niceni) Christum esse dixerint Deū de Deo, tamen firmissimè tenendum esse confirmat Caluinus, Christū ex se habere vt Deus sit nisi Christū volumus sua Diuinitate spoliare. And see Caluin in *Justit.* l. 1. c. 13. sect. 23. where he sayth: Quomodo autē Creator quomnibus esse dat, non erit ex seipso, sed essentiam aliunde mutuabitur. And in his explicat. prefat. *Valent. Gentil.* (extant in tract. theol. & c.) pag. 774. circa med. he sayth: Hoc modo videmus precariam fieri eius Diuinitatem, cui datum est esse.

o *M. Wile* in his *Synopsis* pag. 610. fine. And *Snecanus* in his method. descript. & c. pag. 107. ante med. sayth: Filius qua Deus non habet essentia Deitatis à Patre. And Calvin in explicat. prefat. *Valentini Gentilis*, extant in tract. theol. pag. 774. a. ante med. sayth: Iam tibi respōsum fuit, non posse Deum esse Filij sui Patrem, nisi personæ respectu, quia alioqui vel partibilis esset Dei essentia, vel Filius ipse Deus non esset.

p *Beza* contra *Hell* usum sayth: Non est genus de essentia Patris, whereas *Melancthon* loc. com. of Anno 1561. pag. 25. initio sayth to the contrary, *De substantia Patris natus est.*

q *Caluin* in his explicat. prefat. *Valentini Gentilis* (extant in his tractat. Theolog. & c.) pag. 771. b. ante med. sayth: Si essentiam communicauit Pater cum Filio, vel in solidum, vel ex parte communicauit: Si ex parte, dimidiū nobis Deum fabricas & c. adde quod hoc modo nimis sceleratè ac fœdè laceratur Dei essentia. and pag. 772. a. ante med. he sayth: Si ex parte Pater suam Diuinitatem in Filium transfudit, iam lacera erit Diuinitas: Si in totum, ergo Diuinitas quæ ante fuerat penes Patrem, in Filium conuersa, in ipso Patre euauit. And see the lyke in *Caluin* in *Justit.* l. 1. c. 13. sect. 23. fine & in camed.

Chryst, but must withall be depriued thereof himselfe: And which is most searefull, that, \* If the Father haue his essence of himselfe, the Sonne his essence of the Father, and the Spirit from them both, doth not then (disputeth Caluin) three persons hereupon arise? All which (to forbear the Fathers)

\* *Caluin.* in admonitione ad *Polonos* extant in tract. theol. pag. 793. b. fine disputeth as it is cōtrarie to the testimonie, both of Scripture and saying: Si Pater suū Esse habet à seipso, the other more sober learned Protestants, and is also filius suū Esse à Patre, Spiritus ab utroque: an non tres essentia emergent? Concerning the essence

is & impertinēt: so is it lykewyle, dāgerous in ouerthrow of the Trinitie. For to omit much other \* pertinent matter, yf the Father be in this sort God of himselfe, and the Sonne also be God of himselfe, how then

can

essence of the Sonne from the Father, Christ sayth, as the Father hath lyfe in himselfe, so I likewise hath he giuen to the Sonne to haue life in himselfe. Iohn. 5. 26. And againe, As the lyuing Father hath sent me, and I lyue by the Father. Iohn. 6. 57.

Szegedinus in loc. com. pag. 634. paulò post med. saith directly: Dicendum est, Filium eam ipsam Deitatem quæ est Patris habere, non ex se, sed ex Patre. Also M. Hooker in his Ecclesiasticall Policie l. 5. pag. 113. initio sayth: the Father alone is originally that deity which Christ originally is not. And see him further pag. 106. fine & 113. ante med. which his assertion M. D. Couel in his defence of M. Hooker pag. 16. & 17. specially defendeth, affirming further pag. 17. initio, that Christ hath receyued his substance by the gift of eternall generation. and pag. 18. ante med. that Christ is God by being of God, light by issuing out of light: and more playnely yet in idem pag. 121. Which his doctrine is reproved by the Puritanes in their Christian Letter &c. pag. 6. ante med. and by M. Willet in his meditation vpon the 112. Psalm printed 1603. pag. 91. Also M. Fox in Apoc. pag. 474. initio sayth. Christus Deus ex Deo. And Lobecius in disput. 30. Theolog. pag. 49. sayth: Filius non solum id quo Filius dicitur habet à Patre, verum etiam suam essentiam. Solus enim Pater vitam seu essentiam habet à seipso. And M. D. Doue in his Confutation of Atheisme pag. 37. fine sayth: God the Father from euerlasting vnderstanding himselfe, begat his Sonne, coeternall with himselfe &c. And the confession of Belgia in the Harmonie &c. pag. 34. initio sayth: Wee beleeue, that Christ, in respect of his diuine nature, is the only Sonne of God. And Melancthon in loc. commun. of Anno 1561. pag. 24. fine sayth: Pater æternus sese intuens, gignit cogitationem sui quæ est imago ipsius, dicitur æternus, quia cogitatione generatur. & ibidem pag. 25. initio. be sayth: Secunda persona filius dicitur, quia de substantia Patris natus est.

6

Impertinent: For al-

though the essence of the Sonne, being the same with the essence of the Father be of it selfe and not begotten, in respect wherof Bellarmine alledged by M. Morton, in Apol. Cath. pag. 154. affirmeth l. 2. de Christo c. 19. that Caluines saying, the Sonne to be of himselfe, may receyue a true sense in such sobriety of construction: yet is this nothing to excuse Caluin, in his further denying Christ to haue his essence from his Father, or to excuse Beza in his lyke denying him to be begotten of his Fathers essence. For the essence of the deity, which is of it selfe, is yet neuertheless in Christ, not of himselfe, but of his Father from whome he hath it, whereupon he is said to be God of God: much lesse then is Bellarmines meaning to excuse so many other prodigies of speach as are before mentioned, and for which he reprehendeth Caluin himselfe as well in his preface versus finem, placed before his booke de Christo, as also in the very same booke and Chapter alledged by M. Morton, and so plainly that Bellarmine is therefore himselfe specially reprehended by the Protestant wyter Keckermannus in his Sitem. Theolog. pag. 63. fine.

\* For yf the Sonne receyued not his Diuinity from his Father, what other thing then receyued he, an only relatiõ excepted? Or yf he haue his Diuinity of himselfe how then is he said to be begotten of an other? Neyther can he be sayd to haue his Diuinity, but as the same is being in some hypostasy or person. Whereupon it necessarily followeth, that yf he haue (as is granted) his person from his Father, that then hee must also withall haue his Diuinity from his Father, synce he cannot receyue

ceyue the person without the Diuinity subsisting in yt. And if he haue his Diuinity, as Calvin houldeth, not of his Father, but as of himselfe, that then so likewise must he haue his person not of his Father, but as of himselfe, synce, as wee haue sayd, the Diuinity is euermore necessarily subsisting in the person; vpon which opinion of his person to be of it selfe, doth necessarily follow, that he is no Sonne. Whereupon againe it further followeth, that there can be no Father, which also maketh against the Holy Ghost, which is proceeding equally from them both. And this is the end or last issue of Caluines *Autobefine*.

can wee auoide that they are not *two Gods* but *one God*, not seuerall, but one and consubstantiall?

*Melancthon* in loc. commun. Annor 545. cap. de Christo. In so much as he is for this doctrine reprehended by *Stancarus* l. 4. de Trinitate. See his wordes alledged in the Treatise intituled, Nullus & Nemo fol. 3. b. and by *Cnoglerus* in his *tria Symbola* pag. 34. & 124. And herewith also is agreeable the vnaduised tytle of *Záchius* his booke detribus *ELOIM* which is in English of three Godes: against which opinion whatsoever he there pretendeth: yet is his forsaid tytle strange and vnusuall. Neyther can his pretence of the Hebrue, excuse that colour which hee herby offereth in behalfe of thatould condemned wicked opinion.

2. Vpon this or such lyke groundworkeyt is that *Melancthon* is charged to affirme, that *there be three Diuinities, as there be three Persons*. And whereas the Catholicke sayth houldeth one substance or vnitie of essence in three persons, *Beza* sayth to the contrarie, *the word of God teacheth pluely that the dyuine substance is (not wholly one in three persons but) distinct realitie and trulie from enelasting into three persons*: whereto assenteth the English confession, saying: *the dyuine nature which wee call God is denyded into three equall persons*. With whome Calvin also is said to agree, affirming that, *the Sonne hath his substance distinct from the Father*; as also their pryme man *Iacobus Skeggius*, who defended their doctrine of the Trinitie against *Genebrard*, affirmeth that *the essence of the Trinity is not simply one in number*, and that *there was no difference betwene the Father and the Sonne, if their essence were all one*. Hence it is that the Protestant Deuines of *Lituania*, decreed by (their) Synodall authoritie, that the word *Trinitie* should not be vsed any longer. And hence also proceed such sayinges of our aduersaries, as seeme to sound daugerously against the equalitie of Chryst with God the Father. *Melancthon* affirmeth that *the Sonne according to his Diuinitie resisteth his Fathers wrath against our Synnes*: And that euen *the dyuine nature of the Sonne was in his passion obedient to his Father*: And that *the Sonne according*

that colour which hee herby offereth in behalfe of thatould condemned wicked opinion.

*Beza* in his Confession in English printed 1585. pag. 1. & See this in the Harmonie of Confessions in

Dei. 10. subd. 13. & 2.

For the Roman Church.

421 Tract. 2. Cap. 2.

in English pag. 30. post med.

x Calvin in Act. Seruati pag. 872. &

palsim. Hereof see also Cnoglerus in his tria Syn. bola pag. 34.

y Skeggius apud Genebrardum pag. 108. sayth: Non est in Trinitate essentia simpliciter vna numero, sed vna est, & dicitur essentia, quia tribus numero seu

diversis differentibus constituitur vna.

z Skeggius

ibidem pag. 98.

In Synodo Vilmæ habit. Anno 89. die. 11. Maij.

b Melancthon in loc. commun. Anno. 1553. pag. 40. & in epist. ad Electorem Tor-  
gæ dat. 3. Octobris Anno 1552. And Melancthon in loc. commun. edit. 1561. pag. 41.  
initio sayth: Natura diuina non est quidem lacerata aut mortua, sed fuit obediens Pa-  
tri, quieuit, cessit iræ æterni Patris aduersus peccatum.

c Melan-  
cthon ibi supra. and Beza in epist. Theolog. ep. 28. pag. 174. teacheth euen that the  
word (or Diuine nature) though equall to the Father for essence, is yet subordinate  
to him in the office of our reconciliation, and that he is our mediator, distinctly in  
regarde of his diuine nature, and distinctly also according to his humane nature.  
pag. 179.

\* Pelargus in his Admonitio de Arianis pag. 43. confes-  
seth that Melancthon wrote thus in Epistola ad Electorem Brandenburg. Anno  
53. & 12. Ian. whereof he there in vaine goeth about to excuse Melancthon, as also  
there pag. 24. he confesseth that Melancthon sayth, the Sonne maketh intercession,  
is his Fathers minister, Priest and Mediator, answering in his excuse that he meant the  
same potissimum de humananatura, implying so thereby that he meant it also (though  
not so principally) of his diuine nature.

ding to his Diuinitie requesteth glory to be giuen to him. M. Iewell,  
and M. Fulke affirme, that a Chryst was according to his deytie

his Fathers Priest, and e offered sacrifice (not onlie) accord-  
ing to his Manhood, but (also) according to his Godhead. And

Caluin sayth, that f according to his Dyuinitie he maketh in-  
tercession to God the Father, and that g the name of God is pro-

perly attributed to the Father by way of excellencie, as h being  
the fountaine and beginning of the Dyuinitie. In lyke manner

he forbeareth not to call Chryst the Vicar of God, occu-  
pying the second degree of honour: As also Amlungus (a Pryme

Caluinist) did let fall, that \* Chryst was inferior to his

d Of this con-

fessed opinion in M.

Iewell and M. Fulke

see M. Fulkens retenti-

ue pa. 89. pando ante

med. and see his con-

futation of the Pa-

pists quarrells prin-

ted 1583. pag. 64. &

65. an error confu-

Father ted by S. Austine in

Psalme 109. saying:

According to that he is borne of God the Father, God with God, coeternall with  
him that begetteth he is not a Priest, but a Priest for his flesh assumed. And

Theodore in Psalme 109. sayth accordingly, Chryst exerciseth Priesthood as man &  
receyuet sacrifice as God

e See M. Fulke against the Remish Te-  
stament in Hæbr. 5. vers. 6. sect. 4. fol. 399. b. pauld post med. As for the distin-

ction which M. Fulke (ibidem circa med.) and M. VViles in his Synopsis pag.  
63. post med. make, as pamey that two things must be considered in the office of

**Tract. 2 Cap. 2. 422 The Protestants Apology Sect. 10. Subd. 13. §. 3.**  
 Priesthood, a ministrie and an authority, that in respect of the ministeriall part, our  
 Saviour performed that as man, but in respect of authority of reconciling vs to God he  
 performed that as God. Replyes that all this is voluntarie & but deuyfed in excuse of  
 the first error, it doth withall draw on others worse. For did not the sufferings  
 of Christ in his humane nature reconcile vs to God? Or was Christs Godhead  
 so transcendent in dignity or power to God the Father, as to execute our recon-  
 ciliation with him by way of authority? What, was the Father subiect to his au-  
 thority? f Calvin in epistola ad Polonos. And see also his wordes in  
 respons. ad Polonos, extant in tract. Theol. &c. pag. 791. b. fine.

R Calvin in tract. Theolog. &c. in explicat. perfid. Gentilis pag. 784 a. initio  
 sayth: *Ingenue tradimus xas vniuersis*, Dei nomen, Patri proprie ascribi: insinua-  
 ting so thereby that the name of God is attributed to the Sonne and the Holy Ghost,  
 but improperly, and as it were after a secundarie respect.

b Calvin *ibidem* pag. 773. b. post med. sayth: Absurdum tamen negamus xas  
 dei, Dei nomen, interdum Patri ascribi, quia vt alibi dictum est, fons est ac  
 principium diuinitatis. i Calvin in Harm. in Matth. 26. versu 64.

fine sayth. Dicitur autem Christus sedere ad dexteram Patris, quia summus Rex  
 constitutus, quasi secundam ab eo honoris & imperij sedem obtinet: sedet ergo  
 Christus ad Patris dexteram, quia eius est Vicarius. &c. And Calvin in admonit. ad  
 Polonos (extant in tract. Theolog. &c.) pag. 794. b. initio. sayth: Sententia Christi,  
 Pat: maior me est, restricta fuit ad humanam eius naturam, ego vero non dubito  
 ad totum complexum extendere. And see there pag. 792. a. initio; And Calvin in  
 Matth. 22. versu 44. and in 1. Cor. 15. versu 27.

\* Osiander in epitom.  
 &c. cent. 16. pag. 965. initio. reporting the conference at Hertzburge Anno. 1585, be-  
 tweene the Deuines of Saxonic and the Caluinists of Hennalt (& in his præcipuum  
 Amlungus) of whome Amlungus (sayth he) was the chiefe, sayth: Inter cetera  
 Amlungo hæc impia vox excidit, Christum etiam secundum diuinitatem esse minorem  
 Patri.

Father according to his Dyuinitie. In respect of sundry  
 which premisses, Stancarus, in most other things a

R Stancarus  
 contra Ministros Churches professing the sayth of Geneva and Tigure be Arian.

Geneueses & Tigurinos fol. 94. & 95. 3. To which further purpose is no lesse the apt & me-  
 morable the further confessed testimonie of Adam Neu-  
 and fol. 118 & 119. serus (a learned Caluinist and) <sup>1</sup> chiefe Pastour at Heydel-  
 And be further saith berge, who after his reuolt vnto Arianisme, and from  
 Conclusum est, o thence againe vnto Mahometisme, <sup>m</sup> did write to D. Ger-  
 tuam de filio Dei lachius (a Protestant preacher) from Constantinople 2. Iulij  
 esse planè Arianam, Anno  
 à qua resiliat quàm  
 primum te oro atque obsecro.

The Protestant wyter Osiander  
 in

*See. 10. Subd. 13. §. 3. For the Roman Church. 423 Tract. 1. Cap. 2. in epitom. &c. cent. 16. pag. 818. five sayth: Adam Neuserus Pastor Heydelbergensis ex Calvinismo prolapsus est in Arianismum. And Conradus Schloßelburg in Theolog. Calvinist. l. 1. art. 2. fol. 9. b. tearmeth him, Adam Neuserus olim Heydelbergensis Ecclesie Primarius Pastor. &c. See this thus reported by Glander in epitom. &c. cent. 16. pag. 208. fine. and Glander there pag. 209. initio affirmeth, that D. Gerlachius hath as 1 ubing as the originall writing (or letter it selfe) so written to him by Neuserus.*

*Anno 1574. saying: None is knowne to me in our tyme made an Arian, who was not first a Calvinist, (as) Seruetus, Blandrata, Paulus alciatus, Franciscus David, Gentilis, Gribalaus, Siluanus, and others (all of them Calvinistes reuoluted into Arianisme; Therefore who so seareth to fall into Arianisme let him take heed of Calvinisme. I hu. farrer Neuserus. Neyther may it suffice heere for our aduersaries to answer that Calvin and the forcalleged Protestant wryters do notwithstanding their vsaid sayinges, all of them acknowledge the doctrine of three persons and one God: for in vaine, or, at least, not well, but could lie, is that acknowledged in generall, which is cyther reputed but for a matter of indifference, or els, againe impugned by other contrarie inferring particulers, M. Fulke in his which are as before so manie and dyuers in the forenamed Protestants, that sundry of their owne wryters faire Catholike pag. do therefore affirmethem to h. ue bene the true and 15. professim affirmeth, that, the true next occasion of these so late new vpryng and manie daylie increasing Arians, in Polonia, Hungarie. and Church vnder the Emperours Constantinian, Constantine, and Valens was*

*greatly infected with the heresies of Arius: as though the Church infected with Arianisme, could be a true Church: VVhat els is this, but to repute Arianisme for a matter of indifference? Also M. Thomas Morton in his Treatise of the Kingdom of Israel and of the Church dedicated to Queene Elizabeth pag. 94. five affirmeth, that the Churches of Arians are to be accompted the Church of God because they doe hold the foundation of the Gospel, which is sayth in Iesus Christ the Sonne of God and Sauour of the world. And ibidem pag. 91. continued, he further sayth: Wheresoeuer a company of men do iointly and publiquely by worshipping the true God in Christ profess the substance of Christian religion, which is sayth in Iesus Christ the Sonne of God and Sauour of the world (what as before in his opinion the Arians do) that there is a true Church, notwithstanding any corruption whatsoeuer &c. So euidently doth he affirme the Arian Church to be the Church of God,*

of a true Church. n The learned Lutheran Pelargus in admonitions de Arianis hauing pag. 41. 42. & 43. excused in what he can Melancthons dangerous sayings, doth yet pag. 45. say: Non hic Caluinianos in præcipuis de Diuinitate Christi locis æquari, et laboriose ostendam, non Adami Neuseri, non Blandratæ, non Pauli Alcitati, Francisci Dauidis, Gentilis, Gribaldi, Siluani & aliorum facilem è Caluini schola ad Arianos lapsum & progressum commemorabo. And Iacobus Andreeas in præfat. Refutationis Apologie Danæi (cyted vbi supra pag. 54.) sayeth: Minime mirandum est ex Caluinianis in Polonia, Transiluania & Hungaria, alijsque in locis quamplurimos ad Arianismum, quosdam etiam ad Mahometismum accessisse, quorum impietati hæc Caluiniana doctrina iter parat. Thus far Andreeas, as great a man in the Protestantes Church, as was eyther Caluin or Beza. And see the lyke affirmed by Schlüsselburge in Theolog. Caluinist. l. 1. Art. 2. fol. 9 a. post med. And Hunnius in his Antip. pag. 97. initio sayeth: tot celebres Antitrinitarij ex Caluinianorum scholis & Ecclesijs prodierunt. Beza in epist. Theol. ep. 87. pag. 363 paulo post med. sayeth hereof: Hinc illud incendium, quod iam tota vastata Polonia in Transiluaniam quoque peruasit. and ep. 16. pag. 122. post med. be sayeth hereof: Polonia iam totam & Transiluaniam in hunc miserrimum statum redactum vides.

\* See next hereto- Transiluania: A thing as yet more probable in that the fore at m. principal heades or begynners of these late Arians were,

\* In most other pointes, they continue yet Protestants, as appeareth by Gratianus Prosper the Arian, who in his booke intituled: Instrumentum doctrinarum &c. printed Losci Anno 86. wherein he setteth downe their different opinions by him there defended against the many 9 bookes, taking aduantage to follow Caluins other Protestants mentioneth only their

sayd opinions to be, the inequality of Christ with God the Father: that Children should not be baptized till they be of discretion to answer for themselves (which Zuinglius and Oecolampadius thinke to be but a matter of indifference, hereafter tract. 2. c. 3. sect. 9. subdiuision 3. at e. f.) And that the Roman Church may not (in any sense) be called the Church of Christ. In respect whereof they tearme themselves the reformed Church, condemning the other Protestants for Popish and superstitious.

\* M. Hooker in his Ecclesiasticall Policy l. 4. pag. 183. fine. And the Protestants

\* exam-

Wym

Wryter Luc. Osiander in epitom. &c. centur. 16. pag. 289. fine sayth of these reformed  
Arians: Asseruit Deum vnum in essentia, trinum in personis, esse commentum  
Antichristi, esse triplicem Cerberum, esse Deum Baal, Moloch, &c. Symbolum  
Athanasij vocant fidem & doctrinam Satanasi, vanissimè insuper iactitant Luthere-  
rum vix tectum Babilonicæ turris detexisse, se verò ex imis fundamentis eam ex-  
scindere: *Thinking so the vulgar Protestant to be ouer Popish, and as farr short of  
reformation in respect of the Trinity, as do the Puritanes thinke him to be in regard of  
Bishops and Cerimonies.*

q Gratiānus Prosper a principall Arian  
published in defence of Arianisme a booke of this title: *Instrumentum doctrina-  
rum Aristotelicum in vsum Christianarum scholarum, exemplis Theologicis illustratum  
per Gratiānum Prosperum, Lofci. Anno 86.* wherein are reduced into forme of Argu-  
ment all or most of the Scriptures vsually alledged in prooffe of Christs Diuinity  
& by him vnderaken there to be answered: As also he propoundeth very many  
other Scriptures and reasons reduced into lyke forme of argument against the Di-  
uinity of Christ. Also Socinus another Arian published lately his booke thereof a-  
gainst Volanus. And the other published writings of Gentilius, Seruietus, Blandrata  
and many other late Arians, are knowne and many.

\* example in their lyke peruerter of the Scriptures &c \* Concerning  
produ- the knowne textes  
of Scripture vsually

alledged in prooffe of the Trinity & misapplied other wise by Calvin, so alledge some  
few examples in steed of many: First concerning this knowne text: *And the Father are  
(vnum) one (thing)* Ioan. 10. 30. Calvin aduoceth it saying: *Ab his sunt hoc loco veteres  
vt probarent Christum esse Patri quædam. Neque enim Christus de unitate substantie dis-  
putat, sed de consensu &c.* Calvin in Ioan. c. 10. vers. 30. which expositio of Calvin being  
theould condemned answer of Arius, is defended by M. Whitaker contra Cāp.  
rat. 8. pag. 123. fine. Secondly concerning the word Eloim Gen. c. 1. vers. 1. M. Willet  
vpon Genesis in c. 1. pag. 19. fine & 20. initio, confesseth and vrgeth saying: *Against  
the Iewes that deny the Trinity wee haue euident prooffe in this Chapter vers. 1. where the  
word Eloim &c.* And in like manner it is thus vrge by Zanchius in Hunni. s his  
Antipareus &c. pag. 16. & 17. And by Peter Martyr alledged ibidem pag. 14. and  
by very many other Protestant wryters alledged in that tract: yet is this so commō  
and knowne place auoyed by Calvin in Gen. c. 1. saying: *ex verbo Eloim colligere  
solerit hic notari in Deo tres personas, sed quia mihi parum solida videtur tantæ rei pro-  
batio, ego in voce non insistam, quin potius monendi sunt lectores, vt sibi à violentis eiusmo-  
di glossis caveant.* Thirdly concerning Genesis cap. 19. vers. 24. it is said: *The Lord ray-  
ned vpon Sodome & Gommorah from the Lord &c.* vpon which place M. VVillet (vpon Genesis  
c. 19. vers. 24. pag. 114.) pauld ante med. sayth, *This place is well vrge by the Fathers  
to proue the Eternity of Christ; yet Calvin in Gen. c. 19. sayth to the contrary and  
against the Fathers, quod veteres Christi Diuinitatem hoc testimonio probare conati  
sunt, minime firmum est &c.* And see Calvin in tract. Theolog. &c. pag. 793. b. ante  
med. Fourthly concerning Psalm. 2. ver. 7. where it is sayd: *Thou art my sonne, this  
day haue I begotten thee:* although not only the Fathers, but the Apostle also Hebr.

1. 5. do alledge this in prooffe of Christes Diuinity: yet *Caluin* in *Psalm. 2.* sayth to the contrary therof: *Scio hunc locum de aeterna Christi generatione à multis fuisse expositu, q. i. & in verbo (hodie) argutè philosophatisunt, sed &c.* And againe in *Hæbr. c. 1. vers. 5.* he further sayth. *Friuola enim Augustini argutia est, qui hodie æternum & continuum fingit, Christus certè æternus est (&c.)* *Sed hoc nihil ad præsentem locum &c.* Fifthly concerning *Psalm. 33. vers. 6.* where it is said. *By the word of the Lord, the heauens were made, and all the host of them by the spirit of his mouth,* *Caluin* reiected the exposition herein of the Fathers in behalfe of the Trinity saying (instituit 1. c. 13. sect. 15.) *Sciens & volens supersedeo à multis testimonijs, quibus vsi sunt veteres, plausibile illis visum est citare ex Dauidè Psalm. 33. &c. vt probarent Spiritus sancti Diuinitatem, sed illaratio infirma fuit.* See further cõcerning this place *Hunnius* in his *Antipareus* pag. 59. 60. &c. Sixthly concerning that knowne place 1. *Ioan. 5. 7.* where it is said. *I here be three that giue testimonie in heauen, the Father, the Word, and the holy Ghost, and these three be one,* *Caluin* vpon this place sayth. *Quod dicit tres esse vnum ad essentiam non refertur, sed ad consensum potius.* I herof see further *Hunnius* in his *Antipareus* pag. 112. & 113. &c. The further examples of *Caluins* expositions in this kynd are so exceeding many as would grow to a great volume, and are for such accordingly collected and digested into speciall volumes, not by vs, but by that famous and learned Protestant preacher *Aegidius Hunnius* in his three seuerall volumes of this argument, one of them intituled, *Caluinus Iudaizans, hoc est, Iudæa gleba & corruptela, quibus Ioannes Caluinus illi strissima Scripturæ Sacræ loca & testimonia de gloriosa Trinitate &c. detestandum in modum corrumpere non exhorbitur &c. per Aegidum Hunnium S. Theol. Doctorem & professorem in Academia VVittenbergensi Anno 1595.* Another of them, intituled, *Antipareus &c.* printed *VVittenbergæ* 1603. And the third, intituled *Antipareus alter*, printed vt supra. And see lyke obseruation and collection made of sundry Scriptures (depraued as before by *Caluin*) in sundry other Protestant wryters of great note, as in *Conradus Schlusfemburge* in *Theol. Caluinist. l. 2. fol. 38. 39. 40. 41. & 42. a.* And in the booke (there alledged) of *D. Ioannes Matthæus l. de cauendo Caluinistarum fermento.* And in *Pelargus* his *admonitio de Arianis* pag. 50. 51. &c. And yf our aduersaries hereto answer, that *Caluin*, all this notwithstanding, professed to belieue the doctrine of the Trinity; yet seemeth this but verball, seeing hee really euadeth so very many of those chiefeest places vsually alledged in behalfe of the Trinity, and by such his euasion directed the Arians how to auoid the rest: For the very same kynd of euasion or answer is as strong against the other, as against these.

7 To forbear as ouer infinite the particuler exâples of those very same euasios or answers made by sundry Arians, which *Caluin* maketh to the alledged Scriptures, concerning the Trinitie, and to speake therof only but in generall; *Hunnius* in his *Caluinus Iudaizans* pag. 44. sayth herof: *Hanc glossam (&c.) trās æquos excipiunt, amplexantur, & exosculantur Franciscus Davidis, Blandrata, caterique iuratisimi, perfidissimique hostes adorandæ Trinitatis.* And *Pelargus* an other Protestant wryter of great note in his *admonitio de Arianis* &c. pag. 45. ante med saith: *Non hic Caluinum in plurimis Scripturæ expositionibus iudæizans non Caluianos in præcipuis de Diuinitate Christi locis æquiuocum, laboriose ostendam &c. ex ipsi Ariano-*

*rum libris ubi sua posuerint latibula, ubi parata sibi cognoscant receptacula, paucis referam.* And see there pag. 50. the Arians wordes auoyding vnder the expresse alledged authority of Caluins name & exposition, certayne of the fore alledged Scriptures. And see there further pag. 51. & 52.

proudly & reiecting the produced testimonies of the Fathers, and in appealing from them, with shew of great confidence to only Scripture. In their allegations wherof, they are, as were theould † Arians, very frequent & plentifull, as also no lesse prompt in making answer, as *Caluin* doth, and by imitation of his *example*, vnto sundry those very textes of greatest importace which were heretofore by the † Fathers, and are now by vs vrged in prooffe of Christes Diuinity. In so much as many (and some of them very learned Protestants) and of great reputation in their Churches (quyte contrary to M. D. *Fieldes* vntue and bould denyall) are fully & perswaded, that Arianisme (or further infidelity) is, as it were, the *Materia prima*, or very last end or Center wherto the poyle or bias in this behalfe of Calvinisme, is by the proper direction of it *genius*, dayly more and more mouing and inclyning.

XIIII.

Fourteenthly, as concerning the author of our synnes, *See this in Nullus Lu- & Nemo H. 9.*

*eterno Deifilio l. 1. c. 2. sayth of the Arians: Hi enim nos ad Scripturas prouocant, & quia omnem antiquitatem sibi aduersari non ignorant omnes sine exceptione recipiunt.* And see heretofore tract. 1. sect. 10. subdiuision 2. at p. 1. the lyke appeale of other Arians to only Scripture, expressely pretending the same by like examples of the Calvinistes.

See the saying of Maximianus the Arian Bishop mentioned heretofore tract. 1. sect. 10. prope initium in the margin at g. See the very many Scriptures alledged only by the *Arian Gratianus Prosper* in his forsaide booke intituled, *Instrumentum doctrinarum* &c.

See this next heretofore at \*. next after p. See *Caluin* next heretofore at \*. next after q. reiecting the Fathers for their so vrging of the Scriptures.

M. D. Feild of the Church l. 3. c. 29. initio pag. 138. ante med. sayth: the tenth imputation is of Arianisme, which heresie wee accurse to the pit of hell, withall the vile calumniationes of damned slanderers that charge vs with it. Neyther did ever any of our men incline to it, or giue any occasion of so execrable an heresie.

Jacobus Andreas a Protestant wyter no lesse famous and learned

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See this heretofore tract. 1. sect. 10. subdiuision 2. at i. k. And whereas the Calvinistes in Polonia did dispute against the Antirritaries there, and charged them with arguments taken from the Fathers, the Antirritaries answered the Calvinistes from themselves saying: *Hi* or Center wherto the poyle or bias in this behalfe of Calvinisme, is by the proper direction of it *genius*, dayly more and more mouing and inclyning.

See this in Nullus Lu- & Nemo H. 9.

† Symlerus de

*eterno Deifilio l. 1. c. 2. sayth of the Arians: Hi enim nos ad Scripturas prouocant, & quia omnem antiquitatem sibi aduersari non ignorant omnes sine exceptione recipiunt.* And see heretofore tract. 1. sect. 10. subdiuision 2. at p. 1. the lyke appeale of other Arians to only Scripture, expressely pretending the same by like examples of the Calvinistes.

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ned i the cyber Calvin or Beza in prafat. refut. Apolog. Danai sayth: Minime mirandum est ex Calvinianis in Polonia, Transilvania, & Hungaria, alijsque in locis quàm plurimos ad Arianismum, quosdam etiam ad Mahometismum accessisse, quorum impietati hæc Calviniana doctrina iter parat. And see also Pelargus in his admonitio de Arianis pag. 54. And see the like affirmed by Conradus Schlusfelburge (a Protestant Wyter so famous, as he is intituled, Diocæseos Raceburgensis Superintendens, & coniunctarum Negapolentium Ecclesiarum Generalis inspector) in his Theologia Calvinistarum l. 1. art. 2. fol. 9. 4. And by Egidius Hunnius Doctor and publicque professor in the Vniuersity of Wittemberg, and chosen chiefe disputant for the Protestants in the late Conference betwene the Catholikes and Protestants had at Ratibone, in his Antipareus &c. in his Prologomena inuisio, set before the beginning of the booke.

Luther teacheth thus dangerously saying: <sup>a</sup> How can ma

<sup>a</sup> Luther in assertionibus damnat. power to make his wayes euill, for God worketh the wicked per Leonem, Art. 36. sayth: Quomodo potest sese ad bonum præparare cum nec in potestate sit suas vias malas facere. Nam & things comming to passe by necessity. <sup>b</sup> I do confesse VVycliffes opinion (of all mala opera in impijs ned in the Conuenticle at Constance: with much more that Deus operatur, vt might be alledged frō Luther in this behalfe. And are Prouerb. 16. dicitur, his schollers the Calvinistes free herin? Do not they Onnia propter semet- ipsum operatus est Dominus, etiā impijs, ad diē malum. Thus also teach God to be the author of our synne? In deed, M. VVhitaker denyeth it very bouldly saying to our obiecting therof: <sup>c</sup> If Calvin, Peter Martyr, Melancthon, or

in the ancient editions of his workes at Wittemberge, and also at Basile 1521. and so recited by Rosenfis in his consutatio assertionis Lutheranae &c. printed at Anwerp. 1523. art. 36. fol. 204. a fine. whereas in the latter corrupted editions of Wittemberge tom. 2. Anno 1592. fol. 112. a fine, his Schollers haue instead of the word (operatur) thrust in (regit:) but of this corrupting of Luthers workes see more heretofore tract. 2. c. 10. subdiuision 1. in the margin at 2. 3. <sup>a</sup>. 4. and next hereafter at a. b.

<sup>a</sup> Luther vbi supra Art. 36. sayth: Nulli est in manu sua quippiam cogitare mali aut boni, sed omnia (vt Wycleui articulus Constantiæ damnatus recte docet) de necessitate absoluta eueniunt, quod & Poeta voluit, quando dixit, Certa stant omnia lege. This saying thus extant in the editions and in Rossensis before alledged, as corrupted and altered: di: the forsayd last edition of VVittemberge tom. 2. fol. 112. b. fine.

<sup>b</sup> Luther de seruo arbitrio cap. 32. sayth: Christiani non libero arbitrio, sed spiritui Dei aguntur. Rom. 8. Agi verè non est agere, sed rapi, quemadmodum terra aut

aut securis à fabro agitur. & hic ne quis dubitet Lutherum tam absurda dicere verba eius recitat Diatribe, quæ sanè agnosco. Fateor enim articulum illum Wytrelii (omnia necessitate fieri) esse falso damnatum Constantiensi Conciliabulo &c. These words of Luthers being extant in the editions of Luthers lyfe tyme, and so apparantly his knowne wordes, that they are accordingly verbatim extant in this very Treatise of Luthers de seruo arbitrio, set forth by that pryime Caluinist Iacobus Rumedoncius and printed 1603. Neustadij in Palinatū fol. 195. circamed. are yet neuer thelesse altered & corrupted in Luthers latter editions of Wittemberge tom. 2. printed 1562. fol. 455. a. post med. And se Luthers lyke doctrine in the forsaide booke de seruo arbitrio see forth by Rumedoncius pag. 32. c Whitaker contra Camp. rat. 8. pag. 115. paulo post med.

Luther, or any of ours affirme God to be the author of synne, I will not deny, but that wee are all guilty of horrible blasphemie and wickednes: A large, full, and seeming confident offer wherof wee accept. Pleaseth it therefore your Highnes to vouchsafe your equall attention to our modelt and but sparing examination therof.

First then wheras it is a receyued principle, that the finall or last end of any thing being absolutely ordeyned, the meanes also conducing to that end are lykewyse accordingly ordeyned. And for so much as dānatio is the end wherto syn as a meane leadeth thereprobat, wee will but alledge some litle of that wherin the Caluinistes are pletifull: who teach, that <sup>d</sup> God doth ordeyne by his counsell & decree, that among men some be borne destined to certayne dānatio from their mothers wombe, who by their destruction may glorify God. And that the decree of God in this behalfe, is only because it so pleaseth him, <sup>e</sup> without any respect had to their workes eyther good or ill. In so much as they doubt not withall to teach, that, <sup>f</sup> God doth decree some to destruction, <sup>g</sup> createth to perdition, and <sup>h</sup> predestineth to his hatred and destruction. Secondly concerning synne it selfe, wheras not only Catholickes, but. also some Protestantes hold it to be only a priuation; or not

<sup>d</sup> Calvin. institut. l. 3. cap. 23. sect. 6. sayth: Consilio nūtuque suo ita ordinat, vt inter homines nascantur ab vtero, certæ morti deuoti, qui sua perditione ipsius nomē glorificent.

<sup>e</sup> M. VVillet being in his Synopsis pag. 554. initio sayth:

God hat h ordeyned some to be vessells of wrath without any respect had of their workes, eyther good or euill. See further this opinion in Peter Martyr in his common places part. 3. pag. 12. a. paulo ante med. And Calvin in institut. printed Argentorat. 1539.

de prædestin. & prouid. Deipag. 233. prope finem. And Bez in respon. ad acta colloquij Montisbelgar. part. 2. pag. 233. & pag. 265. post med.

f Bez in his Treatise Englished and intituled, *A display of Popish practise* printed 1578. pag. 17. pauld post med. g Bez ibidem pag. 31. fine.

h Bez ibidem pag. 31. initio. i See this opinion at large in Bartholomæus Keckermannus in his Sitem. 5. Theolog. l. 2. pag. 248. fine & 249. & 268. & 269. and Schaffmanus in libro de peccatorum causis pag. 155.

\* M. Bell in his Re-being of that good which otherwise shoud be such as gimet of the Church is blindnes, lameness &c. Illyricus chiefe of the Centuric wryters ( whome M. Thomas Bell tearmeth \* pag. 23. fine.

k Hereof see a very famous wryter, and most worthy defender of the Christian Piscator in volum. truth with many others, affirme to the contrary, that 2. Thesium Theolo- k synne is a substance : and M. 1. VVhitaker affirmeth it to be, sic. loc. 7. pag. 169. an accident or quality. Now yfit be eyther of these, then is sect. 104. And see Il- it Ens, and it needeth no proofe that God only is the

tyricus his booke, in- it author of all Enturies or beinges : For only m hee made all tituled, *Defensio sanctæ* doctrine de originali thinges. Thirdly concerning t the mouing, inclining and infor-

iusiitia & iniustitia, ring the will of man to synne, the Caluinistes teach, that printed Basileæ n God moueth the thiefe to kill, that the thiefe killeth God proce-

1570. in the very ring him; that God moueth and inforceth till the party be slayne; first begynning of that the thiefe is inforced to synne : that also o God excytereth the

that booke at pag. 33. where he alled- wicked will of one thiefe to kill another, guydeth his liad & weapon,

geth Luthers do- iustly inforcing the will of the thiefe; that e God stirred vp the mynd

ctrine herof and his of David to number the people, and that q God not only permi- owne, saying: Edita teth; but leadeth into temptation, euen with \* an active power

sunt hoc Anno duo and not permissiue only; and r dorth truly, and by his determinate

quædam scripta sub purpose harden, make blynde, lead into temptation, and incline the

nomine quorundam hart to euill. Fourthly concerning the very induration and

duorum celebrium hardning of the hart to synne, they do lykewyse teach,

Virorum, maiorum- that s God dorth harden our hartes, not only by his sufferance,

que amicorum, cõtra that t God dorth harden our hartes, not only by his sufferance,

Lutberi meanique, for

Vel potius sacræ scri- tura sententiam, de originali peccati essentia. And see the whole booke there follo-

wing in pretended proofe of Luthers forsaide doctrine and his in this behalfe.

l VVhitaker contra Camp. rat. 8. and see his wordes in Duræus contra Whi- tak. fol. 241. a fine. m Gen. 1. 31. & Iohn. 1. 3. t See Cal-

uins wordes hereof. l. 2. c. 4. sect. 3. alledged next hereafter in the margent att.

n See Zuingsius his wordes herof alledged hereafter tract. 2. c. 3. sect. 9. sub- diuision 3. in the discourse of Zuingsius life after siffibly, at u. x. y. z.

o Bez in his forsaide display of Popish practises &c. pag. 102. pauld ante med. p Bez 4

p Beza ibidem pag. 116. fine.

q

M. VVillet in his Synopsis

pag. 553. paulo post initium, & M. Fulke against the Rhemish Testament in Matth. c. 6. sect. 6. fol. 12. a fine.

Willet ibidem.

r D. Barrow in his Treatise of Gods providence in English cap. 4. circa med.

s Aretius in loc. commun. loc. 40. de induratione pag. 129. & Caluin in institut. l.

2. c. 4. sect. 4. & 5. & l. 3. c. 23. sect. 8. And l. 1. c. 18. sect. 2. he sayth: Dicitur Sathan exca-

care fidelium mentes, sed vnde hoc, nisi quod à Deo ipso manat efficacia erroris?

And a little before: Sed nihil clarius potest desiderari, quam vbi toties pronū-

ciat se excicare hominum mentes, obdurare corda. Hæc enim ad permissionem

multi reijciunt &c. sed (&c.) nimis friuola est illa solutio: *with exceeding much*

*more in this b. halfe.*

\* for that (say they) is more soft then can expresse the force of Aretius in loc.

induration, that therefore u hee hardned Pharaon not speaking commun. pag. 129.

hyperbolically but truly, and \* hardned him that he might resist: fine sayth of Gods per-

For, sayth Bucer, y God would that Pharaon should not obey his mission: Mollius est

commandemē, yea he wrought in him that he should resist it. Fifthly quàm quod vim

concerning the worke of God in our synnes, the Cal- indurationis expli-

uinifies teach, that z God worketh effectually in our synnes, cet, saying a little af-

that therefore a the falling of the ten Trybes he calleth his worke, imo in illorum pec-

that (as before) b he wrought in Pharaon that he should resist, cato, agit efficaciter.

that c Dauids adultery perteyned to God as author therof, that And see the like more

d the adulterie of David was the proper worke of God, as was the fully in Caluin insti-

conuersio of Paul; that accordingly e God pronoueth Absolōs in- tit. l. 1. c. 13. sect. 2. &

cestuous pollution of his Fathers bed to be his ourne worke: And in institut. l. 2. c. 4.

that in our synning, neyther \* Sathan nor f wee are au- sect. 3. where he sayth:

thors, dicitur Deus & in- Sæpissime excicare

durare reprobos,

eorum corda vertere, inclinare, impellere, vt alibi fufius docui. Id quale sit ne-

quaquam explicatur, si confugitur ad præscientiam aut permissionem. And see fur-

ther there sect. 4. u Zuinglius tom. 1. de prouidentia Dei cap. 6. fol.

367. a. post med. x Zuinglius ibidem fine sayth: Indurat, vt relu-cte-

tur. y Bucer in enarrat. in epist. ad Rom. printed Argentorati. Anno

1536. pag. 239. fine sayth: Voluit Deus Pharaonem iussu suo non obtemperare, immo,

vt ei repugnaret, ipse in eo effecit. z Aretius in loc. Commun. pag.

129. fine. And see M. VVillet in his Synopsis pag. 563. ante med. a Beza in his

forsayd display of Popish practises pag. 117. initio. b Vt supra at y.

c Zuinglius tom. 1. de prouidentia Dei cap. 6. fol. 365. fine sayth: Adulterium Da-

uidis ad Deū authorē pertinet. d Melancthon in Rom. 8. And see also Hemingius

expresly condemning in his brethre this very example of Dauids adultery referred

to God l. de Vniuersali gratia pag. 109. circa med. e Caluin institut. l. 1. c. 18.

sect. 1. \* Caluin institut. l. 2. c. 4. sect. 5. sayth: Spiritus ergo impurus Dei

spi-

spiritus vocatur, quia ad eius nutum potentiamque respondet, instrumentum ipsius magis id agendo, quam à seipso author, simul addendum est quod à Paulo traditur, diuinitus efficaciam erroris ac seductionis inmittere, vt credant mendacio. &c. f. Zuinglius tom. 1. de prouidentia cap. 6. fol. 366. a. initio sayth: In legem enim peccarunt, non quasi authores, sed quasi instrumenta, quibus Deus pro sua voluntate liberius vti potest, quam paterfamilie aquam aut bibere aut humi effundere, &c. Neque instrumento facit iniuriam, cum omnia sint magis sua, quam cuiusque opificis sua instrumenta, quibus non facit iniuriam, si nunc limam in malleum, & contra malleum in limam conuertat: mouet ergo (Deus) latronem ad occidendum innocentem, etiam ac imparatum ad mortem &c. At, inquires, coactus est latro ad peccandum: permitto, inquam, coactus esse &c. impulsore Deo trucidauit latro &c. non solu. mo mouet & impellit Deus vsque dum ille (innocens) occisus sit, sed vltra quoque pergit &c. & qui impellit, agit sine omni criminis suspitione; non enim est sub lege.

thors, but (only) as the instrumentes of God. Sixty this point appeareth yet further by their doctrine deliuered concerning the foreknowledge of God, wherof they teach, that, & VVhatsoeuer thing God doth foresee, the same he doth will, decree, and ordeyne to be done: that therefore <sup>h</sup> he is the au-

thor of all those things which the (Popish) censurers thinke that  
Caluin institut. l. 3. c. 23. sect. 6.  
fine sayth: Cum non  
alia ratione quæ fu-  
tura sunt præuideat  
Deus, nisi quia, vt ita  
fierent decreuit, fru-  
stra de præsciencia lis  
mouetur, vbi constat  
ordinatione potius ex  
nutu omnia euenire.  
And see the same  
opinion of God de-  
creeing and ordeyn-  
ing whatsoeuer he  
foreknoweth affir-  
med by Beza in res-  
pons. ad act. colloq.  
Môtibel. part. alte-  
ra pag. 152. circa

med. And in his display of Popish praesides pag. 217. circa med. And the lyke is taught by M. Parkins in his treatise of Gods free grace &c. printed 1602. pag. 148. And by John Knox in his answer against the aduersaries of Gods predestination, printed 1591. pag. 16. & 123.

Caluin institut. l. 1. c. 19. sect. 3. sayth: Iam  
satis

great

fatis apertè ostendi, Deum vocari eorum omnium authorem, quæ isti Censores volunt otiosè tantum eius permisso contingere. *This admitted, how is not God the author of synne?*

i Act. 17. 28.

k

Sitzlinus in disput.

Theologic. præfide D. Marbachio S. Theologiæ Doctore, eiusdemque Argent. Academ. Professore &c. lect. 130. And Schaffmanus in libro de peccatorum causis pag. 27. pauld post med. sayth of his brethren: *Scribunt Deum nihil præscribere nisi quod ex decreto facturus sit &c.* whereto he sayth: *Ad ipsam actionum prædictam seu peccatum præuidet Deus, ergo sequitur Deū ipsius peccati author emesse.* And see further there pag. 29. circa med. And see the very same inference made by Hemingius l. de vniuersali gratia pag. 107. fine & 108. & 109.

great estimatio in the Protestant-Church, do therupō I See this for-  
reiect & conderne the forsaide doctrine of Calvin, said doctrine of Cal-  
Beza, & their forsaide followers, expresse also charging uin & his followers  
them, <sup>m</sup> with teaching, that God is the author of synne. condemned first by  
the Lutheranes, as

Our namely by Iacobus

Andreas in respons. Beza act. colloqu. Montisbelgar. part. 2. pag. 251. & in epit. Colloqu. Mōtisbel. pag. 50. & 62. by Hasserefferus in loc. Theolog. l. 3. pag. 112. & 187. by Conradus Schlüsselburge in Theolog. Caluinist. l. 1. art. 12. fol. 39. b. & 40. a. b. & 41. a. by Gesnerus in disput. pro sanctissimo libro concordia, disput. 3. c. 3. pag. 60. 61. & 62. by Lobechius in disput. Theolog. pag. 21 & 507. & 508. & 509. by Adamus Francisci in his Margarita Theologic. pag. 296. & pag. 277. 281. 287. 288. & 289. by Christmānus in his Diagraph. Electionis cap. 8. de Caluinistarum absolu- to decreto & c. 10. by Sitzlinus in disput. Theologic. de electione &c. thes. 16. 19. 30. by Grauerus in his Absurda absurdorū absurdissima Caluinistica &c. c. 5. de præde- stinatione, and by Schaffmanus l. 1. de peccatorū causis pag. 24. 25. 26. 27. &c. Secondly by the other Protestants, as appeareth by the contrary doctrine of Bullinger vpon the Reuelations Englished c. 5. ferm. 28. fol. 79. b. initio. and in his decades En- glished pag. 492. 493. 494. of Amandus Polanus in Partition. Theolog. pag. 76. & pag. 8. fine & pag. 11. 12. Of Hemingius in his booke de gratia Vniuersali throug- out the booke: Of Suenanus (a pryme Caluinist) in his methodica descriptio, prin- ted 1591. pag. 124. 126. 541. 544. 581. 649. 778. Of Castalio, who wrote a speciall booke heerof against Calvin, intituled de prædestinatione. Of Melancthon who reuolted from his former opinion in Consil. Theologic. part. 2. pag. 111. & pag. 112. Of M. Hooker in his Ecclesiasticall policie l. 5. pag. 104. circa med. Of M. D. Couel in his defence of M. Hooker pag. 62. initio & fine. & 63. initio. Of M. Gibbens in his Questions and disput. vpon Genesis, quæst. 2. pag. 108. circa med. Of M. Fox in Apocalypf. pag. 473. initio. Of M. Smith in his booke of Praier in generall for all &c. pag. 40. Of M. Napper (the Puritan) vpon the Reuelations pag. 190. post med. See many other moe Caluinists of this opinion alledged by Hu- berus in his Theses, Christum Iesum esse mortuum pro peccatis totius generis hu- mani. pag. 159. 160. 163. 164. 166. 167. where hee alledgeth the sayings of Gualter, Bullinger, the Tigurine Confession, the Confession of Berna, Musculus, and others.

And see Schaffmanus in his libri 3. de prædestinatione, printed Francofurti 1597. pag. 83. & 84. alledging the sayings of Bullinger, Strigelius, Hemingius, & M. Rolocke (the Puritan of Scotland) in Rom. c. 8. in respect wherof M. V. Villet in his Synopsis of 1600. pag. 784. prope finem complayneth, that Vniuersality of grace seemeth to be much approued by some of our Contreymen, and hath (sayth he) already gotten some patrons in our Church. & vide ibidem pag. 808.

Thus are the Calvinists charged by Hemingius l. de Vniuersali gratia pag. 109. &c. by Sirglinus in his disput. Theologic. de providentia Dei sect. 141. by Schaffmanus de peccatorum causis pag. 155. and see next heretofore at k. And see the lyke charge and reprehension yet futher made by Lobeckius in Disput. Theologic. disput. 21. pag. 507. ante med. and by Iacobus Andraas in his epitom. Coloquij Montisbelgar. pag. 47. where he sayth: Deus est author peccati secundum Beza. In so much as the Protestant Magistrates of Berna made it penall by their Lawes for any of their territories to preach Caluines doctrine herof, or for their people to read any of his bookes, conteyning the same. Vide litteras Senatus Bernensis ad Ministros &c.

1555.

Our aduersaries being thus held in chase from no other sequel, then such as is inferred vpon their owne sayings, and their guiltines of opinion therupon confessed by Hemingius and sundry other of their owne breethren: let vs now but examyne what themselves pretend in answer thereto, and so withall discern, yf such their owne answer do not yet most evidently further conuince them to teach, that God is the author of our synne. First then Aretius, Zuinglius and others

in answer, saying: <sup>a</sup> VVee asure, that God hauing no Superior, can haue no law prescribed him, and synne hath no place where there is a law, from whence it followeth, that in the actions of God there is no synne. Which answer as it is in yt selfe friuolous; for that though God can haue no law imposed vpon him by any Superior, yet is his owne wisdom, goodnes & iustice a law to him selfe, and the same to him that the law is in this behalfe to vs: So also doth it fully accuse rather then excuse

operatur nisi in Deo & per Deum. Hic enim sub lege est, ille liber &c. Quantum enim Deus facit, non est peccatum, quia non est contra legem: illi enim non est lex posita &c. Vnum igitur atque idem facinus, puta adulterium, aut homicidium, quantum

quantum Dei est authoris, motoris ac impulsoris, opus est; crimen nõ est: quantum autem hominis est, crimen ac scelus est: ille enim lege non tenetur, hic autem lege damnatur: quod enim Deus facit liberè facit &c. vt adulterium Dauidis, quod ad Deum autorem pertinet, non magis Deo sit peccatum, quàm cum Taurus totum armentum inscendit & implet. ( &c. ) sua enim sunt vniuersalia &c. Can your Highnes read this without horror?

cause God from being the author of our synne, as charging him directly with being the author, though not of synne in himselfe ( because he is vnder no law, and so therby in himselfe: yt looseth the name of synne ) yet most clearely of synne in vs.

Secõdly his answer being ouer playnely grosse, Beza reteyning the matter therof, inuolueth it with a new glosse of more obscurity, saying: ° *Whatsoeuer God doth, is good: he doth all things, all things therefore be good, as they be done of him: and the difference of good or euill hath place only in the instrumentes.* And so herby the very same action which is in vs ( as being but the instruments ) synfull, is neuer thelesse in God ( as being the author ) iust & good; the which what can be more inferring to make God the author, though not of synne in himselfe, yet ( which is the point in question ) most clerelie of synne in vs?

Thirðly that all these tergiuerfations, rather then answeres, are in our aduersaries owne iudgments of no satisfaction to cleare their forsayd doctrine from charging God to be the author of synne, is in it selfe euident, and so by themselves acknowledged. In respect wherof, Caluin in his expressing the obiection herof, confesseth himselfe vnable how to auoid the same, saying: *P How God is not to be drawne into fellowship of fault, as being the author or allower of transgression, let vs not be ashamed to confesse our ignorance, seeing yt is playne, that it is a secret aboue mans vnderstanding.* As also to our lyke obiection, that God cannot in his Iustice punish that synne in vs, which himselfe causeth, Peter Martyr, and Martin Bucer for want of better explication or answer, do confesse that in deed, *¶ Mans reason cannot conceyue how God can with any right punish those synnes in vs, which himselfe worketh.*

Beza in his forsaide display &c. pag. 112. post med. and se this saying in Beza's booke contra Sycophantem, Aphorif. 20. *Where he sayth, Omnia bona sunt, quatenus à Deo efficiuntur: delictum illud boni & mali tantum in instrumentis locum habet.* p Quomodo autè Dei præscientia & decreto statutū fuerit, quod de homine futurum erat: neque tamen in culpæ societatem trahendus sit Deus, quasi transgressionis vel author sit vel approbator, cum longè altius humanæ mentis perspicacia esse,

arcanum palam sit, ne ignorantiam nostram fateri pudeat. Caluin de aeterna  
 praedestinatione contra Pighium, extant in Tract. Theol. &c. pag. 824. a. post med. &  
 after the other edition of his sayd booke de aetern. Dei praed. printed 1552. p. 118. circamed.  
 p. Bucer in narrat. epistole ad Romanos printed 1536. pag. 394. b. fine & 395. a. initio  
 sayth: Fecit itaque Pharaon, quod Deus volebat eum facere, immo quod ipse fa-  
 ciebat in eo, nec potuit aliud: ista itaque perpendens humana ratio agnosce-  
 re non potest, quo iure Deus Pharaonem reprehenderit, vltique sit  
 &c. And againe: Cum Deus immisit cor Dauidis vt censeret populum,  
 vtique ipse & voluit & fecit, ut Dauid populum numeraret &c. non po-  
 test inferre humana ratio &c. Cur ergo Deus tales reprehendit, quos ipse in  
 hoc, vt prauè agant, & peccent indurat? And Peter Martyr in his common places in  
 English part. 1. pag. 211. b. ante med. sayth: In that wee do not so well perceyue how  
 it is not repugnant with the Iustice of God, to punish synnes, and to dryue men  
 vnto them by temptation, that is no maruayle, for God can do more then wee  
 can vnderstand &c. Wherefore let vs constantly belieue &c. And againe theret  
 we vnderstand not how they be agreeable to his Iustice, or how they be repugnāt  
 therewith (yet) let vs with humility belieue: So humble and bound would they haue  
 vs to belieue such their naked concepts, as neyther themselves nor wee can vnderstand.

As lykewyse to our other obiection that God forbiddeth  
 synne, and therefore cannot be sayd to will or decree  
 the same, Caluin himselfe, instead of better answer, con-  
 fesseth it for *inexplicable how God may be sayd to will*

r Caluin institut.  
 l. 1. c. 18. sect. 3. sayth:  
 Vbi non capimus  
 quomodo fieri ve-  
 let De<sup>9</sup>, quod facere  
 verat, veniat nobis  
 in memoriam no-  
 stra imbecillitas, &  
 simul reputem<sup>9</sup> lu-  
 cem quam inhabi-  
 tat, non frustra  
 vocari inaccessam,  
 quia caligine obdu-  
 ta est.

f See this here-  
 fore tract. 2. c. 2.  
 sect. 10. subdiuision  
 3. throughout  
 out.

u. Of the sect of the

synne, which hee himselfe forbiddeth to be done. So directing vs  
 by these their answers to belieue their forsaide dāgero<sup>9</sup>  
 doctrine (although that as they thus confesse, it be a-  
 gainst all probability, & that themselves also are most  
 clearely vnable to cōceyue or to declare to vs) how it  
 may be sayd to agree or stand for true yt selfe. And thus  
 much briefly concerning their so often objected scan-  
 dalous doctrine, and whether it do necessarily inferre  
 God to be the author of our synne, from whence and  
 from their other forsayd principles of aduancing *only*  
 sayth, extenuating *good workes*, and their other  
 lyke doctrines, haue sprong, as from a *hydra*, the late  
 Sect of the *Libertines*: who vpon *the very forsayd groundes*  
 and

t See this tract. 2. c. 2. sect. 10. subdiuision 4. through-  
 See hereafter tract. 2. c. 3. sect. 8. subdiuision 1. 2. 3. 4. 5.

x Vpon

x Vpon these groundes. For it appeareth by Caluines report of their wordes in tract. Theol. pag. 540. a. circa med. their chiefe reason to be, *cum Deus rerum omnium author sit, nullum iam boni & mali discrimen esse habendum, sed quicquid agitur, bonum esse.* Which is the same with Beza next heretofore at o. And Caluin ibidem pag. 518. a. ante med. sayth of the Lybertines: *Temulenti isti a Deo fieri omnia perstrepentes, eum mali autorem constituunt; Deinde quasi immutetur mali natura, cum sub hoc nominis velo tegitur, bonum esse affirmant.* &c. How neere to, or rather the very same is this with Zuinglius his doctrine mentioned next heretofore at n. And Caluin vbi supra pag. 542. b. paulo post med. sayth furthermore of one of their chiefe men: *Persuadet nihil esse mali in stupris & adulterijs, cum a Deo omnia fieri cognoscimus.* And againe ibidem pag. 543. a. paulo ante med. he sayth yet further of him: *In summa, huc tantum spectat, vt discrimen tollat boni & mali, vt nemini quidvis facere, aut perpetrare religio sit, cum omnia Deo tribuat.* And lyke as Caluin excuseth as before the absurdity of his lyke doctrine, pretending it to be inexplicable, and aboue vnderstanding, requiring therefore our humble beliefetherto: so they in lyke excuse of their doctrine, say (as Caluin vbi supra pag. 540. a. prope finem, reporteth their wordes) *Omnes nostri sensus Deo subiiciendi sunt, nec quicquam de sapientia nostra persuasum habere debemus; mens nostra subigenda, ut veluti captiua Christo morem gerat.* So agreeable verbatim almost are they with the forsayd reason deliuered by Caluin next heretofore at p. r. in the margent, that Caluin immediatly vpon his forsayd recital of their sayd wordes, addeth saying therof: *Quod & ipsi facimus, immo nullo vititur apparatu hic impostor, quem ex doctrina nostra furatus non sit.* So confessedly doth their doctrine iumpe and agree with Caluin in the first very groudes and reasons therof.

and colours ( y denying neuerthelesse verbally, as Caluin doth, God to be the author of synne: and verbally also requyring integrity of lyfe and manners ) haue set abroach to the world by their published writings ( b stored with testimonie of Scriptures ) all c Epicurisme and impure liberty of lyfe.

XV.

Lastly ( to omit much more that might be sayd concerning Luther ) wee will now only alledge ( which point in generall Zuinglius \* reproueth in Luther ) cer-

y Caluin vbi supra pag. 540. b. paulo ante med. sayth of their sayd prince pall man: *Contestatur sibi longè aliam esse mentem, sequere Deum mali autorem facere nolle affirmat.* And see also there pag. 542. b. ante med.

tayne z Caluin ibid.

pag. 548. a. prope finem, sayth of their contesting in this case ( as Catholikes say of Caluin himselfe: ) *Contestetur quantum vult se licentiam peccandi præbere nolle, hoc enim nihil aliud, quam inane minisque ridiculum simulationis velum obtendere, quoniam peccatum ipsi nihil est, cum Deus omnia facere putatur.* Might not these very wordes of Caluin against them be returned aptly against Caluin himselfe.

a Concerning their sundry published writings, see Caluin tract. Theolog.

pag. 540. a. ante med. & pag. 532. a. fine. b See their frequent allegation of Scripture in Caluin vbi supra pag. 533. 534. 535. 536. &c. & see in Caluin their allegation of these very Scriptures, which Caluin & other Protestantes vsually alledge in defence of their forsayd doctrine: for so they alledge Amos 3. 6. & Esay 45. 7. (apud Caluinu vbi supra 542. b. ante med.) also 1. Regu 22. 21. (vbi supra pag. 546. a. ante med.) and Hieremie 10. 23. (apud Caluinum vbi supra pag. 541. b. post med.) & Epist. ad Rom. cap. 7. (vbi supra pag. 542. a. initio.) & 1. Iohn 3. 9. (vbi supra pag. 547. b. post med.) c Caluin vbi supra pag. 527. b. post med. & pag. 543. a. ante med.

\* Zuinglius *tom. 2. in resp. ad Conf. Lutheri* sayth: Lutherus obstinato & deuoto animo conceptam semel opinionem persequi & obtinere conatur; nec multum curare solet, quodcumque tandem de re quavis pronunciet, etiã vel sibi ipsi vel diuini verbi oraculis contradicere deprehendatur. *The wordes of Zuinglius are also in Schlusfelburge in Theologia Caluinistarum l. 2. fol. 122. a. fine.*

rayne examples of his wilfull frowardnes, or obstinacie; against that which himselfe conceyued for true. As where he saith of Communion vnder both kyndes:

*f If the Councell should in any case decree this, least of all then*

*f Luther.* de formula Missæ, & wide Lutherum to. 3. German. fol. 274. And see this saying of Luthers alledged and reiected by *Hospinian* in histor. Sacrament. par. altera fol. 13. a. post med. And wheras *M. Iewell* answereth herunto in his reply against *M. Harding* pag. 107. post med: that *Luther* only the Sacrament to be Idolatricall (as making for sacrifice): yet meãt that Godstruth should not hang of the authority of man, to forbear that this is *M. Iewells* deuyce or shift and no wordes in all that passage of *Luther* to explaine his meaning for only such; can yet this meaning, though admitted

*would wee vse both kindes, yea rather in despite of the Councell & that Decree, wee would vse eyther but one kind only, or neyther, & in no case both.* Of lyke nature is it where he teacheth, & that yf the Councell should graunt the Church-men libertie to marry, he would thinke that man more in Gods grace, who during his life kept three whores, then he who married according to the Councells decree, and that he would commaund vnder paine of damnation, that no man should marry by the permission of such a Councell, but should eyther liue chaste, or yf that were impossible, then not to despayre, though he kept a whore. In lyke manner he sayth touching Eleuation of the Sacrament: *h I did know the eleuation of* that *Luther* only the Sacrament to be Idolatricall (as making for sacrifice): yet neuerthelesse I did reteyne it in the Church at Wittenberge to the end I might despyre the Diuell *Carlostadius*: A saying and practise so grosse, that *Amundus Polanus* Profellour at Basile specially mentioneth & reproueth the same, saying further: *k I will not recyte more of Luthers adurde sayings*

Seet. 10. fol. 15.

For the Roman Church.

439 Tract. 2. Cap. 2.

ted, inable Luther to teach, that in despite of the Councell we should use either but one kynd or neyther: which last were directly against Christs institution. For which cause Hospinian; as before, reiecteth this saying of Luther. g Luther to. 2. Ger. fol. 214.

b Luther in parua confessione sayth: Eleuationem Sacramenti sciebam esse Idololatricam, sed tamen eam retinebam in Templo Wittembergenfi, vt agere facerem Diabolo Caroloftadio. And see Luther rom. 3. Germ. fol. 55. and in Colloqu. mensal. Germ. fol. 210.

Amandus Polanus ibidem sayth:

Theolog. pag. 464. ante med.

k

Sed nolo plura absurdè dicta Lutheri recensere quæ multa sunt, quæ tegenda potius quam exagitanda. &c. And Hospiman in hiflor. Sacram. part. altera fol. 14. a. initio recyeth this saying of Luther, tearing it, minimè profectò conueniens oratio Christiano Theologo, & magna infirmitas in Luthero.

sayings, which are many. May this man then be sayd to

be \* Holy Saint Luther, a man sent of God to lighten the

world: m the Helias, Conduetor, and Chariot of Israell: to \*

be reuerenced n next after Christ and Paul: o greater then

whome lyued not since the Apostles tymes: P the Angell and last

trumpet of God, whose calling was q immediate, and

r extraordinarie, and his commings specially s foreshewed

in the Scriptures, and sythence also foretould t by sundry

Prophecies (of latter tymes) which went vpon the tyme of

Martin Luther. O synne and most hatefull synne of l

M. Iewell  
former in his Apologie of  
the Church of Eng.

land part. 4. c. 4. S. 2. and in his defence of the Apologie printed 1571. pag. 426.

prope finem. And M. Fox act. mon. pag. 400. a. fine sayth: It pleased the Lord to

reforme and reedify the desolate ruines of his religion by the industrie of this

Martin Luther sent and set vp by the mighty spirit of God.

m See Actes and monumèntes pag. 416. a initio.

n Christus habet Primas, habetas tibi Paule secundas,

At loca post illos proxima Luther habet.

And Cyriacus Spangenbergius in his Dutch booke against certayne Catholicke wry-

ters of his tyme, in the part therof against Stephanus Agricola, commendeth these

verbes for true and godly, and such as the Papiſts must suffer will they nill they.

o Andreas Musculus in præfat. in libellum Germ. de Diaboli tyrannide.

And see Nicolaus Amſdorphius Conc. 8. de Luthero pag. 88. & vide Amſdor-

phium præfat. in primum tomum Lutheri, and Albers contra Caroloſtadianos

l. 7. b. p Conrad. Schlüsselburg. Catal. hæret. l. 13. & vlt. pag. 314

316. & 489. And Michaell Neander in his Theologia Christiana Scripturæ, Patrum,

Græcorum Græcis, & Latinorum latinis, è fontibus ipſorum, & tandem Theandri,

Lutheri dictis & testimonijs illustrata, Lipsiæ M. D. VC. d. pag. 333. sayth: Luth-

rus Vir Dei fuit, & verè ille Angelus cum æterno Euangelio volans per medium cali.  
Apoc. 14. q

M. Cartwright in M. Whitgiftes defence pag.  
217. circa med. See this alledged hereafter tract. 2. c. 3. sect. 4. versus finem at q.

r Herof see *Aretius* loc. commun. de ministerio loc. 63. pag. 198. circa med.  
And *Lambertus Danaus* in Isagog. Christian. part. 4 l. 2. pag. 36. initio. *M. Fulke* in  
his retentive against *Bristowes* Motiues, and discourse against *Sanders* rocke &c.  
pag. 300. ante med. And *Lascinius* in the booke intituled: de *Russorum, Muscovitarum*  
& *Tartarorum Religione* pag. 39. ante med. f See the booke intitula-

led, *Antichristus siue prognostica finis mundi* pag. 12. fine. 13. fine. & 86. fine. And  
*Matthias Hoe* in his tract. duo part. 1. pag. 136. initio. And *Conrad. Schlusselfburg* in  
*Catal. hæret.* l. 13. pag. 314. & 316. post med. And *Michael Neander* in libro *Orbis*  
*terræ partium explicatio* l. 8. calleth him; *Christi os, Deus aliquis Theologorum, quem*  
*Deus multò ante per D. Pauli & Husi os Ecclesia promisit.*

t Herof see the acts and monumentes pag. 339. b. in initio. And *M. Fox* in *Apocal.*  
pag. 124. and *Neander* vt supra.

- u 2. Thesal. 2. former Catholicke tymes which ( in Gods iust Iudg-  
ment ) made the world ( for the time ) subiect to such  
efficacie of errorr u and grosse illusion ! And thus much  
briefly to shew, that our English Protestants may  
in no sort challenge Luther to haue bene  
so much as but a member of their  
Church.

THAT



THAT  
ALSO DURING  
THE TWENTY  
YEARES NEXT BEFORE

LUTHER

(which are yet in memory of this present age) no  
example can be alledged of the Protestantes (but  
only of the Catholicke) Churches admini-  
stration of the Word and  
Sacramentes.

SECT. XI.



BEING admitting now for the tyme,  
that Luther had bene a member  
of the Protestantes Church, wee  
will as now yet further shew, that  
his example is, for all that, of no  
force to proue a continuance of  
their Churches administration of  
the Word and Sacramentes, but so  
much as for that only age in which he liued. Where-  
in (to make the equitie of this our Apologie as yet  
more perspicuous.) wee will descend from all those  
forsaide seuerall ages before spoken of, and will as now  
make examination but of one only peculier tyme, and  
that most euident, as being yet within the memory  
Kkk of

of this present age namely the twentie yeares that were next before Luthers first writing against the Pope, which happened Anno Domini 1520. the late and fresh occurrétes wherof concerning the matter now in question cannot be eyther mistaken, or forgotten at the least, not in all Countreys where Christian Religion was professed. And for so mnch as our aduersaries do collect and graunt frō the Scriptures, that 6 Pastours & Doctours must be in the Church till the end of the world, euen<sup>h</sup>

g *M. Fulke* against Heskins, Sanders &c pag. 536. paulō post med. *M. Fulke* vbi supra pag. 569. initio. *M. Fulke* vbi supra pag. 569. initio.

i *M. Fulke* in his answer to a counterfayte Catholicke pag. 11. initio. *M. Fulke* ibidē pag. 92. ante med.

k *M. Fulke* ibidē pag. 92. ante med. *M. Deering* vpō the Hebrues in c. 2. vers. 12. lectur. 10. circa med. &c. 3. lectur. 12. fine.

m the Puritans wordes alledged in the now Bilhop of Canterburys Suruey of the holy pretended discipline pag. 441. circa med. *M. VVillet* in his synopsis pag. 71. fine.

n *M. VVillet* in his synopsis pag. 71. fine. *M. VVillet* vbi supra pag. 69. fine.

o *M. VVillet* vbi supra pag. 69. fine. *Hyperius* in Method. Theolog. siue loc. commun. l. 3. pag. 548. ante med. & 552. prope finem.

p *D. Feild* of the Church l. 3. c. 10. pag. 21. circa med. *M. VVillet* vbi supra pag. 69. fine.

q *M. VVillet* vbi supra pag. 69. fine. *See before tract. 2. c. 1. sect. 1.*

r *The Deuines of Heidelberg in prasat. in Protocoll. Frankfurtensē, say to the Anabaptistes: Si vos Ecclesia Dei sitis, sequitur, Deum sine populo & Ecclesia fuisse &c. nam si vel omnes historias perlegatis, nullum ab exordio mundi populum inuenietis, qui confessionem fidei vestra similem habuerit: quia verò neque Deus à principio sine populo & Ecclesia, neque sempiternus ille Rex Iesus Christus sine regno fuit; Vestra autem congregatio primum Anno 1522. cepit*

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cepit, sequitur, vos veram Dei Ecclesiam atque populum esse non posse. So playnly do our aduersaries vrge the Anabaptistes to proue the cōtinuace of their Church, as lyke- wise Calvin vrgeth Seruetus with the same argument alledged hereafter tract. 2. c. 3. sect. 2. initio in the margin at 2. And Beza in Epist. Theologic. ep. 16. (and after the Geneva print of Anno 1573. pag. 127. paulo antemed) vrgeth the Arians vpon the same ground saying: Si verum est eorum dogma &c. vbi tandem fuerit vnquam Ecclesia ipsos ostendere iubeamus, cum à propagato Euangelio facile sit demonstrare, nullum vnquam eiusmodi quicquam sensisse, quin perpetuo Ecclesia consensu fuerit damnatus. In so much, that wheras Volanus the Calvinist vrgeth lyke wise the very same against the new Arians, Socinus their Patrone hath no other euasion but to answer as the Protestants do to vs: for thus he sayth: Porro quod vis, si sententia nostra vera est, nullum fuisse Ecclesiam, vide quæso quid dicas; Nunquid Ecclesiam esse non putas, nisi non solum publicè homines congregentur, sed in maximo etiam numero? Certè sicut verum est, per multa sæcula, vel te ipso iudice, nullam habuimus Ecclesiam. Qua de re quicquid statuendum est, nobis satis est Apostolicam Ecclesiam idem sensisse, quod nos sentimus. (Socinus l. de Christi natura contra Volanum pag. 47.)

uoke both the Anabaptistes, and Arians to shew forth their Church for former tymes, so wee in lyke manner (forbearing their vnworthy and penurious \* examples of Melancthon, Pelican, Bucer &c. and the rest, who before Luthers appearing were al of them knowne and professed Catholickes, &c. in the naming of whome or of any other vpō this very demand propounded, M. VVhitaker and others are † wholly silent) do in lyke manner charge them, demanding what Pastours and Doctors of their Church did accordingly impugne false doctrine, preach the Word and administer their Sacramentes, and in what seuerall nations were the same visible and externall, but during euen those forsaide 20. yeares next before Luther? Where might any man as then haue performed Christs Commandement of Tell the Church, which M. Cartwright confesseth to be necessary and perpetuall? or where as then might a man haue found so much as any one of those 2 thousands, or of that Church (not obscure but) right famous, which

Wheras M. Morton in his speciall tract of this very point in his Apolog. Cathol. pag. 41. & 42. doth there at pag. 42. post med. alledge Bellarmine obiecting, Si aliquafuisset latens Ecclesia ante Lutherum, prædicante Luthero mox cognoscere suos, & ad eos currere debuissent: At non ita factum est. Thus far Bellarmine. M. Morton (as there next answereth saying

therupon to Bellarmine. Fallax &c. thou art deceyued: alledging only in prooffe of his answer the vnfitting examples of Melancthon, Pelican, Bucer, and dyuers o-

ther Priests; all of them such as being originally Catholikes did follow Luthers example in their reuolting lyke wyse after him from our Catholike Church.

¶ VVhitaker de Ecclesia contra Bellarminum controu. 2. quæst. 5. pag. 262. ante med. recytech Bellarmines argument saying: *Secundum Bellarmini argumentum est huiusmodi &c. Ante Lutheri temporam erat in mundo &c. Where he there answereth, Nostra Ecclesia tum fuit. At non fuit visibils (inquit Bellarminus.) Quid tum? An ideo non fuit? Nequaquam. Latebat enim tum in solitudine, and nameth not (though thus vrge) so much as but any one man of his Church in being at Luthers first appearing: and see the lyke sylent answer in Ioannes Regius next here after subdiuision 3. at 3. 7. next before e.*

Matth. 18. 17.

u M. Cartwright in M. Whitgiftes defence pag. 635. fine.

z. Fox in Apocal. c. 12. pag. 349. post med. saith: Scio ac fateor; non adeo omnes terræ angulos sua seductione impostorem Dæmonem corrupuisse, quin Ecclesia semper habeat aliquot millia (&c.) quæ nunquam incurrauerunt genua ad Baal. &c. Vide Whitaker. de Ecclesia contra Bellarminum pag. 161. fine & contra Duræum l. 3. pag. 259. fine.

3 Bullinger in Apocal. serm. 62. initio. & fol. 200. a fine & b. initio sayth: By the description of the Romish Tyrannie and raigne of Antichrist it should seeme that the Church and preaching of the ghospell had bene vterly lost &c. he declareth therefore by a most excellent vision how Christ shall notwithstanding &c. haue his Church continually, and that right famous. And see heretofore tract. 2. c. 2. sect. 1. fine at 5, 6, 9, 10.

(as M. Fox, M. Whitaker and Bullinger do collect from the Scriptures) were euermore to continue, euen during the greatt persecution and seducing by Antichrist.

## II.

Luther himselfe immediatly before his first preaching against the Pope, was not a professed member of any Church of Protestants then knowne to be in being, but was a knowne Catholicke, euen <sup>x</sup> an Augustine Fryar, and, as himselfe protesteth, <sup>y</sup> hee fell into the troubles or (as he tearmeth it) <sup>z</sup> faction of Controuerfies concerning religion, but casually and against his will, not knowing of any other then <sup>2</sup> to ioyne with him therein, & not so much as <sup>1</sup> dreaming or suspesling any change that might happen. For as Sleydan (Luthers owne scholler) reporteth the story, <sup>2</sup> the cause and originall of this busines, was by

x Symon de Vio in his discourse vpon the Catalog. &c. pag. 180.

y Luther saith herof: *Casu, non voluntate in istas turbas incidi, Deum ipsum testor*: Witness herof his owne schollers, Timothe<sup>9</sup>

Kerckmeirs in his Thesaurus &c. in epist. nuncupat. vers. finē. & Iacobus And. 228

in consut. disput. Ioannis Iacobi Grinzi &c. pag. 311.

in loc. commun. class. 4. pag. 58. paulo ante med. sayth: Initio Eüangelij cum Deus in hanc (vt sic vocem) factionem præter meam voluntatem per mirabiles occasiones me inuolueret.

Luther in loc. commun. class. 4. c. 30. pag. 51. fin 2 sayth: Tantam causam in me vnum recipiebã, &c mihi vni sustinendam auxilio diuino iudicabã. And see further herof hereafter tract. 2. c. 2. sect. 11. subd. 1. 3. at c. f. g. h. k.

1. Aft. mon. pag. 404. a. initio, and Symon de V. oyon in his discourse vpon the Catalog. &c. pag. 182. 2. Sleydan in English 1. 13. fol. 177. a. prope finem.

by occasion of Iohn Tercell a Dominicke Fryar, who carried about pardons to sell, <sup>3</sup> against which Luther began to preach (not vpo iudgmēt, but) as himsele cōfesseth, when he knew not what

<sup>3</sup> Sleydan I. 16. fol. 232. b. fine.

the matter meant, <sup>4</sup> for (sayth he) I scãrly vnderstood then what the name of Indulgences meant. In so much as afterwards Luther did much dislyke of his owne vndertaken course in that behalfe, often tymes (sayth he) <sup>5</sup> wishing

<sup>4</sup> Luthers wordes in Sleydan I. 13. fol. 177. b. paulo post med.

that I had neuer begunne that busines. And M. Fox doth accordingly, testify how, that after the said busines so begune, <sup>6</sup> Luther was determined not to stirre vp any new debates,

<sup>5</sup> Luther in Colloqu. Mensal. fol. 158. b.

but rather coueted a cōmon quiet. Wherunto he seemed so inclyning, as he doubted not to insinuate with the Pope, <sup>7</sup> making cūen his <sup>8</sup> appeal to him: and <sup>9</sup> professing (sayth

<sup>6</sup> Aft. mon. pag. 404. b. initio.

Sleydan) his affection to the Church of Rome, and that he will attempt nothing against it; acknowledging also, <sup>10</sup> the power

<sup>7</sup> Sleydan I. 10. fol. 10. a. prope init. in.

therof to be so great, that Christ only excepted, there is nothing in this world more excellent. In which course he persisted so forward, that (sayth M. Fox), <sup>11</sup> it is apparant that Luther promised Cardinall Caietan to keepe silence, (with this annexed

<sup>8</sup> And Luther in apellatione prima ad Leonem decimum, tom. 1. Wittenberg. fol. 219. a. initio sayth:

condition of pryde) prouyded also his aduersaries would do the lyke. And M. Cowper, late Bishop of Winchester, reporteth further that <sup>12</sup> Luther by his letter submitted himsele

<sup>9</sup> Adhuc fateor. so- lūmodo me dispu- tasse & omnia sub

to the Pope, (with this other lyke condition) so that he might not be compelled to recant: So playnely was pryde,

<sup>10</sup> pedibus Sanctissi- mi Domini Nostri Leonis decimi

vocem eius vocem Christi in ipso præidentis agnoscam,

<sup>11</sup> subiecisse, vt occi- det, viuificet, re- probet, approbet, sicut placuerit, &c

<sup>7</sup> Sleydan I. 10. fol. 10. a. fine.

<sup>8</sup> Luther in Sleydan vbi supra.

<sup>9</sup> Aft. mon. pag. 404. a. fine, and Oslander in epitom. &c. cent. 16. pag. 61. fine & 62. initio. sayth accordingly: Quod Lutherus in Pontificem quadam duris scripse-

rit aut dixerit, id condonari sibi petit, promittens posthac maiorem modestiam, indulgentiarumque posthac nullam se facturum mentionem, modo aduersarijs etiam suis silentium imponatur. And see further there pag. 66. paulo post initium, where he offered lyke condition to the Pope: and see also this in Sleydans preface to the Duke of Saxony set before his commentaries paulo post initium, and in his Commentaries in English l. 1. fol. 10. b.

16

M. Cowper in his Chronicle fol. 178. a paulo post initium.

euen his \* confessed intolerable pryde, the only true cause of his further reuolt and Apostasie. And it is accordingly yet further testified by Sleydan, how that for pryde, many Protestants so much as Luther offered (as before) most reasonable conditions, he stout wryters giue thought to haue found some sauour in the humanity of the Bishop testimony. So Conrad. Regius libro 12. (sayth Luther) whylest I look for a ioyfull sentence from Rome, Germania contra Ioan. nem Hissum de Caxa I am striken with the thunder-bolt (of excommunication) Domini sayth: Deus and propter peccatum superbiam, qua sese Lutherus extulit (quemadmodum pleraque ipsius scripta testificantur) verum illi spiritum abstulit. And Zuinglius in responsione ad Confessionem Lutheri chargeth Luther with magna arrogantia, & cum arroganti verborum fastu nimis quoque plus quam turgidis. And Oecolampadius in responsione ad Confessionem Lutheri sayth, that Luther was, arrogantiae & superbiae affectu inflatus. Also the Tigurine Deuines in their answer to Luthers booke against Zuinglius say: Prophetæ & Apostoli Dei gloriæ, non priuato honori, non suæ pertinaciæ & superbiae studebant, Lutherus autem sua quærit, pertinax est, insolentia nimia effertur &c. And Symon Lythus in responsione altera ad alteram Iacobi Gretzeri Apologiam pag. 111. paulo ante med. sayth: Lutherus, plus quam debebat, tribuit gloriolæ partem, cuius particulam communicari cum alijs indignissime ferebat. And Thomas Naogeorgus (a learned Calvinist) alledged by Schlusfeldburg in Theolog. Calvinistarum l. 2. fol. 131. a. post med. sayth of Luther. Plurima scripsit per iram carnalem, & per emulationem, ne succumbere cerneretur vlli, Doctorum veterum orbitam reliquit, indulgens stomacho suo ac honori. And Iohn Caluin alledged ibidem fol. 126. a. post med. sayth: Lutherus, vt pollet eximij virtutibus, ita magnis vitijs laborat. Hanc in temperiem qua vbique ebullit, vtinam magis frenare studuisset &c. vtinam recognoscendis vitijs plus operæ dedisset &c. And Conradus Gesnerus in vniuersali Bibliotheca sayth: Illud non est dissimulandum Lutherum virum esse vehementis ingenij, impatientem, & qui nisi per omnia sibi consentientes ferre nesciat &c. Dominus faxit, ne quid contentione & impudentia otis oblit Ecclesiæ, cuius olim crepundia tam feliciter promouit. In so much as Luther himselfe (in his loc. common. class. 4. fol. 35. b.) acknowledgeth the worldes opinion herein had of him, saying there: Video ab omnibus in me peti modestiam. And againe there, he further sayth: Omnes ferè

ferē in me damnant mordacitatem &amp;c.

Sleydan l. 1. fol. 10. paulō

post initium

Sleydan l. 13. fol. 177. b. fine.

Luther apud Sleydan. ibidem.

and condemned for the most wicked man alive; <sup>14</sup> then (sayth he)

I began to defend my doings, setting forth many bookes, &amp;c. &amp;

Sleydan l.

seeing it is so, let them impute the fault to themselves, that haue

13. fol. 178. a. initio.

so exceedingly handled the matter. In this sort (as Sleydan

15 Sleydan l. 1.

testifyeth) Martin Luther his forsayd <sup>15</sup> appellation to the

fol. 10. a. paulō post

Pope being condemned, his offers despyed, looking for no more help

initium: and see

nor healb at the Popes handes, was through extreme necessity

this no lesse plain-

brought to appeale from the Bishop of Rome. And so vpon oc-

ly affirmed by

casion of these his forsayd confessed and inforced pro-

Osfander in his epit.

ceedinges (which whether they were frō heauen or not

&amp;c. centur. 16. c. 25.

wee will without all further inference refer to your

initio. pag. 65. circa

Ma. ties grauest iudgment) he fell (his trembling and

med.

perplexed <sup>16</sup> conscience therein often resisting and accusing

a Manlius Lu-

him, & withall as diuining <sup>\*</sup> the forecene present ruine

thers scholler te-

of his doctrine) into the open and euer violent current

stifyeth this in loc.

of his further insuing Apostasie: notwithstanding

commun. pag. 42.

which, he did yet still for a space afterwards <sup>17</sup> continue

fine. And see also

his accustomed saying of Masse, vntill that among

the Alphabeticall

the <sup>a</sup> seuerall apparitions happened vnto him, (not of)

table of that booke,

where it is set do-

wne, Luther o sepi<sup>o</sup>

spectra apparuerūt.

¶ An- And Luther Teu-

ton. ad Senator. Ciuit. Ger. speaking of other Sectaries, to w<sup>th</sup> the Suenkfeldians

and Anabaptistes, who bragged of apparitions, confesseth of himselfe, saying:

Ego quoque fui in spiritu, atque etiam vidi spiritus, si omnino de proprijs gloriantur

est, forte plusquam ipsi intra annum videbunt.

16 Luther tom. 2.

Germ. Ien. fol. 9. b. And tom. 2. VVittenberg. of Anno 1562. l. de abroganda Missa pri-

uata fol. 144. b. ante med. sayth: How often did my trembling hart beat within

me and reprehending me, obiect against me that most strong argument: Art thou

only wyse? Do so many worldes erre? were so many ages ignorant?

What if thou erreth, and drawest so many into error? to be damned with

thee eternally? And see his lyke saying tom. 5. VVittenberg. in Galat. cap. 1. fol.

290. a. versus finem. And he further sayth in another place tom. 5. Annot. breuijs. Dost

thou ô sole man, and of no accompt, take vpon thee so great matters? What yf

thou being but one, offendest? If God permit such, so many, and all to erre, why

may he not permit thee to erre? Hitherto appertayne those arguments, the Church

the Church, the Fathers, the Fathers, the Councells, the Customs, the Multitudes

&amp; greatnes of wyse men: w home do not these hills of argumēts, these clowdes, yea

these seas of examples ouerwhelme? And see his lyke saying in Colloquijs mensal. fol.

273. b. In so much as that in Colloquijs Mensal. fol. 158. b. hee often wished and desired that hee had neuer beganne this busines, wishing also yet further (præfat. in tom. Germ. ten.) that his wrytinges were burned and buried in eternall obliuion. See this hereafter, tract. 2. c. 3. sect. 9. subdiuision 2. in the margin at \* next before y.

27 Herof see Hospinianus in historia Sacramentaria part. altera fol. 5. a. initio.

Luther in  
loc. commun. class.  
4. pag. 36. prope  
finem sayth: Nullas  
apparitiones Ange-  
lorum habeo. And  
ibidem pag. 40. ante  
med. he further sayth:  
about midnight: then  
Pactum feci cum  
Domino Deo meo,  
nevel visiones vel  
somnia, vel etiam  
angelos mihi mit-  
tat. & vide ibidem  
post med.

b. Maullius in loc.  
commun. pag. 42.  
fine & 43. initio  
sayth: Cum Co-  
burgi subsisteret

Doctor Martinus Lutherus &c. accidit vt semper post apparitiones nocturnarum  
facium, ipse graui capitis morbo agigaretur. Accidit autem vt cum præcedente no-  
cte tres eiusmodi volantes faces vidisset, ferè incidisset in tyncopen: præsentens  
autem morbum, ministrum vocabat, is Amygdalinum oleum instillabat in aurem  
&c.

c. Luther tom. 7. Wittemberg. Anno 1533. in libro de Missa  
priuata, & vnctione sacerdotum fol. 443. & tom. 6. Germ. Ienensis fol. 28. in libro  
de Missa angulari. Also Luthers wordes herof are acknowledged and set downe  
in the treatise against the defence of the censure pag. 234. 235. 236. and in Luther tom. 7.  
Wittemberg. fol. 228. a fine.

d. In wayne, as appeareth most playnely  
hereafter in the Conclusion of this booke to the Iudges sect. 6. 7. 8. & 9.

e. It appeareth by Zuinglius his wordes set downe by him tom. 2. in libro de sub-  
sid. Euchar. fol. 249. a. And also in M. Fulkers treatise against the defence of the  
Censure pag. 249. & 150. that Zuinglius hauing laboured the abolishing of the Masse  
at Zurich against a certaine Scribe that had opposed himselfe (in argument against  
Zuinglius; Zuinglius was in that disputation prouoked to bring forth examples  
which were ioyned with no parable. Therefore wee beganne (sayth he) to thinke  
of all that wee could, but yet no other example came to mynd &c. but when the

13. day of Aprill drew neere (I tell the truth, and my conscience cōpelleth me to vtter what the Lord bestowed vpon me) me thought (as I was asleepe) that I was againe disputing with the Scribe, and my mouth so stopped, that I was not able to speake &c. and suddaynly there seemed an admonisher to be present with me (ater fuerit an albus nihil menimi) whether he were blacke or whyte I remember not &c. which sayd, why dost thou not answer him that which is written Exodus 12. For it is the Paschall which is the Passeouer of the Lord &c. wheruppon (sayth he) I (afterwards) considered the place, and therof before the whole congregation preached, which sermon when it was heard, draue away all mist. Thus were Zuinglius his forsayd proceedinges against the Masse furthered with nightly instruction in his dreame, by an admonisher, whether blacke or whyte he remembreth nor, wherof though he made serious and great accompt, affirming it to be no light matter which (sayth he) I learned by this dreame, thankes be to God &c. In so much as Hospinianus in his *histor. Sacramentar. part. altera* fol. 26. ante med. termed it a diuine reuelation; yet is the same deryded as a meere illusion by his other brethren, as namely by Iacobus Andraas in *confut. disput. Ioan. Iacobi Grinaei* pag. 120. 254. fine & 304. and by Schlusfeldburg (in *theolog. Caluinistarū* l. 1. in *proem. fol. 3. a. b.*) and by Gerardus Giesekenius de *veritate corporis Christi* in *S. Cana* pag. 64. By Benedikt Morgenstern. in *tract. de Ecclesia* pag. 68. and by Iacobus Heilbrunnerus in *Swenkfeldio Caluinismo* &c. in *prafat. ante med.*

In the booke, intituled, Conspiracie for pretended reformation pag. 83. initio it is sayd: Among others, Carolostadius a preacher professing the gospell &c. attributed much to cabinet teachers in priuate conuenticles and vnto visions, and pretended conference with God. And see Osiander *epitom. centur. 16. pag. 86.* and Chemnitius in *repet. de Euchar. Art. 31. And Sleydan hist. l. 5. fol. 65. a post med.*

Luther alledged vbi supra, sayth concerning these apparitions: *Planè persuasus sum Empererum & Oecolampadium &c. his actibus horribilibus subitò extinctos fuisse.* So playnely was he perswaded that Oecolampadius was in one of these apparitions slayne by the Diuell.

lampadius, & \* M. Fox) was\* confessedly the first that dissuaded Luther from further saying of Masse: A thing so euident, that *Ioannes Regius* (a principall Protestāt wryter) seeinge the matter so playne, and no euasion of excuse left for Luther, aduentureth to iustify the same, answering therunto, eyther that\* the spirit (which thus appeared to Luther and whom Luther affirmeth to haue bene Sathan) was no wicked spirit, or yf he were, that yet it

4 In lyke māner doth M. Fox in *A-pocal. pag. 364. fine & 365. initio:* and in his *Actes and monuments*, printed 1596. pag. 90. b. circa med. wherof see also heretofore tract.

fol- 2. c. r. sect. 6. fine in the margent at the

letter y. report the very lyke pretended wonderfull reuelation happened to him (as did to Zuinglius) wherby he was instructed, that by the 42. monethes, mentioned in the Apocalyps, was vnderstood the 294. yeres of the Primitiue Churches first persecution. And yet is this vnderstanding of them sithence reiected, and in

steed thereof is thereby understood the last 1260. yeares before Luther, by M. Napper vpon the Reuelations, proposition 15. pag. 22. 23. 24. By M. Brocard vpon the Reuelations. fol. 110. a. and by M. Gifford vpon the Reuelat. pag. 890. post med.

\* Confessedly: The first as appeareth by the playne acknowledgement of the learned Protestant writer *Hospinianus*, whose wordes are alledged next heretofore in the margent vnder d. at Eightly. An author so respectiue of Luther, that in his very sayd booke of Historia Sacramentaria part. 2. in his prolegomena fol. 2. a. pauld post med. he sayth: *Nihil ex amore de Zuinglio & Caluino, nihil ex odio de Luthero falsi & fidei in medium afferam. Hos enim tres Viros nosco à Deo ornatos fuisse multis excellentibus donis & virtutibus, ingenio, luce doctrinae caelestis, &c. zelo gloriae Dei &c.* † *Ioannes Regius in lib. Apologetico pro Ecclesia Augustana confessionis &c.* pag. 123. circamed. sayth herof to Bellarmyne obiecting the same: *Quid hoc est ad Ministerium seu doctrinam Verbi diuini per Lutherum restauratum euertendum, aut ad Missae etiam veritatem stabiliendam? Et vnde constat tibi, malum ipsum fuisse spiritum qui hoc dixerit? Et posito licet malus fuisset, non sequitur tamen mox eum mentitum fuisse, quia & vera interdum Diaboli loquuntur, &c.*

followeth not that he should ly to Luther in his forsaide instructing him against the Masse.

### III.

Yf now then, that Luther himselfe was at first a Catholicke, and our aduersaries instead of plaine instance, or example to be giuen of their Churches impugning of errours, of her Pastours, Doctors, administration of the Word and Sacraments, during but the forsaide xx. yeares next before Luther, do answer vs that they were as then persecuted; wee reply to them from themselves, aswell, that no persecution of man can frustrate the forsaide ordinance of God made to his Church in his behalfe, as also that persecution ¶ maketh her most knowne, as appeareth evidently by the most generall and violent persecutions of the Primitive Church, the particuler † examples wherof, though so many ages since, are yet to vs at this day made specially knowne and remembred: and therefore wee aske, as before, who these were that were so persecuted during the forsaide 20. yeares before Luther? If they say, that for feare of persecution they durst not profess their sayth, & so escaped vnkowne, wee againe tell them from themselves, that ¶ therefore they were not

¶ See heretofore tract. 2. c. 2. sect. 8. at o. p.

† See heretofore tract. 2. c. 2. sect. 8. pag. at q. & r. both in the text & margent.

¶ For with the hart a man belieueth

ueth vnto righteousnes, & with the mouth cōfesseth vnto saluatiō. Rom. 10. 10. And whoſoeuer ſhal deny me before men, him will I alſo deny before my Father in hea-  
uē. Math. 10. 33. & Luc. 9. 26. And ſee alſo further hereof beretofore trañ. 2. c. 2. ſeñ. 11.  
ſubd. 1. initio at i. l. p. q. r. And M. D. Field of the Church l. 3. pag. 19. circa med. ſayth ac-  
cordingly: Seeing the Church is the multitude of them that ſhal be ſaued, and  
no man can be ſaued vnleſſe he make confeſſion vnto ſaluation (for ſayth hid in  
the hart and concealed doth not ſuffice) it cannot be, but they that are the true  
Church muſt, by profeſſion of the truth, make themſelues knowne, in ſuch ſort  
that by their profeſſion and practice they may be diſcerned from other men.

not as then the true Church. And wee vrge yet further  
that the feare of perfecution could be no ſuch let vn-  
to them, after that ſundry Common Wealthes and  
Magiſtrates had vndertaken the publique profeſſion &  
defence of Luthers doctrine, but that as then at the  
leaſt, yf any ſuch had bene in being, they might ſafely  
haue ſhewed themſelues, and as all ready to ioyne in  
cōmuniō with Luther, haue offered to him *dextrās ſocie-*  
*tatis* & the right hādes of fellowſhip, and he alſo \* haue conferred  
with them the goſpell, leſt perhaps he ſhould runne or had runne in  
vayne. If laſtly they ſay that their Paſtours and Doctors  
adminiſtration of the Word & Sacramēts were as then  
viſible and knowne, & that now ſynce, all teſtimony  
therof is ſuppreſſed; to omit what hath bene \* already \* See heretofore  
ſufficiently ſayd againſt this, and to admit alſo that all trañ. 2. c. 2. ſeñ. 9.  
our Catholicke wryters ſhould ſo ſtrangely haue paſſed  
them only ouer in ſilence, remembring all others, as  
the Anabaptiſtes, Swenſfeldians, &c. why yet ſhould Lu-  
ther, Zuinglius, and the other Proteſtant wryters for-  
beare to mention them? The cauſe wee take to be cui-  
dēt, & only, for that during the forſaid 20. yeares before  
Luther, they were not knowne to be ſo much as but  
in being in any one nation of the world: which thing  
is in our opiniō not obſcurely grāted, rather thē ſigni-  
fied by our learned aduerſaries. Fo this our learned ad-  
uerſary Ioannes Regius acknowledgeth, that the Church was ¶  
cuen thē ¶ inuiſible & could not be ſhewed. And M. Iewell affir-  
meth accordingly, that the truth was vnknowne at that tyme,  
& vnheard of whē Martin Luther & Vlderick Zuinglius firſt came  
vnto the knowledge & preaching of the Goſpel. M. Parkins ſayth in  
¶ Ioannes Re-  
gius being vrged in  
this kynd doth ( in  
his Liber Apologe-  
ticus &c. pag. 176.  
circa & poſt med.)  
anſwere

answered to saying: Negas Lutherum suæ fidei cætum inuenisse (&c.) Dico fuisse ante Lutherum veræ religionis, & qui cùm Luthero per omnia consentire cætum Ecclesiasticum. But coming to answer where this congregation was to be then found, he hath no other refuge, but sayth there, that it was a Pontificijs non agnitus; nec, propter tyrannidem Pontificiam visibiliter ostendis ostendi non potuerit: ideoque quando vrgēt Iesuitæ vt Lutherus veræ religionis asseclā Ecclesiam ostendat &c. volunt vt Lutherus oppositum in adiecto demonstret & inuisibile visibile probet &c. Interim tamen absurdum est ita argumentare; Hæc res ab alijs non agnoscitur, nec potest etiam videri aut demonstrari, ideoque non est in rerum natura &c. So playnely doth he (being vrged to particulars) acknowledge his pretended congregation at Luthers coming to haue bene then inuisible, and not able to be shewed. And see further next heretofore tract. 2. c. 2. sect. 11. subdiuision 1. at \*, next before 1. Also Cælius Secundus Churio l. de Amplitudine regni Dei pag. 212. post med. sayth lyke wise her of. Factum est vt per multos iam annos Ecclesia latuerit, cuiusque huius Regni vix ab alijs ac ne vix quidem agnosci potuerint. e M. Jewell in his Apology of the Church of England part. 4. c. 4. diuision 2. and in his defence of the Apology printed Anno 1571. pag. 426. prope finem.

\* Parkins in his lyke manner, \* VVee say that before the dayes of Luther, exposition vpon the for the space of many hundred years, an vniuersall Apostasie ouer-Creed pag. 400. And spread the whole face of the earth, and that our Church was not in M. Parkins the visible to the world. In so much as Luther professeth him selfe to haue † bene alone. And Eucer doth therefore call Luther, † the first Apostle to vs of the reformed doctrine, whose vocation (say our Aduersaries) was by reason of the then generall defection of all Protestant Pastours, to call him, \* immediate and extraordinary, the course of ¶ ordinarie vocation being then no where extant. And the Lutherans do affirme it & impudencie to say, that many learned men in Germany before Luther, did hould the doctrine of the Ghospell. And another of the further sayth: si antecessores Lutherus in officio habuisset orthodoxos &c. h If there had bene right belieuers that went before Luthere in his office &c. there had then bene no need of a Lutheran reformation: † therefore (sayth he) wee say that Luther was rayfed vp (diuinitus & extra ordinem) by godes speciall appointment, and extraordinarily. And another Lutherā writer affirmeth it <sup>k</sup> ridiculous (to thinke) sayth herof: Arianorum venenum non portiunculam quandam, sed penè totum Orbem contaminauerat &c. In ea nos tempora deuenimus, quæ etiam excedant Arianī furoris confussionem; non portiunculam, vnam aut alteram error occupauit, sed

sed totum corpus Apostasia auertit à Christo.

mun class. 4. pag. 51. fine sayth: Ego principio causæ meæ &c. hoc donum diuini datum habebam, quod tantam causam in me vnum recipiebam, & mihi vni sustinendum auxilio diuino iudicabam; nec putabam fiducia aliorum quippiam &c. f Primum Apostolū purioris Euangelij, Bucer in Epist. An. 36. ad Episcopum Hereford. & vide Conradum Schlusselfurge in Theolog. Caluinist. l. 2. fol. 17. a. initio. And see Bucer scripta Anglicana pag. 675. ante med. \* See before tract. 2. c. 2. sect.

10. subd. 15. fine at q. r. ¶ Bezā in Epist. Theologic. ep. 5. Alemanno paulò post initium, pag. 49. sayth to Alemannus: Ordinariam certè vocationē prætendere non potes: Quis enim te elegit? ergo de extraordinaria videamus. Huic verò tum demum locū esse dicimus, cum vel nulla, vel penè nulla est ordinaria vocatio, sicut nostris temporibus accidit in Papatu, cum expectari ordinaria vocatio, quæ nusquam erat, nec debuit, nec potuit.

g Conrad. Schlusselfurge in Theolog. Caluinist. l. 2. fol. 130. b. versus finem.

h Georgius Milius in Augustan. Confess. explicat. Art. 7. de Ecclesia pag. 137.

i Georgius Milius ibidem pag. 138. k Benediſt. Morgenſtern. tract. de Ecclesia pag. 145. And hence it is that in Joachim Camerarius deſcratrum orthodoxorum Ecclesijs pag. 264. ante med. it is sayd: Wycliffe to haue bene holpen or instructed by the Waldenses, & Huss by Wycliffe, but speaking of Luther it is said to the contrary pag. 161. ante med. Lutherus &c. Luther receyued his doctrine neyther from Huss or Wycliffe, but was autodidactos; instructed of himselfe (out of the Scriptures) as he declareth of himselfe in his writings.

thinke) that in the tyme before Luther, any had the purity of doctrine, and that Luther should receyue it from them and not they from Luther. Considering (sayth he) it is manifest to the whole Christian world, that before Luthers tyme, all Churches were ouerwhelmed with more then Chymerian darknes, and that Luther was diuinely rayſed vp to diſcouer the same, and to restore the light of true doctrine. In so much as Luther himselfe manteyneth this point against Zuinglius saying: † Christum à nobis primò vulgatum audemus gloriari. So playnely do our aduersaries themselves, instead of instance or example to be giuen acknowledge (to the contrary) the vtter defection and want of their Churches Pastours and Doctors, administration of the Word and Sacraments, for and during the age next before Luther. Whereunto we further adde, that the Protestants doctrine of Iustification by only sayth, which themselves affirme to be the soule of the Church; the only principall origen of Salvation, and of all other pointes of doctrine the chiefest and weightiest, was so ynknowne in the age before Luther, that the

Luther in Epist. ad Argentinenſes Anno 1525. sayth: Christum à nobis primò vulgatum audemus gloriari, at huius negatione iam traducit nos Zuinglius.

M. Chark in the Tower disputation the fourth dayes conference

contrary doctrine of Iustification by Merit and Works, (which Protestants terme *the very hart, life, and soule of the booke intituled Popery*) was defended, not only by the *P Waldenses, Wyck-* M. Some laid open *lyffe, and Huffle*; but also by all other neerer Luthers in his colours pag. tyme. In so much that M. Fox hauing spoken of the tymes next before Luther, and of the learned wyrters then lyuing, concludeth only of Luther, that *he gaue the stroke and pluckt downe the foundation (of our Catho-* like fayth) and *all by openyng one veyne long hid before, which is our free Iustification by fayth only in Christ*: So playnely also c. 2. sect. 4. at f. and by M. Fox his confession was this chiefe article of the for Huffle tract. 2. c. Protestants fayth vnknowne & vnheard of, during the 2. sect. 5. at g. age next before Luther.

q Act. mon. And thus much briefly to shew, that wheras it is euident and confessed from the Scriptures, that the true Churches Pastours, her administration of the Word and Sacraments, must cuermore continue: yet our aduersaries Church, religion, administration of the Word & Sacramentes, are not knowne so much as but to haue bene in being, during the 20. yeares next before Luther, which are yet in memory of this present age. Wherupon wee are to resist, and say to them, as did the auncient \* Fathers, in lyke manner to the heretickes of

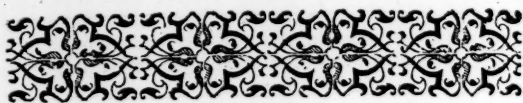
Ecclesia precipuam esse, tamdiu iacuerit ignota, quemadmodu fateri omnes necesse est &c. \* Tertullian in libro de prescript. sayth: Qui estis vos? Vnde & quando venistis? Vbi tam diu latuistis? And Augustine l. 3. de Baptismo contra Don. c. 2. sayth: Vnde ergo Donatus apparuit? De qua terra germinauit? Ex quo mari emerisit? De quo celo cecidit? And Aug. de uilit. credendi cap. 14. sayth to the Manichees: Vos autem, & tam pauci, & tam turbulenti, & tam noui, nemini dubium est, quoniam nihil dignum autoritate proferetis. And Optatus l. 2. contra Parmenianum sayth: Vestrae Cathedrae originem ostendite qui vobis vultis Sanctam Ecclesiam vendicare: And Hylar. l. 6. de Trinitate ante med. sayth: Tardè mihi hos pijssimos doctores ætas nunc huius sæculi protulit &c. And Athanasius in lib. de Decretis Nicen. Synod. contra Euseb. sayth: Ecce nos quidem ex Patribus ad Patres, per manus traditum fuisse hanc sententiam demonstrauius: Vos autem, o noui Iudæi & Caiphæ filij quos tandem Nominum vestrorum potestis ostendere progenitores? And Nazianz.

ep. 2. ad Chelid. ſayth: Abſconditam poſt Chriſtum ſapientiam nobis annunciant, rem lachrymis dignam. Si enim triginta his annis fides orginem habuit, cum quadringenti (for which wee may now ſay mille quingenti) fere anni ab eo tempore fluxerint, quo Chriſtus palam conſpectus eſt, inane tanto tempore fuit Euangelium, inanis etiã fides noſtra, & martyres quidem fruſtra martyriũ ſubierunt, fruſta etiam tales tantique Antiſtites populo præſuerunt. And S. Hierome in ep. ad Pamach. & Ocean. de erroribus Originis ſayth accordingly: Cur poſt quadringentos (for which wee may ſay mille quingentos) annos docere nos niteris quod antea, neſciuiſus? Viſque in hanc diem ſine iſta doctrina mundus Chriſtianus fuit. And Hierome contra Luciferianos in fine ſayth: ex hoc ipſo quod poſteriori inſtituti ſũt eos ſe eſſe indicat quos futuros Apoſtolus prænunciavit. And ſee the other lyke ſayings of Tertullian and Vincentius Lyrinenſis alledged heretofore traſt. 2. c. 2. ſect. 10. initio in the margent at the figure 3. And ſee alſo next hereafter ſect. 12. ſine in the margent at 13.

of their tymes, and as did ¶ Luther himſelfe, vpon this ¶ Luther (in Luther  
lyke ground, to our aduerſaries the Sacramentaries. theri loc. commun.

claſſ. 5. c. 35. pag. 50.

ante med.) ſayth of the Sacramentaries: Sine nobis & ante nos nihil erant, ne hũcere quidem audebant, nunc noſtra victoria inflati, in nos vertunt impetum.



A  
F V R T H E R  
D E M O N S T R A T I O N  
O T H E R W Y S E O F T H E  
P R O T E S T A N T  
Churches defection.  
S E C T. XII.

**B**UT forbearing as now further to prosecute the forsaide euident defection of the Protestants Church, her administration of the Word and Sacramentes, by reason of the heretofore alledged disparity (or rather contrariety) in doctrine betweene our now Protestantes, and the forsaide examples of *VValdo*, *VWyckliffe*, *Husse*, *Luther* &c. and all those other, whome our aduersaries haue (as hath bene<sup>2</sup> heretofore particularly proued) iniustly pretended to be of their Church: Wee will as yet in further prooffe otherwyse of their Churches no lesse vnanswerable defection, but briefly put your Ma.<sup>tie</sup> in mynd of one only other point (worthy of a much more laboured discourse) the which being hereby but signified rather then at large intreated of, wee do neuerthelesse (in full confidence of the manifest and vnanswerable cleerences thereof) presume humbly

<sup>2</sup> See heretofore for *VValdo* tract. 2. c. 2. sect. 3. for *Wyckliffe* sect. 4. for *Husse* sect. 5. for *Luther* sect. 10. &c. for others see sect. 7.

humble to offer vnto your Highnes more retyred and serious consideration.

Wee haue heretofore shewed how that supposing Waldo had bene a Protestant, yet was he before his first preaching against the Pope, originally a knowne and professed member of our Catholicke Church. And the lyke we haue discouered in Berengarius, Peter Bruis, VVickliffe, Luther &c. all whose followers, as namely the Berengarians, VValdenses VVickliffistes, Husites, Lutherans &c. are in their fornamed seuerall Sectmaisters from whome they are knowne to haue descended, most playnely reduced to a knowne Catholicke beginning. As were in lyke manner the Arias, Donatists, Nestorians &c. knowne to haue had their lyke first beginning in Catholicks, as in Arius, Donatus, Nestorius &c. who all together with Berengarius, VValdo, VVickliffe, Husse, Luther &c. were professed members of our Catholick Church before such tyme as they<sup>3</sup> went forth from vs, the peculier marke or stigma wherwith the<sup>4</sup> Scriptures,<sup>5</sup> Fathers and<sup>6</sup> Protestants, do (not without euident reason) note the Sectmaisters of their tymes.

For seeing that truth is ancient to heresie (the which is but a denyall of some part of the truth, then before in being and professed,) and that the summe of our Christia Religion, was accordingly at first established and continued in & by the Apoittles, and their<sup>7</sup> successors; there neuer was therefore, nor possibly could be any<sup>\*</sup> Archereticke or sectmaister, who did not by his then secondary innouation in denyall of some truth deuide himselfe from the Catholicke Churches then visible society. Wherupon as it followeth (by necessary sequele) that it sufficeth not our aduersaries to affirme with such needie begging of the thing in questiō, & no lesse perēptory & assuming Iudgment vnder pretence of that forbidden & priuate interpretatiō, which<sup>8</sup> theselues

<sup>3</sup> 1. Ioan. 2. 19.

<sup>4</sup> 1. Ioan. 2. 19. It

is sayd of heretickes:

They went out fro

vs. And Act. 15. 24.

it is lykenise sayd of

them: Certayne that

went forth from

vs. And act. 20. 30.

Out of your owne

selues shall aryse

men speaking per-

uerse things. And

S. Iude vers. 19. saith:

These are they

which segregate

themselues. In so

much, as our Sa-

uiour forewarneth

vs against this de-

parture or going out

do saying: If therefore

they shall say vnto you, behould he is in the desert, go you not forth. Matth. 24. 26.

See S. Augustine vpon these wordes heretofore traſt. 2. c. 2. sect. 1. fine in the margin at the figure 2.

5 Optatus lib. 1. saith herupon against the Donatistes: Viden-

M m m dum

dum est quis in radice cum toto orbe manserit, quis foras exierit, quis Cathedram sederit alteram quæ antè non fuerat. &c. And S. Augustine tom. 3. in Psalm. 106. sayth: Quid est ergo seduxit eos? Dimisit eos in inuio & non in via? Quomodo enim in via, homines qui partem tenent totum relinquunt? Quomodo in via? Quæ est ergo via? aut vbi agnoscitur via? Deus (inquit) miseratur nostri (&c.) vt agnoscamus in terra viam tuam. In qua terra? In omnibus gentibus salutare tuum. Vtique tales, vt minuantur, vt pauci fiant, hinc exeunt, à multitudine unitatis omnes exierunt, sicut paulò ante commemorauì dictum de illis. Ex nobis exierunt &c. And Aug. tract. 3. in ep. Ioan. sayth: Omnes Hæretici, omnes Schismatici ex nobis exierunt, id est, ex Ecclesia exeunt. And Aug. in Psalm. 30. con. 2. sayth: Obscurius dixerunt Prophetæ de Christo quàm de Ecclesia; puto propterea quia videbant in spiritu contra Ecclesiam homines facturos esse particulas, & de Christo non tantam litem habituros, de Ecclesia magnas cõtentiones excitaturos: ideo illud vnde maiores lites futuræ erant planius prædictum & prophetatum est, vt ad iudicium illis valeat, qui viderunt & foras fugerunt &c.

6 See M. Alison in his confutation of Brownisme pag. 1. initio and see heretofore tract. 2. c. 2. sect. 6. initio at t. 7 See M. Bilsons words alledged heretofore tract. 2. c. 2. sect. 6. at 2. a.

\* This is evidently seene in the examples of Arius Nouatus, Donatus &c. and all other Archeriticks or Sectmaisters of euery age: neyther can our aduersaries giue any one example to the contrarie. In so much as Vincent, Lyr l. adu. hæ. c. 34. sayth herof accordingly. Quis vnquam hæreses instituit, nisi qui se prius ab Ecclesiæ Catholicæ vniuersitatis & antiquitatis consensione discreuerit? Quod ita esse, luce clariùs exempla demonstrant.

¶ 2. Petr. 1. 20.

8 Hereof see heretofore tract. 2. cap. 1. initio in the margent at the letters p. q.

do frame vpon the Scriptures, that wee haue departed from God, vnlesse withall they can shew from what other knowne company of Christians, to vs then elder and in being, wee did deuide our selues, betaking vs so therby into another singular society, as did in their seuerall tymes, VValdo, VVycliffe, Husse, Luther, Calvin &c. in their departing frõ our Catholicke Church: the lyke wherof to haue happened by any such departure made by our Church, from any other knowne Company of Christians, to it then ancient and in being, in any age or nation synce the Apostles tymes, our learned aduersaries are not able to shew: A thing (in regard of the reason before alledged) \* worthy of all Spectall

B Not able. For whereas the prooffe herof lyeth on our Aduersaries part, their most materiall

obiectiõs in this behalfe are examined & answered heretofore tract. 1. sect. 7. & the contrary by vs proued tract. 1. sect. 8. In so much that where also this point is by vs viaged

vrged in the late supplication directed to your Maieſty, M. Powell in his *conſideratio* of the *Papiſtes ſupplication*, anſwering therto pag. 37. & 38. giueth no one inſtance of any our departure from any other elder ſociety of Chriſtians ſince the Apoſtles tyme, but only euadeth by begging the thing in queſtion, and ſaying of vs: *The Popiſh ſaction hath made a playne & maniſeſt Apoſtaſie from the doctrine comprehended in the writings of the Apoſtles* pag. 38. initio. And M. Sutcliffe in his anſwere to the ſayd ſupplication fol. 2. affoordeth no one example of any ſuch our departure as is demanded, but euading moſt impertinently to a locall departure, confeſſeth yet otherwiſe the thing properly in queſtion, ſaying: *Neither is it materiall that the Romaniſts neuer went out of any knowne Chriſtian Society: A truth ſo euident that M. Bunney ſeeing himſelfe vnable to charge vs with any ſuch departure, doth therefore* (hereafter tract. 2. ſect. 14. at b. c. diſclayme moſt expreſſly in charging vs with any departing from the Church.

Worthy of obſeruatiō. For as

Vincent Lyr. l. adu. her. c. 34. ſaith: Et reuera que vquam heretiſi niſi ſub certo nomine, certo coco, certo tempore ebulliuit?

*ſpeciall and due obſeruatiō*: So lykewiſe (which is no leſſe worthy alſo to be obſerued) although it be maniſeſt and grounded vpon the Scriptures, that the true Church muſt vndoubtedly *euermore* continue with *the adminiſtration* of the Word & Sacraments; yet to auoyd the exāple of the Primitiue Church, as being made by our aduerſaries vnworthily queſtionable, and by vs heretofore euen from themſelves ſufficiently *cleared*, and withall to reſtrayne them to another no leſſe large, certayne and knowne tyme; they are not able to name from *Anno Domini 700. for other 700. yeares* then next after following (a tyme long and large inough) ſo much as but any *one other perſon* lyuing, during any part of all that tyme, in any one nation of the earth, whome they can but with any colour pretend to haue bene at

9 Hereof ſee hereafter tract. 2. c. 2. ſect. 14. initio in the margin at r.

10 Hereof ſee heretofore tract. 2. c. 2. ſect. 1. at t. u. x. y. z. b. c.

11 Concerning teſtimonies of our now Catholicke doctrine to haue bene taught in the firſt Primitiue Church, ſee heretofore tract

1. ſect. 2. & 3. & tract. 2. c. 1. ſect. 3. throughout, and hereafter tract. 2. c. 3. ſect. 10. ſubd. 2. at y. \* x. a. b. c. & c.

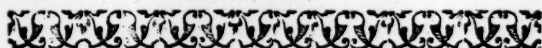
\* The Waldenſes, VVychlyſites, Huſites and Lutherans, admitting they were all Proteſtants (the contrary wherof is heretofore proued) are yet in their forenamed ſeueral Sectmaiſters (as are alſo the Caluinists in Caluin) reduced to a Catholicke beginning. And as for other examples, our aduerſaries cannot giue inſtance ſo much as of any one *other man*, whome they can pretend to haue bene originally a Proteſtant and not a Catholicke: and if they ſtie to the exāples of ſuch other as themſelves cannot but acknowledge for confeſ-

sed hereticke, it is ridiculously impertinent and sheweth their full conviction herein,

first no Catholicke but originally a Protestant; as wee haue before sayd, *VValdo, VVychlyffe, Huffle, Luther, Caluin &c.* (frō whom haue sprong the *VValdenses, VVychlyffes, Hussites, Lutherans, Caluinists, &c.*) supposing they all became afterward Protestants, were yet ech of them at first originally Catholickes: as lykewyse were for former tymes *Arius, Nouatus, Pelagius, Nestorius, &c.* Let now our aduersaries peruse (though most carefully) the seuerall writings of their owne most paynetull wryters in this behalfe, as namely *M. Fox his Acts and Monuments, Illyricus his Catalogus Testium Veritatis, Synon de Vovon his discourse vpon the Catalogue of the Doctors of Gods Church, and also the Centurie wryters of Magdeburge*; and they shall not in all, or any of them, or in any other, find instance or example of any one *other man* named to the contrary of that which wee now vrge. If then our learned aduersaries be not able to giue vs neyther instance of any departure made by our Church from any knowne company of Christians to it then ancient and in being; neyther yet also example (as is before requyred during the tyme before lymited) so much as but of any one man lyuing in any part of the world, who was at first no Catholicke, but originally a Protestant: If these thinges be playne, euident, and not to be excepted against by our learned aduersaries; what then can more clearly argue a manifest interruption and discontinuance of their Churches Pastours, administration of the Word and Sacraments? And that as our religion is vndoubtedly that <sup>12</sup>good seed which Christ the good husband-man first sowed in his field: so also the other aduerse Doctrines of *Caluin and Luther* are those forewarned <sup>13</sup>tares, which the enemy (afterwards) came and sowed among the wheate, and went his way.

<sup>12</sup> Matth. 13. 24.  
<sup>13</sup> Mat. 13. 25. And  
S. Hierome contra  
Luciferian. in fine  
sayth accordingly:  
Ex hoc ipso quod  
posse.

posterius institutisunt, eos se esse indicant, quos futuros Apostolus pramanciat: in so much as Tertul. l. de praescript. ad. har cap. 37. doth vpon this ground reprove the Nouelists of his tyme for their then vsurping and intruding, by their latter vpstart doctrine, vpon the then more ancient Catholicke possession, saying to that end vnto them? *Qui estis? Quando & vnde venistis? Quid in meo agitis non mei? Quo denique (Marcion) iure filiam meam cedis? Qua licentia (Valentine) fontes meos transueritis? &c. Mea est possessio, olim possideo, prior possideo, &c. And I. contra Prax. he teacheth accordingly saying: That is true which is first, that false which is later.*



A N

# EXAMINATION

AND DISCOVERY OF

THEIR LAST REFUGE,

AFFIRMING THE CHVRCH

to haue continued in the Papacy, and yet the Pa-  
pacy not to haue bene the Church:

A N D

that this admitted, impliyeth a most playn defectio of their Churches  
administration of the VVord and Sacramentes.

## SECT. XIII.

**T**his point being thus debated, wee  
will only now lastly discover that  
extremest tergiversation to which  
in these straytes our aduersaries  
are inforced. For wheras it is by  
the premisses made more then eu-  
ident that although <sup>2</sup> the adminis-  
tration of the VVord and Sacramentes, be in such confessed absolute

<sup>2</sup> See heretofore  
tract. 2. c. 3. sect. 11. &  
11.

M m m 3

degree

degree of necessity, that <sup>3</sup> the only absence of them doth make a nullity of the Church: Yet (the examples of the VValdenses, VVycliffe, Huss and all other lyke pretended, being found insufficient) the same is not for <sup>4</sup> many ages before Luther knowne to haue bene so much as but in being, otherwyse then as in our continued visible Catholicke Church, and the professours therof. In regard wherof our learned aduersaries (euen those that are most precise) haue therefore in euasion or supply of such their apparēt defect, fynally laboured to preoccupate (if not to blynd) their Readers iudgments with this Enigma or obscurity of words, namely, that during those forsaid confessed many ages wherein no knowledg is had of their Churches Pastours administration of the Word and Sacraments, the <sup>a</sup> Church was in the Papacy, & the Papacy was in the Church, & yet the Papacy was not the Church. And this is that extremest & last refuge, which (sayth M. Parkins) <sup>b</sup> serues to stoppe the mouthes of Papistes, who demād of vs where our Church was four score years before Luther. For (sayth he) herby <sup>c</sup> they are answered, that our Church hath bene since the dayes of the Apostles, and that in the very middest of the Papacy. So auncient and ample (I note by the way) hath the Papacy (according to his opinion) bene and continued, euer since the Apostles dayes. This now being our aduersaries last receptacle, wherinto they do so confidently retyre, all other means fail.

prope finem at 2. 3. 4. 5. 6. 7. 8. 9.

<sup>a</sup> Whitaker de Eccles. pag. 165. initio sayth: Ait Stapletonus Caluinum & nos dicere, Ecclesiam veram fuisse in Papatu, sed Papatum non fuisse Ecclesiam id quidem nos dicimus &c. And Aman- dus Polanus in partit. Theolog. l. 2. pag. 352. post med. sayth: Porro hæc Ecclesia Antichristi est in vera Christi Ecclesia, sed non est vera Christi Ecclesia &c. and Bucanus in loc. com. loc. 41. pag. 464. prope finem vndertaketh to explyne, Quomodo Ecclesia olim tot sæculis fuit in Papatu, cum Papatus non sit Ecclesia. And Beza in Epist. Theolog. ep. 1. pag. 15. post med. sayth: Voluit Deus in Papatu seruare Ecclesiam, etsi Papatus non est Ecclesia. And see him further there ep. 10. pag. 98. circa med. & Piscator in his volum. Thesium Theolog. l. 23. pag. 362. initio sayth: Agnoscimus in Papatu antehac fuisse atque etiam nunc ex parte esse Ecclesiam, in quo Deus præci- puous etiā fidei articulos saluos conseruauit, etsi Papatum Ecclesiam esse pernegemus.

And

And see the same assertion yet further affirmed by M. Parkins in his reformed Catholike pag. 328. and 329. by Luke Osiander in epitom. histor. Eccles. cent. 16. part. altera pag. 1072. post med. by Caluin in lib. epist. ep. 104. versus finem & pag. 222. in ca & post med. By Ioannes Rhegius in libro A pologetico pag. 95. fine, who sayth: In Papatu fuit vera Ecclesia.

b

M. Parkins in his reformed Catholike pag. 329.

initio.

c

M. Parkins ibid.

failing them; Wee hūble pray, that with your Highnes attentiuē patience wee may somewhat examine, and see whether it be any other then a most bould and idle Battology of perplexed men, not yeelding to acknowledge, and yet not able to deny the matter in question; much lyke to that staggering doubtfulness or rather tergiversation of speach, which Caluin in his discourse of this matter expresseth in other words, wherein he professeth <sup>d</sup> neyther simply to graunt, nor playnely to deny our Catholike Church, to be the Church of God.

To enter therefore into the sense of these wordes, our learned aduersaries who affirme this hidden being of their Church in the Papacie, doe not profess the by to meane that their Church had only such latent and vnknowne aboad in Catholike, or ( to vse their word ) Popish Countries among the Papistes, without hauing further externall Communion with them: For if this be all they intend, then should it herupon be rather sayd, that their Church was without the Papacie, or neere to the Papacie, or among the Papistes, but at no hand in the Papacie, no more then vpon the same respect of it lyke aboad in Turkish Countries, it may be sayd to be in Turcisme. In this sense therefore ( in it selfe otherwyse most <sup>e</sup> vnprouable, and <sup>f</sup> heretofore sufficiently refell'd ) both M. Parkins and Beza do most expressly & disclaime, affirming further to the contrary, that <sup>h</sup> the true Church hath bene in the Roman Church, as corne in the heap of chaffe, <sup>i</sup> euen in the very midst of the Papacy. In respect wherof, sayth M. Parkins, <sup>k</sup> the

Caluin in Institut. impress. Argentorat. 1539. c. 4. de fide pag. 148. ante med. sayth: Denique Ecclesias illic neque planè inficiamus esse, neque simpliciter concedimus. And see his other lyke perplexed sayings, in his other edition of Institutions l. 4. c. 2. sect. 11. and 12.

<sup>e</sup> Improbable. For how could they continue dispersed for so many ages together, in so many Catholike Nations, and not discerned, see the improbability herof further

Church declared heretofore

tract. 2. c. 2. sect. 8. subdiuision 2.

f

Reade heretofore tract. 2. c. 2.

sect. 8. throughout.

g

M. Parkins in his reformed Catholike pag. 328. post med. sayth: Now this which I speake of the Church of Rome, cannot be sayd

in lyke manner of the congregation of Turkes and other infidells, that the hidden Church of God is preserved among them, because there is no meane of salvation at all: whereas the Church of Rome hath the Scriptures, though in a strange tongue, and Baptisme, which helps God in all ages used, that his elect might be gathered out of the midst of Babylon. And M. Whitgift in his defence of the answer to the Admonition pag. 624. paulo post med. alledgeth to this end Beza saying: Although Papisme be not the Church, yet the Church hath bene, and is (as it were) drowned or covered in it, which cannot by any means be said of the Turkes which neuer gave their Names to Christ. See this also in Beza in Epist. Theolog. ep. 20. pag. 98. circa med. h M. Parkins in his reformed Catholicke pag. 328. initio. i M. Parkins ibidem pag. 359. paulo ante med. k M. Parkins ibidem pag. 331. fine.

Church of Rome may be said to be in the Church of God, and the Church of God in the Church of Rome, and the one not personally latent or unknowne to the other, neither in outward profession seuered each from other, but <sup>l</sup> mixed together for eternall Society, and so thereby mingled lyke chaffe & corne in one heap. In so much as Luke Osiander (a very learned Protestant, & so great an enemy to vs, as at any had hee will <sup>a</sup> not acknowledg our Catholicke Church to be a true Church.) explaineth yet more fully this forsayd mixture together for the external society lyke chaffe and corne in one heap, affirming that in the <sup>e</sup> darkned tymes, the true Church was vnder the Papacie. And how? Lying vnder it (sayth he) <sup>p</sup> as not alwayes daring to make open profession of her religion, but <sup>q</sup> carried away with

l M. Parkins ibidem pag. 329. post med.  
m Ibidem post med.  
n Osiander denyeth our Catholicke Church to be a true Church, in his Epitome hist. Eccl. in Epist. dedicat. & in Centur. 7. l. 4. c. 20. pag. 331. post med. and cent. 6. l. 4. c. 17. pag. 190.

o Osiander in Epist. dedic. cent. 8. pag. 2. post med. p Osiander in epitom. cent. 16. part. altera pag. 1076. post med. sayth herof. Quod semper etiam sub Papatu aliqui pii homines fuerint, qui errore Pontificios, idolatrica sacra, improbarunt; tametsi id non semper aperte profiteri audebant, nemo negat. And ibidem pag. 1072. versus finem it is lyke wyse sayd. Nec audent suas sententias libere profiteri, nisi ardere, aut ad minimum exulare velint. And hence it is that M. Napper in his treatise vpon the Revelations pag. 161. col. 2. & 3 affirmeth that the Church fled from common assemblies to the priuate hartes of particuler godly men, where it abode inuisible 1260. yeares before Luther: So farre it was during that tyme from all externall profession sayth. VVhich point M. Napper explaineth as yet more fully ibidem pag. 239. ante med. affirming, that for the space of a thousand yeares after Pope Siluester the first, the Seat of Rome had no match, nor encounter, nor euer suffered (during that tyme) any to be seene vouchable or visible of the

true Church. See also this heretofore tract. 2. c. 2. sect. 7. in the margin at 2. next after a. q. Osiander in epist. &c. cent. 8. in epist. dedic. pag. 3. ante med. discoursing how the Church was vnder the Papacy, sayth: Animū ad ista pontificia idololatrica sacra nō applicuerūt, tametsi externos ritus non prorsus negligērent, & cōmuni consuetudine, quasi rapido torrente abriperentur, vt eadem cum alijs facerent: multi metu tyrannidis pontificiæ profiteri non audebant, quōd pontificios cultūs improbarent, quorum infirmitatem Deus tolerauit & condonauit.

with common custome as with a violent streame, to obserue external rites, and doe as others did; which infirmity (sayth hee) God did in those tymes not only pardon, but also tolerate. In so much as he yet further acknowledgeth, how that the members of this supposed Church of Christ thus vnder the Papacy, or (which is with him all one) in the Papacie, did communicate with the then Popish Church in administration of the Word, Baptisme, the Lords supper, taking of Orders &c. being so thereby most euidently no other then playne Papistes, in regard of external profession, belicuing priuately what they durst not openly professe: by meanes wherof, they are sayd to haue conuerled quietly with the Papistes, mixed together (with them) for external society, lyke chaffe and corne in one beape. With which testimony of Osiander, Iustus Moltior another Protestant wryter of great esteeme, doth fully agree. And this is the very true and last resolued sublimated sense of our Aduersaries forsayd so strang inuented assertion, the which, for so much as being vnmasked, it importeth no other then grosse and palpable dissi-

mulas (vt supra) reuera habuerunt legitimam vocationem ad prædicandum Euangelium Christi & ad Sacramentorum administrationem &c.

u. Vt supra at 1. and Osiander in centur. 8. in epist. dedic. speaking of the true Church vnder the Papacie pag. 2. post med. he sayth of the members therof: They retheyned the Apostles Creed; they inuocated the heauenly Father in the Lordes praier; they offered their Children to Christ in Baptisme; they confirmed their faith from the absolution of the ministers of the Church; they frequented, in memorie of Christ, the Lordes supper, such as those tymes did afford &c. ibidem pag. 3. circa med.

x. Errores Pontificios, idololatrica Sacra improbarunt, tametsi id semper aperte profiteri non audebant. (And) nec audent suas sententias liberè profiteri, before at p. (And) communi consuetudine

quasi rapido torrente abriperetur, vt eadem cum alijs facerent. (And) metu Tyrannidis Pontificiæ profiteri non audebant, before at q. y See before at l. m. 1 Iustus Molitor in his treatise intitled, De Christi in terris militante Ecclesia disquisitiones 1 heologicæ, contra Bellarminum & c. pag. 114. sect. 33. & 54. sayth: Afferimus Ecclesiam superioribus sæculis latuisse in medio Patatu tanquam in cauernis, nec ausam fuisse propter abominandam Filij perditionistyrannidem in conspectum prodire, quemadmodum adhuc hodie multi sunt fideles in media Babylona Romana, qui tanquam in carcere ibi latitant, & metu periculi non audent veræ Christianitatis publicè profiteri nomen & c.

2 Vnable to relieue them, For they cannot so much as giue answerable instance of such as notwithstanding their opè dissimulation were inwardly of the Protestants religion.

3 Of the dissimulation of the VValdenses, see heretofore tract. 2. c. 2. sect. 3. subdiuision 4. at 17. 18. and of the lyke dissimulation of WYcklyffe, see heretofore tract. 2. c. 2. sect. 4. fine in the margin at this marke \*

4 Insufficient, in regard they can but serue for those only tymes in which they lyued. 5: Improper, because they were not inwardly of

the Protestantes religion as appeareth heretofore for VValdo tract. 2. cap. 2. sect. 3, and for WYcklyffe tract. 2, c. 2. sect. 4.

z See next heretofore.

mulatio of Religio (wherin also supposing the same for lawfull, they are yet neuertheless vnable to relieue themselves by any true & answerable instance, though but of such dissembling professors, the forementioned examples of the dissembling VValdenses and WYcklyffe, being otherwysely wholly insufficient and improper therin to help them:) therefore the better to conceale such absurdity theroffrom the vulgar hearers, who otherwysely would at first abhorre to heare of the same, they haue politickly & purposely deliuered it vnder the deceitfull veyle or cloude of this forsaide obscure and Enigmaticall assertion, that the Church was in the Papacie, and the Papacie in the Church, and yet the Papacie was not the Church. But O immortall God! And can our learned aduersaries indeed perswade themselves to thinke this sufficient to stop the mouthes of Papistes, who demaund where their Church was before Luther? Can they, whome wee must otherwysely acknowledge for no lesse then wyse in their generation, be yet in this so far ouerscene, as to affirme, that the Church of Christ (wherof so glorious thinges are foretould, as that her gates should be continually open; her Pastours neuer silent; her Kingdome not giuen ouer to another people, but should stand for euer, as an eternall glorie and ioy from generation to generation) should now not only against so many playne predictions of the Prophets & other promises of Christ and his holy Spirit, but so much

before at a.

a See next heretofore at b.

b Gloriosa

dicta sunt de te, Ciuitas Dei. Psalm. 86.3.

c Esay. 60.11.

d Esay 62.6.

e Daniel 2.44.

f Esay 60.15.16.

g Vpon this rocke I will build my Church, and the gates of hell shall not preuayle against it. *Matth. 16.18.* And, I will make this nty conuenant with them, my spirit which is vpon thee, and my words which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seedes seed, from henceforth for euermore. *Esay 59.21.* All that see them shall know them. *Esay 61.9.*

much also contrary to her owne necessary<sup>h</sup> prescribed dutie, continue for so many ages together so latent, & conuiuent, as that her Pastours should be silent, her profession dissembled, and restrained from all<sup>6</sup> open assemblies to abyde inuisible (only) in the priuate hartes of particuler godly men; so as by meanes of such her retyring thus in priuate and vnknowne, her children should be inforced to obayne<sup>7</sup> their spirituall initiation and remission of synnes from (her professed enemy) an adulterous strumpet, she herselfe remayning al this meane while vnknowne and disguised, euen<sup>8</sup> in the very midst of the Papacie; deuested also of her<sup>i</sup> essentiall markes, the administration of the VVord and Sacramentes. Which<sup>k</sup> being (according to our aduersaries doctrine) in absolute degree of necessity to saluatio<sup>6</sup> the only absence of them is therefore sayd to make a nullitie of the Church. Are these things thus affirmed, probable, or but so much as possible? Or may wee not feare least certaine of our aduersaries presume to auer the same, euen with<sup>m</sup> seared consciences, and as<sup>n</sup> condemned in their owne iudgment, or otherwys hope that they erre but herin of simple ignorance, and as<sup>o</sup> not knowing what they do? If but so, then Popen (O Lord) the eyes of these men, that they may see, for, 9 as blynd men they haue groped the wall, & without eyes they haue handled yt, and haue stumbled at noone dayes as in darknes. And thus much hitherto concerning

h With the hart a man belieueth vnto righteousness, and with the mouth confesseth to saluation. *Rom. 10.10.* Whosoever shall deny me before men, him wil I also deny before my Father in heauen. *Matth. 10.33. and Luc. 9. 26.* See before in this section in the margin at the letter p.

7 Sarauia de diuersis gradibus ministrorum pag. 57. ante med. sayth herof: Quamuis Romana Ecclesia nec orthodoxa, nec catholica nec Catholica Ecclesia sanū mēbrū sit, Ecclesia tamen est: & vide quid amplius dicam. Ip-

fa est Mater nostra, in qua, & per quam Deus nos regenerauit, & filij sui sanguine tinxit, & à peccatis abluit, & in numerum heredum regni cælorum adscripti; sed quia meretrix & adultera est, contra eam meritò contestamur. &c. And presently

Tract. 2. Cap. 2. 468

after he tearmeth her, Mater adultera.

tholicke pag. 329. paulo ante med.

2. sect. 1. ante med. in the margent at b.

sect. 1. ante med. at u.

4.2. n Tit. 3. 11.

q Elay 59. 10

The Protestantes Apology

8 M. Parkins in his reformed Ca.

i See this heretofore tract. 2. c.

k See heretofore tract. 2. c. 2.

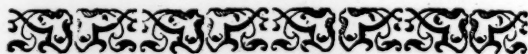
l See there at x. y. z.

o Luc. 23. 34.

m 1. Tim.

p 4. Reg. 6. 2.

our aduersaries forsayd confessed defection of their  
Churches Pastours admini stration of the Word and  
Sacramentes.



THAT THEREFORE

PROTESTANTS

FOR PRESERVATION

OF CHRIST S

CHURCH IN BEING,

do acknowledge the Catholicke Church to haue  
bene the true Church, and the religion therof  
for sufficient to saluation.

SECT. XIII.



HICH sayd defection or want  
of their Churches Pastours ad-  
ministratiō of the Word & Sacra-  
mēts, carrieth with it such an eu-  
ident scandall or rather scruple, by  
reason of the confessed doctrine to  
the contrary of all men concer-  
ning the true Church ( which ac-

r M. Whitaker  
against M. Reynolds  
in

cording to<sup>r</sup> all opinions must euermore continue with-  
out sayling or ceassing to be not so much as for any  
one

in his answer to the Preface pag. 33. sayth: Wee beleeue to the comfort of our soules, that Christs Church hath continued and neuer shall fayle so long as the world endureth: And wee accompt it a prophane heresie to teach otherwyse. And the same is yet further affirmed by D. Fulke in the Tower disput. with Edm. Camp. the 2. dayes conference. And also by the Confessions of Belgia, in the Harmony of Confessions pag. 321. and by the Confession of Heluetia ib. pag. 306. by the Confession of Saxony ib. pag. 324. & 325. & 473. In so much as the Deuines of Wittemberg in colloquio Badenſi apud Oſiandrum in epitom. (&c.) centur 16. pag 1064. ante med. say: Ecclesiam inde ab ascensione, vsque ad hæc tempora nunquam interruptam, sed perpetua successione in terris permanſisse firmiter credimus. And ibidem pag. 1065. post med. it is sayd: Contra omnes furores Satanæ, Ecclesia vera in terris vsque aduentum Christi ad extremum iudicium est mansura.

one moment of tyme) that the other more sober and learned Protestants whome head-strong and inconsiderate zeale hath not altogether blynded, do therefore in preuention thereof, and for preservation of themselves, make in these straytes our Catholicke Church as it were their City of refuge, acknowledging to that end as well that their owne succession, calling, and ministry is, and hath beene for former tymes preferred in, & by the only successiõ & calling continued in our Catholicke Church: as also that the true Church mediately before Luthers tyme, had it \* being in our Catholicke Church. To his end M. D. Field sayth: † VVhere some demande of vs where our Church was before Luther beganne? VVee say it was where now it is: yf they aske vs which Church? wee answere it was the knowne and apparent Church in the world, wherein all our ancestors lyued & dyed, wherein Luther and the rest were baptized, receyued their Ordinance and power of Ministrie. And our other learned aduersaries do accordingly teach, that lyke as Luther himselfe before his preaching against the Pope, was an † Augustine friar, and (as himselfe sayth) kept chastity, poverty and obedience, was only giuen to fasting, watching, praying, saying of Masse; and such lyke, and † honoured the Pope of meere conscience &c. and was so thereby most vndoubtedly a prof-

Numer. 35.

† Herof see the Lord Bishop of Oxford his acknowledgment heretofore tract. 2. c. 2. sect. 6. post med. in the margin at \*. next before d. and see also further there towards the end in the margin at g. h.

\* Luc. Oſiander in epitom. hist. Eccl. cent. 16. part. altera pag. 1073 in fine sayth: Ecclesia quæ sub Papatu fuit eo tempore quo Lutherus natus est, fuit Ecclesia Christi &c. Ideoque qui sub Papatu ad

ministerium Ecclesiasticum fuerunt ordinati, vt Lutherus & multi alij Euangelici

Doctores, reuerà habuerunt legitiman ordinationem

M.D. Feild

in his treatise of the Church l. 3. c. 6. pag. 72. ante med.

Sleydan

l. 1. initio.

u

Luther in his Commentary vpon the epistle to the

Galathians Englished fol. 35. circa med.

x

Luther ibidem fol. 35. a.

circa med.

¶ M. D. Couell  
in his defence of M.

Hooker Art. 11.

pag. 73. post med.

sayth: As it is strāg

for any man to deny,

them of Rome

to be of the Church

so I cannot but

wonder, that they

( of Rome ) will

aske where our

Church was before

Luther? as yf any

were of opinion,

that Luther did e-

rect a new Church

&c. And see be like

saying in M. Hoo-

ker in his Ecclesiasti-

call Policie lib. 3. pa.

129. post med.

z M. Hooker lib.

3. pag. 130. and M.

D. Couel in his

defence of M. Hooker

pag. 68. say: We gladly acknowledge them of Rome to be of the family of Iesus

Christ: therefore wee hope that to reforme our selues, is not to seuer our selues from

the Church wee were of before: In the Church wee were, and are so still: as also

wee say that they of Rome ( notwithstanding their manifold defects ) are to be

held a part of the house of God, a lymme of the visible Church of Christ.

a In the Christian letter of Certayne English Protestants vnto that Reue-

rend Man M. R. Hooker pag. 13. & 19. they do reprove at large M. Hooker for this

opinion of not seuering themselves from the Church they were of before,

fessed member of our Catholicke ( or as they tearme  
it Popish ) Church. So lykewyse vpon his pretended  
reformatiō or preaching after wards against the Pope,

he did not ( say they ) therby erect a new Church, then  
before not in being ( for that were most directly a-

gainst themselves ) and therefore did not depart from the  
Church he was of before, but continued still a member

therof. Which thing both M. Hooker and M. D. Couell  
( speaking therof ) do very playnly acknowledge, to the

great dislike of the Puritanes: as also M. Bunny profe-

cuteth the same more at large, affirming therfore, that  
of departing from the Church there ought to be no question at all

among vs. VVee are ( sayth hee ) no seuerall Church from  
them, nor they from vs, and therefore there is no departing at

all out of the Church, or any to depart from them to vs, nor from  
vs to them: all the difference betweene vs, is concerning the truer

members, whether wee or they may be found more worthy of that  
account: As for the other, we allow no such question. In so

much as he doubteth not to say: It was euill done of them  
who first vrged such a separation; confessing further our

great aduantage giuen therby: which our aduantage  
he afterwards very playnely to this purpose expresseth

to be, for that ( sayth he ) it is great probability with them,  
that so wee make our selues answerable for to fynd out a disinct &

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Señ. 14.

For the Roman Church.

471

Tract. 2. Cap. 2.

b M. Bunny in his Treatise tending to Pacification *señ. 13. pag. 108. paulo post med.* c Ibidem pag. 113. post med. d Ibidem pag. 109. circa med. e Ibidem *señ. 15. pag. 92. circa med. besayth of this separation:* Our aduersaries see themselues to haue aduantage, yf they can winne vs to acknowledge (y<sup>r</sup>.) f Ibidem pag. 96. circa med.

seuerall Church from them, which continued from the Apostles age to this present, else, that needes wee must acknowledge, that our Church is spronge vp of late, or since theirs. And hence perhaps it is, that their learned wryters (to the better enabling of our Church to be, howsoever, according to their opinion, in part erroneous, yet withall a true Church) doubt not to affirme of the sundry points of our Catholicke sayth in particuler, that they are though (in their opinion) errors, yet not such as are against the foundatiō or hope of saluation, but rather in respect therof, as only matters of indifferency.

To giue some few and chiefe examples herof. First

M. Parkins in his

exposition of the Creed pag. 402. sayth: A weaking error is that, the houlding wherof doth not ouerturne any point in the foundation of saluation: as the error of Freewill, and sundry such lyke. M. Cartwright in his reply pag. 14. *señ. 12. and in M. VVhitgiftes defence pag. 82. post med. affirmeth the like indifferency of the doctrines of Freewill, Prayer for the dead, and a number of other, as necessary doctrines, wherein (sayth he) men being nussed, haue notwithstanding bene saued. And a litle there before he further sayth: If you meane by matters of sayth and necessary to saluation, those without which a man cannot be saued: then the doctrine which teacheth there is no Freewill or Prayer for the dead, is not within your compasse. For I doubt not but dyuers Fathers of the Greeke Church who were great patrons of Freewill are saued. And the lyke is yet further affirmed of Prayer for the dead by Iohn Frith A. E. mon. pag. 501. by M. Fulke in his Confut. of Purgatorie pag. 336. ante med. and by M. Penry in the booke intituled, M. Some laid open in his colours pag. 99. Secondly M. Sparke in his answer to M. Iohn d'Albines pag. 382. ante med. discoursing of the honouring of Saintes reliques and Prayer for the dead, sayth therof to his aduersarie: Wee are not so hastie to pronounce sentence of condemnation of any for such errors: for you know well enough, that wee make not these matters such, as that eyther wee thinke that all must be saued that hould the one way, or all condemned that hould the other. As touching inuocation of Saints, M. Doctor Goade and D. Fulke do in the disputation had in the Tower with F. Campian the 2. dayes conference Arg. 3. R. II. & R. III. affirmethereof, that y<sup>r</sup> doth not exclude from being members of the Church &c. Thirdly concerning the Reall Presence, Iacobus Acontius in lib. 3. Stratagematum Satana pag. 135. paulo ante medium sayth*

1c.

It is euident concerning aswell those, who hould the Reall presence of Christs body in the bread, as those others which deny it, that although of necessity the one part do erre, yet both are in way of saluation, if in other things they be obedient to God. And M. D. Reynoldes in his 5. conclusion annexed to his Conference &c. pag. 722. affirmeth the Reall Presence to be but as it were the grudging of a little ague, if otherwise the party hould the Christian sayth. And Iohn Frith Aet. mon. pag. 503. a. fine sayth herof: The matter touching the substance of the Sacrament byndeth no man of necessity to saluation or damnation whether he belieue it or not. And see Luthers lyke iudgment of Transubstantiatio in magna Confessione, cited by Amandus Polanus in his Sylog. Thesum Theologicarum pag. 464. initio, and in the booke intituled, Orthodoxus consensus, printed Tiguri 1578. in folio. fol. 12. b. initio. Fourthly as concerning the receauing vnder one or both kyndes, Luther in epistola ad Bohemos sayth therof: Quamuis pulchrū quidē esset vtraque specie in Eucharistia vti, & Christus hac in re nihil tanquam necessarium præcepit, præstaret tamen pacem (&c.) sectari, quā de speciebus cōtendere. And Luther de vtraque specie Sacramēti sayth: Si veneris ad locū vbi tantū vna species ministratur, cum alijs vna tantū specie vtere (&c.) And the lyke indifferēcy herof is yet further affirmed by Melancthon & others cited heretofore tract. 2. c. 2. sect. 5. initio at x. Fifthly, touching our B. Ladyes being preferred frō originall Synne, and the worshipping of Images, M. Bunny in his Treatise tending to Pacification sect. 17. pag. 104. paulō ante med. and pag. 105. sayth in lyke manner of them: In these therefore or such lyke whosoever will condemne all those to be none of the Church, that are not fully persuaded herin, as wee are (&c.) committeth an vncharitable part towards those his breethren. Syxtly, concerning Primacy, M. Antony Wotton in his answer to a Popish pamphlet &c. pag. 68. fine denyeth that Protestantes hould the Kinges Supremacy to be an essentiall point of sayth. And Luther in assertionib<sup>9</sup> art. 36. vers. finē, speaking of the Popes Primacy doth expressly nūber yt among (sayth he) those vnnecessary tryfles wherein the Popes leuity and foolishnes is to be borne withall. And Melancthon in his epistle extant in the booke intituled, Centuria Epistolarum Theologicarum ep. 74. pag. 245. fine sayth: The Monarchy of the Bishop of Rome is profitable to this end, that consent may be retayned: wherefore an agreement may easilie be established in this article of the Popes Primacie, yf other articles could be agreed vpon. Seauently, as concerning Satisfaction and Merit of workes affirmed by the ancient Fathers no lesse then now by vs (whereof see heretofore tract. 1. sect. 3. subd. 6. at q. & subd. 7. at r. f. & subd. 9. at 13. 14. and tract. 2. c. 1. sect. 3. at k. l.) M. Whitaker contra rat. Campiani pag. 78. and in his answer to M. VVilliam Reynoldes c. 6. pag. 135. initio and 136. fine sayth: The Fathers thought by their externall discipline of lyfe to pay the paynes due for Synne, wherein they derogated not a litle from Christes death &c. which though it be an error, yet were they notwithstanding good men and holy Fathers. Eightlie, as concerning Masse, Luther in Colloquijs Germanicis c. de Missa sayth: priuate Masse hath deceyued many Sainctes, and carried them away into error, from the tyme of Gregory, for 800. yeares. And Tindall Aet. mon. pag. 1338. a. prope initium sayth accordingly: I doubt not but S. Bernard, Francis & many other holy men erred as concerning Masse: So litle did the Masse impugn Holines.

Lastly

Lastly as touching Masse and sundry other pointes of sayth, M. Francis Iohnson in M. Iacobs defence of the Churches and Ministry of Englad &c. pag. 13. ante med. sayth: Did not Iohn Hulse that worthie Champion of Christ & other also of the Martyrs of foretimes say and heare Masse, euen to their dying day: &c. did not (also) diuers of them acknowledge, some the Popes calling & Supremacie, some 7. Sacramentes, some auricular Confession? &c. And Benediſt Morgenſtern in tract. de Ecclesia &c. pag. 41. circamed. sayth, that in former tymes, Condonanda erant pijs &c. these things were pardonable in the godly, who held the Pope to be the Vicar of Christ and Head of the Church, the Papacie for the Church, Sainctes for mediators, and the Masse for the supper of our Lord. And see heretofore tract. 1. sect. 5. subdiuision 2. throughout sundry examples of acknowledged saluatiō in many confessed Catholics

And hence yt also cometh, that in generall M. Hooker &

M. Conell do acknowledge, & the Church of Rome to be of the same family of Iesus Christ, a part of the house of God, a lymme of the visible Church of Christ: that M. D. Barrow sayth, <sup>h</sup> the learned <sup>h</sup> wryters acknowledge the Church of Rome to be the Church of God: that M. D. Some sayth; <sup>i</sup> in the Iudgment of all learned men & all reformed Churches, there is in Popery a Church: that another late English Protestant wryter sayth, <sup>\*</sup> the Catholicke and reformed make not two but one same religion, <sup>h</sup> agreeing in all principall pointes of religion necessary for our saluation; That also George Cassander, though dislikyng <sup>k</sup> the Pope, and acknowledged for <sup>q</sup> a most graue and learned wryter, sayth, <sup>l</sup> the Church of Rome is to be reuerenced as being the true Church and Temple of God: and that a late disguised French Protestant wryter, affirmeth, <sup>m</sup> Catholickes and Hugonotes to be of one sayth and religion; with whome agreeth another lyke wryter, tearing them in lyke manner, <sup>n</sup> Domesticks of one sayth, and branches of one and the same vyne. And hence lastly it cometh, that the learned Protestants (as wee before haue shewed) do afford to our Catholicke professors the hopefull promises of saluation, affirming this to be <sup>p</sup> the iudgment of all learned Protestantes, and

M. Hooker in his Ecclesiasticall policy l. 3. sect. 1. pag. 130. ante med. & l. 5. pag. 188. initio. and M. D. Conell in his defence of M. Hooker pag. 68. <sup>h</sup> In his foure Questions &c. ser. 3. pag. 448. fine. <sup>i</sup> M. D. Some in his defence against M. Penrie (&c.) c. 23. fine pag. 182. initio. <sup>\*</sup> See the discourse vpon the meanes of well gouerning (&c.) against Nicolas Macchiauell printed at London 1602. pag. 80. post med.

<sup>h</sup> Ibidem pag. 83.

paullō post med. & 85. prope finem.

<sup>k</sup> Cassander in libro de officio pij Viri &c. pag. 14. ante med. & 15. initio. & pag. 27. post med.

<sup>q</sup> David Pareus in his booke de Symbolis Sacramentalibus &c. in præfat. ante med. sayth: Cassander eruditus scriptor. &c. And M. Morton in his full satisfaction concerning a double

Tract. 2. Cap. 2. 474

The Protestantes Apology

Sect. 14.

Romish Inquiry &c. pag. 55. circa med. tearmeth him, that most graue and learned Cassander of singuler learning and piety.

l Cassander ibidem pag. 14. post

med. and in defence of his opinion, he alledgeth Luther ibidem pag. 14. fine & pag. 21. & 22.

m Examen pacifique de la doctrine des Huguenotes &c.

imprimée a Caen 1590. en argum. du liure pag. 2.

n Apologie Catho-

lique &c. part. 2. pag. 26. & 203. & 204.

o Heretofore tract. 1. sect. 6. subd. 1.

&c. 2. p M. Doctor Some in his defence against Penry pag. 176. prope finem.

q M. Bunny in his and made q cleere by the whole course of all their wringes. In treatise tending to

Pacification sect. 15. so much as they doubt not to charge such of their

pag. 93. circa med. other headstrong breethren, as affirme the contrary,

r M. D. Conell in euen with ignorant zeale.

in his defence of

M. Hooker pag. 68. pauld post med.

THE





THE  
T H I R D  
CHAPTER

---

CONCERNING  
THE MARKES  
OF THE CHVRCH,  
AND WHETHER THEY  
BE APPERTAINING

or wanting to our Catholicke Church, or to the  
Churches of Luther, or Calvin?



ND to the end that this forsaide  
acknowledgment (thus made by  
our learned Aduersaries) of our Ca-  
tholicke Church, to be a true Church,  
may appeare yet further more cre-  
dible and perspicuous, wee do  
lastly (not doubting according to  
theould saying, *dis uestis τρις τὰ καλὰ*,

with the Apostle, to *\*wryte the same thinges often*) craue \* Philip. 3. 1. See  
leaucbrifly at once to offer vnto your Maiesties ge- M. Fulkes transla-  
uerall view, a succinct and summary repetition, but of tion,

some few of those many outward markes deduced all of them from the Scriptures, and heretofore in part dispersedly touched, wherby the false Church is inuincibly discovered, and Christs true Church thereby no lesse then very probably argued: All which sayd Markes being externall and implying in them matter of fact, cannot in their answerable euent be so easily cyther mistaken or auoyded. In respect wherof it will (in our opinion) fall out to be a matter very considerable, to discerne how the sayd Markes haue ben appertayning or wanting: as whether to our Catholicke Church or to the other Protestant Church of Lutherans & forraine-Caluinists, supposing them both for one, of whome only, and no other (to forbear tedious repetitions) wee do this once for all signify, our speach and vrging alwayes to be, in our heratter mentioning throughout this Chapter, of the Protestants Church. For as concerning the Church of England wee do aswell, out of our earnest care to auoyd offence, as of a due reuerence to our owne Nation, specially except and purposely forbear to inferre, direct, apply, or vrge against it in this our ensuing discourse of the Churches Markes: and so much the more obseruantly, by how much the reasons which wee are to deliuer, are of themselues (in this point aboue others) more then ordinarily demonstratiue, playne, and conuincing.

\* \*

THE



THE  
FIRST MARKE  
CONCERNING  
THE CHVRCHES  
VNIVERSALITY

SECT. I.

**T**HE first of those Markes which wee will now vrge from the Scriptures, is concerning the Churches being, after it first increase, vniuersall or Catholicke; to which end it is foretould of Christes Church, that *a little one* <sup>Esay 6. 20. and</sup> shall become as a thousand, and a small one as a strong Nation: that *our Sauour* <sup>Matth. 13. 31. and Marke 4. 31. saith of his Church</sup> *all Nations shall flow to it; that it shall haue the end of the earth* <sup>The Kingdome of</sup> *for it possession, from sea to sea, euen beginning at Hierusalem* <sup>heauen is lyke to a</sup> *(so thence) among all Nations.* In so much as during the very rage of Antichristes persecution, it shall *continue* <sup>mustard-seed the</sup> *(so) disperfed. ouer the world, and not obscurely, but* <sup>least of all seedes,</sup> *right famous.* Hence it is, that in distinction hereby of Christes true Church from all other particuler sectes, *growne is the grea-* <sup>test among hearbes,</sup> *the* <sup>and is made a tree,</sup> *so as the foules of the ayre may come and dwell vnder the shaddow thereof.* And <sup>see the marginall notes of Daniel 2. 45.</sup> *And* <sup>Esay 2. 2. and in the marginall notes of the English Byble of Anno 1576. in Esay c. 2. vers. 2. this is expounded of the restoration of the Church of Christ to be enlarged.</sup> *u*

Psal. 2.8. This is vnderstood of *Christes Church* by the Marginall notes of the English Byble of 1576. x Psal. 72.8. y Luc. 24.47. and see Matth. 24.14.

\* See heretofore tract. 2. c. 2. sect. 1. fine at 5. 6. 7.

† Ibidem at 7.

the Apostles in their *Creed* and the ancient \* Fathers and \* Protestants in their severall wrytinges, haue specially gyuen her the surname of *Catholicke*, which signifieth *Vniuersall*, a Name in this sort greatly vrged and insisted vpon against heretickes, by the auncient <sup>b</sup> Fathers, no lesse then now by vs. For so much then as the want of the accomplishment of this foretould Vniuersality, is a certayne <sup>c</sup> Marke of the false Church, wee will therefore, omitting all collaterall occasion of discourse, only without more adoe, but examyne, to whether Church of Christians, *Catholicke* or forsaide Protestāt, this so knowne & sensible Marke is confessedly

Wan-

9. By *Ruffinus* in Symbolum. By *Celsinus* ep. 5. ad Nestorium. By *Leo* serm. 11. de passione Domini, Dominico die habito, c. 2. & in serm. contra Eutich. c. 1. & in epist. 13. ad Pulcheriam Augustam. And see *Caluin*, institut. l. 2. c. 16. sect. 18. and *Frigeuillus Gavius* in his Palma Christiana pag. 74. post med.

a Austine Epist. 170. ad Seuerinum sayth: *Kατολικά* græcè appellatur, 'quod per totum orbem diffunditur; hanc ignorare nulli licet: ideo secundum Verbum Domini abscondi non potest. And tom. 7. contra Gaudent. Donatist. lib. 3. c. 1. be futher sayth: Si vestra est Ecclesia Catholica, ostendite illam per vniuersam terram ramos suos copia vbertainde extendere. Hinc enim & græco vocabulo Catholica nominatur. And a litle after wards, per totū orbē dicit, & per vniuersam terrā porrigi, extendique Catholicam, Græco eius nomini & definitioni consentiens. And de vnitatē Ecclesiæ c. 2. be sayth: Ecclesia vtique vna est, quam maiores nostri Catholicam nominarunt, vt ex eo ipso nomine ostenderent quia per totum est, &c. And see *Pacianus* alledged heretofore tract. 1. sect. 9. subdiuision 6. at 7.

\* M. Henoch Clapham in his soueraigne remedy against Schisme pag. 23. circa med. sayth, the Church was to enlarge her tentes and stretch her cordes vniuersally through the earth: for which cause it is called, *Catholicke*.

b See *Cyrril* and *Austine* vrging it, as wee do now, and alledged heretofore tract. 1. sect. 5. subdiuision 6. at c. c A certayne Marke of the false Church, and nor to be auoyded, other wise then by affirming Prophecies to be false, herof. Austine in epist. 161. wryting to Honoratus a Bishop of the Donatistes part, sayth: Dignare rescribere nobis, vt sciamus quomodo fieri possit, vt Ecclesiam suam Christus toto Orbe perdidit, & in vobis solis habere caperet. Vestrum est enim hæc ostendere

nam

nam nobis sufficit ad causam nostram, quod compleri Prophetiam & Scripturas sanctas per obem terrarum videmus &c.

wanting. Concerning our Church yt is manifest, that our Catholicke religion hath bene, and yet is publicly enlarged and professed in *Asia, Africke, & Europe*, & now also in *America*. A thing so euident, that our Protestant aduersarie *Symon Lythus* confesseth the same accordingly saying: <sup>d</sup> *The Iesuites within the com- in respons. altera ad* <sup>e</sup> *passed of a few yeares, not contented with the confines of Europe haue alteram Grefseri Apologiam pag. 331.* <sup>f</sup> *filled Asia, Africke and America with their Idols. As also it is yet sayth: Iesuitarum* <sup>g</sup> *leges (&c.) paucorum annorum spatio (&c.) non contenta Europæ finibus, Asiam, Africā & Americam suis idolis compleuit.* <sup>h</sup> *See heretofore* <sup>i</sup> *tract. 1. sect. 8. subd. 3. at n. & tract. 2. c. 1. sect. 4. at s.* <sup>k</sup> *See tract 12* <sup>l</sup> *sect. 2. initio. at k.* <sup>m</sup> *See heretofore* <sup>n</sup> *tract. 1. sect. 2. at \* & tract. 2. c. 1. sect. 4. at q. r. f. x.* <sup>o</sup> *Heretofore* <sup>p</sup> *tract. 2. c. 1. sect. 4. at n. o. t. x.* <sup>q</sup> *Heretofore* <sup>r</sup> *tract. 1. sect. 8. subd. 3. at o.* <sup>s</sup> *M. Morton in his Apologia Catholica part. 1. c. 13. pag. 31. initio* <sup>t</sup> *sayth: Fœdus quidē*

perpetuum est, quod est nouum Testamentum: sed hic tam mirabilis eius successus non ita perpetuū Vniuersalis, sed ferè Apostolicæ ætati proprius. <sup>1</sup> *Great vnlikeliehood*, as though the answerable euent of that *eueralsting* <sup>2</sup> *Couenant* <sup>3</sup> *Psalm.*

Plalm. 89. 28. 34. and Esay 61. 8. and see Daniel. 2. 44. made to the Church of Christ, and of so many other predictions of the Prophets mentioned next heretofore at f. t. u. x. y. and tract. 2. c. 1. sect. 1. at x. b. were eyther to perill then in it first birth, directly against our Sauours parable of the *mustard seed* ( wherof read heretofore tract. 2. c. 1. sect. 1. at t. or els possibly could receyue it full growth and ripnes of accomplishment onlie in those raging tymes of persecution, which were dayly vprying from the Apostles tymes till *Constantine*. m Herof see heretofore tract. 2. c. 1. sect. 4. q. r. t. u. n See this heretofore tract. 2. c. 1. sect. 6. initio at g. o See heretofore tract. 2. c. 1. sect. 1. at g. next after h.

also their pretended vniuersality is yet to this present left p vnaccomplished. Hitherto concerning the reason of the Name *Catholicke* taken from the Churches foretould enlargement, and the confessed accomplishment and defect therof.

Now as concerning also the Name it selfe, and to whome in common vnderstanding of speach the same is vsually referred ( which is the very point the 9 *Fa-Protēstāt Congre-thers* insisted vpon ) it is heretofore proued and confessed, that it is a Name euen by our very aduersaries so attributed to vs, and ( as being such ) had with them therefore in speciall *dislyke*.

least part of all the rest; Protestancy is so shut vp in the Northerne partes (but a corner therof) that euen in the far greater parte of this one least part, is not so much as any one Church or Conuenticle of Protestants knowne or remayning. A thing so euident, that the Centurie writers cent. .5. in epist. dedicat. prope finem say therof: *Præterea cum iam se hic mundus ad occasum, ruinamque inclinet, ac vox Euangelij videatur in Septentrionales regiones proficisci, & velut in exilium pelli &c.*

See there at e.

q See heretofore tract. 1. sect. 9. subd. 6. at t. c. f See there at d.

T H E



THE  
S E C O N D  
M A R K E O F  
L A S T I N G A N D  
N O T I N T E R R U P T E D  
Continuance.

SECT. II.



**T**HE second Marke which wee will now vrge in discouery of the false Church, is the want of lasting and not interrupted Continuance, which said continuance is fortould to be euer in the true Church, & therfore the knowne want therof argueth infallibly a false Church. To this end is the Church of Christ fortould to be <sup>t</sup> A Kingdome that shall neuer be destroyed but shall stand for euer, as <sup>u</sup> an eternall glory and ioy from generation to generation: that <sup>x</sup> being of God yt shall not be dissolued. In the answerable assertion wherof both Fathers and <sup>y</sup> Protestants do agree. As also in the other part it is said of Heretickes, that their worke <sup>being of man</sup>, shalbe dissolued: that <sup>c</sup> they shall preuaile no longer, their folly shalbe made manifest vnto all. To examync only now, to whether Church, Catholicke or Protestant this forsaide lasting and not interrupted continuance is apperteyning or wanting: As concerning

Ppp

our

Daniel 2.

44.

Esay 60. 15.

A& 5. 39.

S. Hierome (to

omit many others)

in extremo Dialo-

go aduersus Luci-

ferianos sayth: Bre-

uem, apertamque

animi mei senten-

tiam proferam; In

illa esse Ecclesia

per-

permanendum, quæ ab Apostolis fundata, vsque ad diem hanc durat.

z See the Protestantes many sayings alledged heretofore tract. 2. c. 2. sect. 14. initio. at v. And Caluin vpon this knowne principle of the Churches continuance, vtgeb Seruetus, as wee in deed do vpon the same ground vtge Caluin, saying : Diuturnum quod fingit Ecclesiæ è terris exilium non attingi, in quo Deum palam mendacij coarguit (&c.) Ecclesiam fingit ab annis mille ducentis & sexaginta (as doth M. Napper) fugatam à mundo fuisse, vt Cæli illi exilium fuerit, Nos certè splendidi sedibus fuisse electam fateamur, sed ita, vt electas à se reliquias admirabili gratia seruauerit Dominus, alioqui mentitus foret, qui semper aliquem fidei populum fore promissit, quamdiu sol & luna in cælo fulgebunt. Scimus quid pascim de æterno Christi regno testentur Prophetæ. An eius sedem in cælis locant? Immo fore prædicant, vt Iceptrum eius è Syon procul Dominus ostendat, quo dominetur ab ortu solis vsque ad occasum, & eius hereditas sit terrarum Orbis. &c. See this in Caluins Tractatus Theolog. omnes &c. in refut. errorum Serueti pag. 762. a. fine & b. initio. And see heretofore tract. 2. c. 2. sect. 11. subd. 1. at s. the Deuines of Heydelberg, and also Beza & Volanus vtging this point in like manner against the Anabaptists & Arians.

a Aët. s. 38. And see there also vers. 36. & 37. c 2. Tim. 3. 9.

our Church, it is confessed by our learned aduersaries  
that it hath continued, as M. Parkins sayth, <sup>d</sup> nyne hun-

d See heretofore  
tract. 1, sect. 2, at k.

† M. Fulke in his  
reioynder to Bristows  
Reply pag. 336. ante  
med. sayth : Popish  
religiō in one piece  
first began to ad-  
uauance it selfe An-  
no 200. and after  
came in and pre-  
uayled Anno 607.

e See heretofore tract. 1. sect. 1. at d. \*. e. And Symon de Voyon and M. Gabriel Powell, and others in their sayinges alledged heretofore tract. 1. sect. 2. at k. affirme the continuance therof from Anno Domini 605.

*drerh* yeares: as M. Fulke sayth, since <sup>†</sup> Anno 607. as many others say, synce <sup>e</sup> Gregories tyme, which is somewhat aboute a thousand yeares: as M. Napper and M. Brocard say, <sup>f</sup> from the yeare of Christ, three hundredeth & sixtene: and all this not priuately, but as confessed <sup>g</sup> vniuersally; which argueth euidently, that it did not then first begynne, but was most vndoubtedly in being long before it could possibly become so confessedly vniuersall. Which sayd tyme so long before could not be short of the Apostles tymes, as appeareth yet more playnely many wayes. As first, in that it is in yt selfe euident and by our learned aduerfaries yet further confessed that it is not knowne to haue bene euer <sup>h</sup> contradicted as any inuouation or nouelty then first appearing, as all other hereticall <sup>i</sup> inuouations haue bene, and as were the dissenting <sup>k</sup> opinions from vs of Protestants. Secondly in that no secondary <sup>l</sup> originall or beginning therof, since the Apostles tymes, can be discovered, as is by M. Cartwright himselfe & sundry other Protestantes no lesse then playnely <sup>m</sup> acknowledged. Thirdly, in that (as appeareth & heretofore) the seuerall doctrines ther-

**f See**

of

sect. 2.

For the Roman Church.

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Tract. 2. Cap. 3.

f See this heretofore tract. 1. sect. 2. at l. x.  
tract. 1. sect. 2. k. l. \* & tract. 2. sect. 4. at q. r. s.

h

See heretofore  
Neuer contradicted,

Wherof see heretofore tract. 1. subdiuision 5. throughout, and specially at 2. \*.  
3. 4. vers. finem. i Seethis contradiction of heresies in euery age exemplified  
by the Century, wryters of Magdeburge in their fyfth Chapter of euery feuerall  
Century the title of that Chapter being *de haesibus*.

k

See in part this

contradiction of Protestant opinions at their first beginning heretofore tract. 1.  
sect. 8. subdiuision 2. at c. d. e. f. g. &c.

l

See the examples of this

kynd which our aduersaries obiect, answered tract. 1. sect. 7. throughout. And see  
further this point confessed heretofore tract. 1. sect. 9. subdiu. 3. at 2. 4. 5. and sub-  
diuision 4. at 10. 11. 12. &c.

m

See heretofore tract. 1. sect. 3. subdiuision

15. at m. where M. Whitgift vrgeth S. Austines rule to proue that those doctrines  
whose originall and beginning cannot be found, had their originall from the Apostles.

Whereto M. Cartwright there at o. p. answereth and confesseth, that to allow this  
saying of S. Austine is to bring in all Popery: and this, as he there sayth, is manifest,  
to the iudgment of all men: So playnely in his iudgment is Popery without all  
knowne originall or beginning synce the Apostles tymes. And see M. D. Feild,  
M. Napper and M. Fuke acknowledging the lyke heretofore tract. 1. sect. 9. subdi-  
uision 5. paulo post med. at 2. \*.

n

See this heretofore tract. 1.

sect. 3. throughout: and see also hereafter sect. 10. subdiuision 2. at 3. a. b. c. d. &c.  
and so throughout that subdiuision.

of in particular are confessedly deduced vp to the age  
next the Apostles. Now as touching the Protestants  
for said other Church, it seemeth to haue bene not once  
only (which yet would suffice) but at seuerall tymes  
so confessedly void of this lasting and not interrupted  
continuance, that concerning the tyme wherein Luther  
for saking our religion, began his then new doctrine,  
M. Iewell sayth, <sup>a</sup> The truth was vnknowne at that tyme, and  
vheard of when Martin Luther and Huldericke Zwinglius first  
came vnto the knowledge and preaching of the Gospell. And  
ther Protestant wryters do conesse, that <sup>b</sup> before Luthers  
tyme all Churches were ouerwhelmed with more then Chymerian  
darknes &c. That also <sup>c</sup> before the dayes of Luther, for the space  
of many hundreth yeares, an vniuersall Apostasie ouerspread the  
whole face of the earth. So as (say they) <sup>d</sup> our Church was not  
then visibie to the world, <sup>e</sup> Apostasie hauing auerted (not some

n

M. Iewell in

his Apologie of the

Church of Englad,

part. 4. c. 4. diui-

sion 2. and in his

defence of the A-

polog. &c. printed

1571. pag. pag. 426.

prope finem.

one

See heretofore

tract. 2. c. 2. sect. 11.

subdiuision 3. at k.

2

See this heretofore tract. 2. c. 2. sect. 11. subd. 3.

Ppp 2

at

at\*. next before f. 9 See there at g. \*. 4 Camierus in epist. Iesi. iiii. part. altera pag. 49. sayth : Ariarorum enim venenum non portuiculum quandam, sed penè totum Orbem contaminauerat &c. in ea nos tempora deuenimus, quæ etiam excedant Ariani furoris confusionem: non portuiculam vnâ aut alteram error occupauit, sed totum corpus Apostasia auerit à vero Christo.

5 Hertofore tract.

2. c. 2. sect. 11. f. subd.

3. throughout.

6 See this here.

tofore tract. 2. c. 2.

sect. 14. at g. h. i.

&c.

7 See tract. 2. c. 2.

sect 14. initio at\*.

y. z. a. b. c.

p Fox Añ. mon.

pag 85. b. initio.

q Fox alledged

heretofore tract. 2.

c. 2. sect. 4. initio

at u.

r Osiander alled-

ged the saying of

Wycklyffe, Non

habuit cum ceata-

neis, qui potuif-

sent eum fraternè

admonere.

s The Protestant

wryter Crispinus

in his booke of the

Church, signifieth

their Protestant

Churches defectio

at this tyme, affir-

ming there pag.

338. post med. Wal-

do his begynning to

haue bene in tyme of

thicke darknes, and

one or other part, but ) the whole body (therof) from Christ, with much more heretofore alledged in that behaue.

In so much as that for the preseruacion of Christs true Church vpon earth, at, and immediately before Luthers first appearing, they are enforced to acknowledge our Catholicke Church to haue bene the then true Church from which (say they) Luther did not afterwards depart.

In lyke manner concerning the tyme when Wycklyffe forsaking his former Catholicke religion, begun his new opiniõs, M. Fox confesseth that *out of all doubt all the world was in a most desperate and vyle estate, and lamentable ignorance and darknes of Godes truth had ouershadowed the whole earth when Iohn Wycklyffe stepped forth as the morning starre in the midst of a clowde, and that in (those) tymes of horrible darknes, there seemed in a manner to be no one so litle sparke of pure doctrine left or remayning. In so much as it is yet further confessed of Wycklyffe, that Hee had not any of that tyme and age to aduise (or assist) him. The lyke might be alledged of the tyme in which Waldo (forsaking his former Catholicke religion) first appeared, which happened Anno 1218. but most evidently of many seuerall hundredth yeares together before Waldo, in which as heretofore is debated, our learned aduersaries haue not colour to alledge any example so much as but of any one Church or congregation: nay not so much as of any one person lyuing in the world professing the forsayd Protestant Churches religion and administering her Sacramentes; but are enforced in steed of all example therof to be giuen, to acknowledge to the contrary the sayd Protestant Church to haue bene vnknewne & invisible during all those seuerall*

as a first and little beeyning of the instauration of Christian religion.

† Fox act. mon. pag. 618. b. ante med.

traſt. 2. cap. 2. ſect. 7. throughout.

x See heretofore traſt. 2. c. 2. ſect. 7. at 3.

4. 5. 6. and next hereafter ſect. 3. fine. at. e. f. g. h.

rall tymes, the † *mystery of Iniquity* hauing (in their opiniō) gone through all partes of the Church, and ſo at laſt poſſeſſed the whole Church. In ſo much as in foreſight and colourable defence of theſe extremes, M. D. *VVillet* is not abaſhed (his other verball cōtrary pretence notwithstanding) for many ages together giue example really, and in deed (againſt the generall receyued poſition of all Deuines) to impugne & deny the certayne continuance of Chriſtes Church vpon earth. So confeſſedly is the knowne continuance of our Church proued, and ſo dangerouſly alſo doth the lyke continuance of the other, ſeeme to vs vnknowne or wanting. A concluſion yet otherwyſe moſt playnely de-

mon- 48. comming to anſwer this very point

telleth in generall, that in the worſt tymes many ſaythfull were found, and that all Histo- ries do witneſs this. But being as before prouoked to particuler inſtance, he be- cometh mute, affirming in the ſame place, directly to the contrarie, and ſaying: *Tempori- bus Apostolicis omnes Ecclesie, omnes Vrbes, omnia Oppida, familie omnes, eandem religionem coluerunt, quam nos profitemur: paulatim doctrinæ puritas corrumpi cœpit, & varia ſuperſtitio latius manauit: cui tamen Patres sanctissimi, quantum poterunt, reſtiterunt, quosque illud Myſterium Iniquitatis, quod etate etiam Apostolica radices egerat, per omnes Ecclesie partes permearat, & totam tandem Ecclesiam occuparat. If the whole Church, and all the partes thereof were thus affected, what true Church was then left or remayning?*

§ See M. D. *VVillet* in his Synopſis pag. 52. fine at his pretended 17. error of the Papiſtes, the title thereof being, *VVhether the viſible Church may ſayle vpon earth?* The deniall wherof by Catholickes is there with him ſet downe for their ſayd ſuppoſed 17. error. In ſo much as pag. 54. ante med. hee affirmeth, the Churches defection to be ſo great, that, ſaith hee, *Sometymes the ſaythfull are not knowne to themſelues: alledging in further colour thereof the miſapplied example of Elias (ex- played heretofore traſt. 2. c. 2. ſect. 3. at e. f. g. & c.) and affirming further in theſe wordes: A viſible Church wee deſigne to be a Congregation of men, among whome the VVord is truly preached, and the Sacramentes adminiſtered: ſuch a Church hath not alwayes bene, neyther can wee be aſſured that it ſhalbe alwayes found vpon earth &c.* (ibidem pag. 54. circa med.) concluding alſo of the tyme of Antichriſt, that (to vſe his owne wordes) *then ſhall the viſible Church ſayle vpon earth* (ibidem pag. 54. fine) with whome agreeth M. *Fulke*, affirming (in his anſwere to a counterſayte

Catholicke pag. 79. post med.) that the visible Church may become an Adulteresse, & be diuorced from Christ. Vpon which premisses doth vnauoydably follow the reall impugning of the certayne continuance of Christes Church vpon earth. For yf according to M. *VVillet* heere, and to others (alledged in the 3. section next following in the margent at the second 3.) the Churches visibility do consist in administration of the Word and Sacramentes, yf also (as M. *VVillet* and others alledged hertofore tract. 2. c. 2. sect. 1. ante med. at y. z. a. do teach) the administratiō of the Word & Sacramentes be essentiall to the Church, so as the only absence thereof doth make a nullity of the Church: and yf lastly the Churches visibility (which as before consisteth in administration of the Word and Sacramentes) may (as M. *VVillet* teacheth) fayle vpon earth; who then so dull as discerneth not, that by necessary sequele herof the true Church may also fayle vpon earth? An opinon condemned by M. *VVhitaker* for a prophane berefie. See his wordes heretofore tract. 1. c. 2. sect. 14. initio in the margent at r.

\* See this more fully handled heretofore tract. 2. c. 2. sect. 12. through-out.

monstrable from the knowne examples of *Berengarius*, *VValdo*, *VVycliffe*, *Husse*, *Luther*, *Caluin*, &c. and all other the pretended restorers of their religion, in that, neyther they all, nor so much as any one of them were originally Protestants, or brought vp in Protestancy; but, to the contrary, were all of them at first \* Catholicke. Then which what can be more probable at once to argue aswell, the Continuance of our Catholicke Church, as also the interruption and discontinuance of theirs?

THE



# THE THIRD MARKE OF THE CHVRCHES VISIBILITY.

## SECT. III.

**T**H E third Marke to be next vrged in discouery of the false Church, is the *VVant of Visibillity*, which is euermore to accompany the true Church. To this end is Christes Church in the Scriptures resembled to *y A Mountayne prepared in the toppe of Mountaynes, and exalted aboue (other) hills; that is (say the Protestantes) z in an euident place to be seene & discerned.* Also (as S. Austine and D. Humfrey <sup>a</sup> resemble, yt) to *b a City placed vpon a hill, that cannot be hidde.* And as S. <sup>c</sup> Austine yet further compareth yt, to *a d tabernacle placed in the sunne, wherof it is (to this end) sayd, that her e sunne shall not be set, nor her moone hidde: of whose Professours it is lykewise (most pertinently to this purpose) affirmed, f I will make an euerlasting* *Conue-*

Esay 2. 2. & Michæas 4. 1.  
<sup>z</sup> So say the marginall notes of the English Byble of An. 1576. in Esay 2. vers. 2. And so sayth D. Humfrey alledged hertofore tract. 2. c. 2. sect. 1. in the margin vnder e.  
<sup>a</sup> See S. Austine alledged hertofore tract. 2. c. 2.

sect. 1. at g. next before 2. and D. Humfrey alledged there in the margin at e.  
<sup>b</sup> Matth. 5. 5. <sup>c</sup> See S. Austine alledged heretofore tract. 2. c. 2. sect. 1. circa med. at g. next before 2. And S. Austine tom. 9. in epist. Ioan. tract. 2. sayth: In sole posit tabernaculum suum, id est, in manifesto, & c. tabernaculum eius, Ecclesia eius, in sole posita est, non in nocte, sed in die.

<sup>d</sup> Psalm,

d Psalm. 19. 4.

Esay 60. 20.

Esay 6. 9. And

wheras M. Morion in Apolog. Cath. part. 1. cap. 13. pag. 30. answereth hereto, it is not sayd all shall see them and knowe them, but all that see them shall knowe them &c. as though wee affirmed euery of the Churches Professours to be knowne to all men in other places, or that it were not abundantly sufficient to establish the Churches visibilty, that her Professours should be discerned and knowne for such in those places where they are conuersant and remayning.

Conuenant with them (&c.) all that see them, shall know them, that they are the seed which the Lord hath blessed: Or whose Preachers it is lykwysle to retould, & wysdome cryeth with-

p Prouerb. 1. 20.

21.

h Prouerb. 9. 3. &amp;

c. 8. vers. 2. 3. That

hereby is meant

th<sup>e</sup> wysdome of

Christes Church,

see the Contentes

&amp; marginall notes

of the English

Byble of An. 1576.

in Prouerb. c. 9.

\* See heretofore

tract. 2. c. 2. sect. 11.

subdiuision 1. at u.

i This remedy

being by our Sa-

uiour appointed in

help of a dayly cō-

tinuing diseale, ar-

gueth, that as the

diseale is cōtinuall,

so lykwysle that

the remedy therof

so appointed by

him, should be in

lyke manner cōti-

nuall, the prescript

ther fore of this

continually remedy being,

to tell the Church, which wee cannot performe, vnlesse

the Church be to vs in her Pastours visib<sup>le</sup> and knowne, proueth euidently that

the Church must accordingly continue visib<sup>le</sup> and knowne.

k Math. 18. 15.

t Math. 18. 17.

m See this con-  
fessed

out, uttereth her voyce in the streetes; she calleth in the high streete

among the presse, and <sup>h</sup> cryeth vpon the highest places of the City:

And to whose Children it is in lyke sort prescribed, as

a perpetuall \* commandement, and dayly <sup>i</sup> remedy against

the continuing grieffe of <sup>k</sup> offences dayly aryng be-

tweene brother and brother, that the party griued should

<sup>l</sup> tell the Church; which he cannot accomplish, vnlesse

the Church may be to him dayly knowne. To this

purpose also is auaylable that the Scriptures make her

visib<sup>le</sup>, euen <sup>m</sup> during Antichrists rage & persecutiō;

that also our Sauour himselfe did (as both <sup>n</sup> Fathers

and <sup>o</sup> Protestantes do vnderstand the same) forewarne

vs specially against all pretended inuisib<sup>le</sup> congrega-

tions, saying: <sup>p</sup> If therefore they shall say vnto you, Behould

hee is in the desert, go you not forth; behould he is in secret places,

believe ye not. In so much as S. Austine vrgeth this point

of visib<sup>le</sup>ity as <sup>q</sup> a manifest signe whereby (to direct) the

ignorant in discerning truth from so many errors. As also M.

Henoch Clapham, Doctor Humphrey, Melancthon, and others

do cōclude from the Scriptures <sup>r</sup> the Churches euer visib<sup>le</sup>-

ty, condemning the contrary opinion for <sup>s</sup> a monstrous

assertion, and <sup>t</sup> contrary to all Scripture; Melancthon and Cal-

uin both of them yet further affirming, that only

m

ſeſſed and otherwiſe proued heretofore tract. 2. c. 2. ſect. 1. verſus finem. at 3. 4. 5. 6.

\*. 7. 8. 1. &c.

n See S. Auſtines ſaying alledged there in the margent

vnder 2.

o See M. Henoch Clapham his words alledged there alſo.

p Matth. 24. 26.

q S. Auſtine tom. 6. contra Fauſtum Manich.

l. 13. c. 13. induceth the Catechumene demanding; Quo ergo ſigno maniſeſto, adhuc paruulus, & nondum valens liquidam diſcernere à tot erroribus veritatem, quo maniſeſto iudicio tenebo Eccleſiam Chriſti, in quem iam credere tanta rerum antea prædictarum maniſeſtatione compellor? *Wherto it is answered,* Sequitur Prophetia & tanquam motus animi eius ordinatiſſimè excipiens, docet eum Eccleſiam Chriſti ipſam eſſe prædictam, quæ omnibus eminet & apparet. &c. propter hos enim paruulorum motus qui poſſint ſeduci ab hominibus à maniſeſtatione claritatis Eccleſiæ, Dominus quoque prouidens ait, Non poteſt ciuitas abſcondi ſupra montè cõſtituta. &c. And ſee S. Auſtines lyke ſaying alledged heretofore tract. 2. c. 2. ſect. 1. verſus finem at 2. and there circa med. at q. where hee ſaith: Hinc fit, vt vera Eccleſia neminem lateat.

r See this heretofore tract. 2. c. 2. ſect. 1. pauld poſt med. at e.

f See there at f.

t See there at g.

u in this viſible Church the elect are to be found. The Deniues of u See hereto-  
Heidelberg not forbearing alſo vpon this ground to vrge fore tract. 2. c. 2.  
the Anabaptiſtes, as Beza in lyke maner vrgeth the Antirimi- ſect. 1. pauld poſt  
ſtaries, to \* ſhew forth their Church for former tymes; which med. at 5. 6.  
their argument had bene vtterly improper, yſſo their \* See hereto-  
Aduerſaries might haue answered, that the Church fore tract. 2. c. 2.  
was then inuiſible. And as concerning ſuch other Pro- ſect. 11. ſubdiuiſion  
teſtants as of a preiudicate mynd, do verbally deny the 1. in the margent  
Churches viſibility, that euen they alſo do really and x See hereto-  
ſeriously acknowledge, though not the words yet the fore tract. 2. c. 2.  
truth & meaning therof, is euident. For whereas they ſect. 1. ante med. at  
teach concerning the adminiſtration of the VVord and Sacra- y  
mentes, that \* they cannot be aſent from the Church, and that y See there at 2.  
the only aſence of them doth make a nullity of the Church: and a. b.  
do with all yet further deſyne a viſible Church ſaying: z M. Iacob in his  
\* A viſible Church is a congregation of ſaythfull people, where the reaſons taken out of  
Gods word &c. pa.  
VVord of God is preached and Sacramentes myniſtered: If now 21. initio deliuereth  
then the Churches viſibility do conſiſt in the adminiſtration the doctrine of Pru-  
of the VVord and Sacramentes, & if alſo this adminiſtration ritanes and Prote-  
of the Word and Sacraments muſt euermore continue ſtants ſaying. The  
and accompany the true Church; hence then yt doth deſcriptiõ of a viſi-  
by this their owne opinion ineuitably follow, that ble Church which  
the true Church muſt euermore continue viſible. Which our publique au-  
point of the Churches viſibility being ſo confeſſedly teacheth Art. 10.  
Qq q clcere (ys)

(ys:) A visible Church is a congregation &c. as is alledged here in the text. And Iustus Molitor de Ecclesia militante pag. 19. fine sayth accordingly: Definitionem Ecclesie talem proponimus. Ecclesia est cœtus siue congregatio hominum in qua Verbum Dei purè ac sincerè prædicatur, & Sacramenta à Christo instituta legitime administrantur &c. And M. D. Feild in his Treatise of the Church l. 1. c. 10 in iurio pag. 19. prope initium sayth: The Church is visible in respect of the profession of supernaturall verities reuealed in Christ, Vse of holy Sacramentes, Order of ministrie &c. And M. VVillet in his synopsi Papismi pag. 54. circamed. sayth: A visible Church wee defyne to be a congregation of men, among whome the Word is truly preached and Sacramentes administred.

- cleere and certayne, wee will now only but examyne to whether Church of Christians, the Catholicke or  
 a M. Parkins' to whether Church of Christians, the Catholicke or  
 in his exposition of forsaide Protestant Church, the Marke of visibilty  
 the Creed pag. 307 hath bene confessedly appertayning or wanting. As  
 b So sayth M. concerning our Catholicke Church, it is by our learned  
 Gabriell Powell in Aduersaries confessed, that a during the space of nyn  
 his Consideration hundreth yeares, the Popish heresie hath spread yt selfe ouer the  
 of the Papistes rea- whole earth. Yet more, b that from the yeare of Christ 605. the  
 sons &c. pag. 105. professant company of Popery hath bene very visible & perspicuous.  
 fine. And yet further, that c from the tyme of Constantyne, till these  
 c See this hereto- our dayes, euen 1260. yeares, the Pope and his Clergy hath possessed  
 fore tract. 2. c. 1. sect the outward visible Church of Christians: Whereas againe yt  
 4. at r. is by our learned aduersaries confessed to the contrary  
 d See this hereto- of the other forsaide Protestants Church, that the hath  
 fore tract. 2. c. 2. sect remayned d inuisible at Luthers first teaching: also e in-  
 11. subd. 3. next be- uisible for many hundreth yeares before the dayes of Luther: also  
 fore e. in the tyme of Boniface the third, which was Anno 607. inui-  
 e See there at \*. sible, and f fled into wildernes there to remayne a long season:  
 f M. Fulke in his lykewyls & inuisible and h withdrawne from open assemblies to  
 answer to a coun- the hartes of particuler godly men, during the space of 1260 yeares.  
 terfayte Catholick And lastly, i for these thousand soure hundreth yeares no where  
 pag. 16. pauld ante- external and visible.  
 med. See heretofore  
 g See heretofore tract. 1. sect. 8. subd.  
 3. at r.  
 h See there at o. i See heretofore tract. 2. c. 1. sect. 4. fine at z.



THE  
FOURTH  
MARKE, OF  
SUCCESSION

SECT. IIII.

**T**HE fourth Marke which wee will now lykewyse vrg in further discouery of the false Church, is the want of personall Succession of Pastours, and of their sending by ordinary calling; which succession and sending must euermore be in the true Church. Concerning the continuance of personall succession, yt is foretould: <sup>k</sup> *My spirit which is vpon thee, and the wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth for euer.* And againe: <sup>l</sup> *Instead of Fathers, children shalbe borne to thee, thou shalt make them Princes through all the earth.* And the Apostle sayth of our Sauour, that, <sup>m</sup> *Hee hath placed Pastours (to continue in his Church, to the consummation of Saintes; till wee all meet in vnty of sayth, euen as our Aduerfaries herupon say, <sup>n</sup> for euer, and <sup>o</sup> to the end of the world.* A thing so euident in the Scriptures, that our learned Aduerfaries do therupon affirme, that <sup>\*</sup> *lawfull and holy mynistry is an inseparable and perpetuall note of a true Church, and that no Church can be without yt.* And for so much as that vnto these Pastours is committed <sup>p</sup> the d.

<sup>k</sup> Esay 59. 21.

<sup>l</sup> Psalme 45. 15.  
see S. Austines application of this place tom. 8. in Psalm. 44. sub finem.

<sup>m</sup> Ephes. 4. 11.

<sup>n</sup> Heretofore tract. 2. c. 2. sect. 1. initio at a. b. c.

<sup>o</sup> Seethere at

<sup>\*</sup> M.

\* M. D. Feild 1.2. of the Church c. 6. pag. 51. circa medium.  
P Heretofore tract. 2. c. 2. sect. 1. at t.

administration of the Word and Sacramentes, which being also in our Aduersaries opinion <sup>q</sup> essentiall notes of the Church, and whose only <sup>r</sup> absence maketh a nullity of the Church, the charge of them is not to be vnderaken by vsurpatio, without seding, but by lawfull calling accordingly as yt is forewarned out of the new Testament, <sup>s</sup> *no man taketh to him selfe the honour ( of Priesthood ) but hee that is called of God as Aaron was, to wit, visibly and by* <sup>t</sup> *peculier consecration : \* How shall they preach, except they be sent : \* VVho so enureth not by the dore into the sheepsould, but clymeth another way, is a thiefe. And againe out of the ould* <sup>u</sup> *Testament; \* I haue not sent these Prophetes, yet they came :* <sup>x</sup> *The Prophetes prophesy lyes in my name, I haue not sent them:* <sup>y</sup> *Shemaiach hath prophesied vnto you, I sent him not. In so much as Vzziaich presuming to a vsurpe the Priestes office, was therefore b reprehended and stricken with c Leprosie, wherof other lyke d examples are not wanting.* <sup>z</sup> *Hence yt followeth, that this personall succession is to be continued in the Church no otherwise then by lawfull sending or calling. And for so much as no example or mention is to be found of any calling after the Apostles tyme, established by Christ in his Church of the new Testament, other then that which is e by imposition of ( Bishops ) hands, and that the pretence of extraordinary calling after the Apostles tymes is not only without all example or commandement in the writings of the new Testament, but is also confessedly in it selfe f full of danger, as opening a gap of liberty to euery Seducer, & is therefore vtterly reiected and condemned g as a meere fancie by Luther, Amandus Polanus, Bullinger, Musculus, D. Sarauia, M. D. Couel, M. Cartwright, and many other learned Protestants. Hence lykewyle yt euidently followeth, that this calling wherby the forsaide succession is to be continued in the Church must be ordinary, as being conferred by mans ministerie. To this end the Lord Bishop of Winchester*

affir.

e 2. Tim. 1. 6.  
& 1. Tim. 4. 14.

f Doctor Sarauia  
in defens. tract. &c.  
contrarespons. Beza  
pag. 37. circa med.  
sayth : Sed speciem  
illam extraordinariae  
vocationis ad  
Ecclesiae ministerium  
&c. cum nullo testimonio Scripturae

rarum

rarū, nec exemplo certo doceatur, non admitto: Est enim periculi plena, est noui malique exempli (&c.) Ea sola fretus, nemo se ministerio Ecclesiastico ingerere debet. <sup>g</sup> See the seuerall sayings of these Protestants wryters alledged heretofore tract. 2. sect. 3. subdiuision 2. at z. a. \*. And tract. 2. c. 2. sect. 6. and in the margent there at y,

affirmeth, that <sup>h</sup> the moderation of the Keyes and imposing of handes were at first settled in the Apostles; and that they can haue no power of Apostolicke commission that haue not shew of Apostolicke succession: and that therefore, <sup>i</sup> Pastours do receyue by tract. 2. c. 2. sect. 6. succession the power and charge of the VVord and Sacramentes, from and in the first Apostles. To this end also do the ancient Fathers <sup>\*</sup> greatly insist vpon successiō; s. Cyprian, Tertullian, Opratus & Austine specially also further vrging in their seuerall sayings <sup>k</sup> heretofore alledged, the want of succession as a strong and forcible argument against the heretickes of their tymes: Doctor Sarauia professing <sup>l</sup> to wonder with amazement: that any question should be made herof. These seuerall points both of personall succession and ordinary calling, being so plainly deduced from the Scriptures, affirmed by the Fathers, & confessed by Protestantes, as that the only wat of them is euidently an assured marke of the false Church: Wee will now only examyne whether Church it is, Catholike or forsaide Protestant, that may be houlden chargeable therewith. Concerning our Church, yt is euident, that the continuall descent or current of our succession, is certaine and established, as being graunted in generall by our Aduersaries <sup>m</sup> former acknowledged continuance of our visible Church, as also mentioined in particuler by the Century <sup>n</sup> wryters of Magdeburg, in their seuerall Cēturies of euery age. In so much as M. Fulke also confesserth the same accordingly saying to vs, concerning our Church: † You can name the notable persons in all ages in their gouernement and mynistry, and especially

in this present Chapter sect. 3. fine at a. b. c. in their tenth chapter of euery seuerall century, whose tytle is, De Episcopis & Doctoribus.

†

M. Fulke in his answer to a counterfayte Catholicke pag.

<sup>h</sup> See heretofore tract. 2. c. 2. sect. 6. at z.

<sup>i</sup> See there at a.

<sup>\*</sup> See Irenæus his saying alledged heretofore tract. 2. c. 2. sect. 6. at z. & tract. 1. sect. 8. subd. 1. prope finem. at 3. And S. Austines saying alledged there at 4. In lyke manner Epiphanius hæc. 17. paulo post med. hauing alledged the succession of the Roman Bishops, concludeth saying: Et ne quis miretur, quod singula ita exactè recēsemus: per hæc enim semper claritas ostēditur.

<sup>k</sup> Heretofore tract. 2. c. 2. sect. 6. at \*. next after x.

<sup>l</sup> Alledged heretofore tract. 2. c. 2. sect. 6. at z.

<sup>m</sup> See heretofore

<sup>n</sup> See the Century wryters in their tenth chapter of euery seuerall century, whose tytle is, De Episcopis & Doctoribus.

27. ante med. And in his reioynder to Bristowes reply pag. 343. post medium.

the succession of the Popes you can rehearse in order vpon your fingers. Whereas againe, all personall succession seemeth to haue bene so interrupted or rather wating in the other forsaide Church, that in lieu of any succession of Pastours to be named by our learned Aduersaries, Lutherans or Caluinistes, their Church it selfe is confessed to haue bene so <sup>o</sup> inuisible and <sup>r</sup> withdrawne from open assemblies, for so many seuerall ages, as are before mentioned. And as for ordinary Calling by man, yt seemeth so confessedly

See here before sect. 3. versus finem at d. e. f. g.

Here before tract. 1. sect. 8. subdistingtion 3. at o.

Bullinger vpon the Apocalyps serm. 145. fol. 137. u. post med. sayth herof: Albeit wee cannot at this day referre our Calling to the Pope and Bishops which brag of lawfull succession: yet for so much as wee can proue that our doctrine is Christs doctrine, and therefore that our ministry is lawfull, we care not a whit. &c.

The Protestant wyter Lascius in prooffe of his owne lyke opinion herin, alledgeth (in the booke intituled,

De Ressorum, Musconitarum, & Tartarorum religione pag. 23.) Caluin saying: Quia Papæ tyrannide abrupta fuit vera ordinationis series, nouo subsidio nunc opus est. (&c.) atque omnino extraordinarium fuit hoc munus. And see Caluin Instit. l. 4. c. 3. sect. 4. Also quod Dominus nobis iniunxit. M. Cartwright in M. VVbie gifies defence &c. pag. 217. circamed. sayth: When the Churches haue bene by Antichrist euen razed from the foundation, God hath stirred vp Euangelistes euen immediately by his spirit without any calling of men to restore his Churches againe, as Wycklyffe, Husse Luther, Zuinglius. And M. Fulke against Sapleton and Martiaill pag.

2. post med. sayth: The Protestants that first preached in these last dayes, had lyke wyse extraordinary calling. And M. Parkins in his *VVorkes* printed 1605 fol. 916. a. post med. & b. affirmeth that, the calling of Wycklyffe, Husse, Luther, Oecolampadius, Peter Martyr, &c. was extraordinarie. And see their lyke pretence of extraordinary calling heretofore tract. 2. c. 2. sect. 6. at f. & tract. 2. c. 2. sect. 11. subdiuision 3. at \*. i. \* Ramus in his *Commentaries of France* Englished & printed 1573. pag. 74. ante med. alledgeth the French Protestants saying: We beleeue it is vnlawfull for any of his owne authority to take vpon him gouernment of the Church, without lawfull election if so it may be had: wee ad this (yf) because sometye (as in our tyme also) when the Church hath bene persecuted, many haue bene constrainned without ordinary calling by motion of the spirit &c. In so much as Philip Mornay in his *Treatise of the Church* translated and printed 1606. cap. 11. pag. 371. circa med. sayth: Some of our men in such a corrupt state of the Church as wee haue seene in our tyme (&c.) did at first preach without this formall calling, & afterward were chosen and called to the holy mynistry by the Churches which they had taught: *A strang opinio (inforced vpon extreme necessity) to think that Preachers should first constitute Churches, and that afterwards those Churches should conferre calling to those preachers.* This is wholly preposterous and directly contrary to the course set downe by the *Apostle Rom. 10. 14.* where it is sayd: How shall they inuocate in whome they haue not believed: how shall they beleeue whom they haue not heard? How shall they heare without a preacher? and how shall they preach except they be sent. So evidently is sending or Calling precedent in order to preaching. *VVherof see further heretofore tract. 2. cap. 2. sect. 6. at secondly.* And yet M. D. Sutcliffe is not abashed to affirme that in such case of their confessed necessity, The multitude of Christians without ministers haue power to appoint ministers among themselves (in his *examination of M. Kellisons Suruey*, printed 1606. pag. 5. fine. Also M. Symonds pag. 123. vpon the *Reuelations* pag. 123. fine affirmeth lyke wyse a calling to preach by the ciuill magistrate, A holy & sufficient calling (sayth he) in the time of these confusions.

r For if succelsion of Pastours to call others, had beene then in being, there had then beene no need or cause of extraordinary calling. f Calum alledged here next before at q. t Beza in *Epist. Theol. ep. 5.* Alemanno paulo post initiu. And see Beza further heretofore tract. 2. c. 2. sect. 6. versus finem. u Antony Sadell in his booke intituled, *De rebus grauissimis cōtrouerisijs Disputationes Theologicæ* pag. 719. ante med. the tytle of the speciall treatise extāt in that booke, whence these wordes are alledged, is, *De legitima vocatione Pastorum Ecclesie reformatæ, aduersus eos qui in hoc tantum capite se ab Ecclesia reformatâ dissentire profitentur*, and beginneth pag. 719. of the booke aboue alledged.

the anciēt writers tearme others, in the same case, \* Chikdren without any Fathers, not vnyke the Poets men that Deucalion made of stones; they do not discend of Adam. x

Optatus!

2. contra Parmen-  
vrgeth the Donati-  
Res saying: Vestræ cathedræ vos originem ostendite, qui vobis vultis sanctam Eccle-  
siam

fiam vendicare: missus est Victor ex Africa Romam, erat ibi filius sine patre, sequens sine antecedente.



THE  
F I F T H  
M A R K E O F  
V N I T Y.  
SECT. V.

\* In regard  
herof yt is that  
Scegedine in loc.  
commun. pag. 124.  
paulo post med.  
maketh Vnity one  
of the Notes of the  
true Church.

y 1. Cor. 1. 10.

z Ephes. 4. 3.

a Philip. 1. 27. &

1. Petr. 3. 8.

b Philip. 2. 2.

c Act. 4. 32. & 1.

14.

d Hebr. 5. 7.

e Ioan 17. 11.

f Can.



HE ffth Marke to be now vrged  
in discouery of the false Church,  
ys the want of \* Vnity in doctrine.  
As concerning Vnity, it is sayd:  
y I beseech you, that you all speake one  
thing; be yee knyt togeather in one mynd &  
one iudgment; <sup>a</sup> endeavoring to keep the  
vnity of spirit in the band of peace; <sup>a</sup> continue in one spirit, and one  
mynd, <sup>b</sup> of one accord, and of one iudgment. Thus in the first  
tymes, <sup>c</sup> were the multitude of them that believed of one hart &  
one soule. Thus our Sauour in his speciall prayer, <sup>d</sup> heard  
(no doubt) for his reuerence, instantly prayeth for the  
members of his Church <sup>e</sup> that they may be one. And thus  
the holy ghost describeth the Church of Christ, saying:  
<sup>f</sup> My Doue is one: As also on the contrary, yt is sayd of  
dissention: <sup>g</sup> I beseech you breethren that there be no dissensions  
among you: <sup>h</sup> not forsaking the fellowship that wee haue among  
our selues: <sup>i</sup> God hateth him that rayseth vp contentions among  
bre-

brethren. This want of vnity is so improper to God, that hee is therefore termed, <sup>k</sup> the God, not of dissention, but of peace: and it is so certainly the meanes to dissolue continuance, that the holy Scriptures which cannot lye, say therof: \* If you byte one another, you shalbe consumed one of another: <sup>l</sup> every Kyngdome deuided in yt selfe shall perish: <sup>m</sup> Destroy, o Lord, and deuide their tongues: <sup>n</sup> their hart is deuided, they shall now perish. &c. By this brand or Marke of want of vnity, did the ancient Fathers <sup>o</sup> Irenæus, <sup>p</sup> Tertullian, <sup>q</sup> Chrysostome, <sup>r</sup> Hilary and others discover the heretickes of their tymes. By the same Marke also doth Luther himselfe make his lyke discouery saying: A Kingdome deuided in it selfe shall not stand, neyther haue any heretickes at any tyme beene ouercome by force or subtilty, but by mutuall dissention: neyther doth Christ fight with them otherwyse then with a spirit of gyddynes and disagreement. And againe, <sup>u</sup> The authors of schismes are disagreeing among themselues (&c.) they byte and deuoure one another (&c.) till at last they perish. This (to omit Scriptures) the examples of all tymes do testify: After that Africk was ouerthrowne by the Manichees, presently followed them the Donatistes, who disagreeing among themselues, were deuided into three Sectes (&c.) In our tyme the Sacramentaries first, and then after the Anabaptistes, deuided: themselues from vs, neyther of them are at vnity among themselues: so alwayes Sect bringeth forth Sectes, and one condemneth c. 42. saib: Mentior

<sup>k</sup> 1. Cor. 14. 33.<sup>l</sup> Galat. 5. 15.<sup>m</sup> Luc. 11. 17.<sup>n</sup> Psalm. 55.<sup>o</sup> and see Gen. 11.<sup>p</sup> 6. 7. 9.<sup>q</sup> Osee 10. 2.<sup>r</sup> Irenæus l. x. c. 5.<sup>s</sup> initio sayb: Vide-<sup>t</sup> mus nunc & eorū<sup>u</sup> inconstantem sen-<sup>v</sup> tentiam, cū sine<sup>w</sup> duo vel tres quem-<sup>x</sup> admodum de iisdē<sup>y</sup> eadem non dicant.<sup>z</sup> And cap. 18. sine hee<sup>aa</sup> sententia: Cū autem<sup>ab</sup> discrepant ad inui-<sup>ac</sup> cem, & doctrina &<sup>ad</sup> traditione, & qui<sup>ae</sup> recentiores eorum<sup>af</sup> adnoscuntur, affe-<sup>ag</sup> rant per singulos<sup>ah</sup> dies nouū aliquid<sup>ai</sup> inuenire &c. Durū<sup>aj</sup> est enim omnium<sup>ak</sup> describere sententiās<sup>al</sup> p Tertullian de<sup>am</sup> Praescrip. adu. her.

si nō etiā a regulis suis variāt inter se, dū vnusquisque proinde modulatur quæ accepit, quemadmodum de suo arbitrio composuit &c. denique inspectæ hæreses omnes, in multis cum authoribus suis dissidentes deprehenduntur. And see cap. 37. <sup>q</sup> Chrysost. oper. imperfect. in Matth. hom. 20. sayb: Omnes infideles qui sub Diabolo sunt, non sunt vniti, nec vnum sapiunt, sed sunt per diuersas opiniones dispersi: alius quidem sic dicit, alius sic (&c.) eo modo perfidia hæreticorum qui nunquam sapiunt vnum, sed quot sunt, tot sententias habent. <sup>r</sup> Hilary. l. 7. de Trinitate sayb: Hæretici igitur omnes contra Ecclesiam veniunt, sed dum hæretici omnes se inuicem vincunt, nihil tamen sibi vincunt: victoria enim eorum Ecclesiæ triumphus ex omnibus est, dum in eo hæresis contra alteram pugnat &c. <sup>s</sup> Athanasius orat. 1. contra

*Arianos sayth*: Illud quoque prorsus admirabile, omnes quot sunt hereses in fingendo diuersa, pugnantiæque inter se adferre, nec alibi, nisi in falsitate sibi inuicem consentire. &c. And see in Decretis Synod. Nicenæ contra heresim Arianam, See further a notable example herof in Socrates hist. l. 5. cap. 10. & c. 22. And see the sayings of Ambrose l. de fide ad Gratianum c. 4. Hierom. in Math. 24. Austine contra Epist. Parmen. l. 3. c. 4. & de Baptismo contra Don. l. 11. c. 6. Luther to 3. Wittemberg. in Psalm. 5. fol. 166. b. fine. u Luther tom. 5. Wittemberg, in Galat. cap. 5. fol. 416. a post med.

neith another: And the very same argument is yet further afforded against the Anabaptistes by Sebastianus <sup>x</sup> Francus, and the Deuines of <sup>y</sup> Heidelberg: and also against the Sacramentaries by the Deuines of <sup>z</sup> Mansfeld.

II.

<sup>x</sup> Sebast. Francus Chronicorū part. III. fol. 263. b. & seq. numbeth vp Seauenty of the Anabaptistes differēt opinions, and concludeth their further differences to be so great, as no man can eyther know, or number them, affirming further, that scarce two of them are found to agree in all thinges.

<sup>y</sup> Theolog. Heidelbergenses in protocoll. Frankentensi in præfat. ad Anabaptistas say: Si vobis Ecclesiæ titulum concedere vellemus, quænam inter vos Secta pro Ecclesia Dei habenda esset, cum tam in multas sectas diuisi sitis?

<sup>z</sup> Theologi Mansfeldenses in

But before wee enter into further examination and application of this wāt of vnity to eyther Church, Protestant or Catholicke, wee will first by way of preoccupation, examyne, what kynd of disagreement may be amōg the Churches Pastours with preseruatiō of vnity. In explanation wherof, two pointes are especially to be obserued. First, that when there doth arise any obscure questiō not knowne to haue bene before determyned by the Church, these learned men may for the tyme (till the controuersie be by the Church determined) hould their seuerall and different opinions, and that without all breach of vnity. Herof S. Austine sayth: <sup>a</sup> Sometymes the most learned and best defenders of the Catholicke rule, do without breaking the frame of sayth, not accord, and <sup>b</sup> diuers men be of diuers iudgements without breach of peace, vntill a generall Councell allow some one part for cleare and pure. And in this sort doth hee excuse Cyprian disagreement and error concerning the rebaptizing of such as were baptized by hereticks, saying that himselfe durst not haue condemned the same, <sup>c</sup> Nisi &c. vnlesse (sayth hee) I had bene strengthened with the most agreeable authority of the vniuersall Church, to which Cyprian himselfe no doubt would haue yeilded, yf at that tyme the truth of that questiō, had bene made cleare and manifest by a generall Councell. Secondly there is to be further discerned in doctrines (which point

confessione Mansfeldica latina fol. 120. say: Suspectam meritò habemus Sacramentorum doctrinam, (&c.) quod non definitè in eadem sententia concordet, sed inter seipfos diuisi sunt; vt alij sunt Carolostadiani, alij Zuingliani, Oecolapadiani, Caluinistæ, &c. a Aug. de Baptismo contra Iulian. Pelag. l. 1. c. 2. b Aug. de bapt. cont. Don. l. 1. c. 18. & videl. 2. c. 4. & 7. c Aug. de bapt. cōtra. Don. l. 2. c. 4.

point Beza well obserueth) the difference betweene  
d to dōr, & to dōr, the conclusion or article of fayth, and  
the reason or māner therof. Tō dōr, or the conclusion it  
selfe, is, as Beza sayth, \* explicandū semper, to be euer de-  
clared: to dōr, nunquam nisi sobriè &c. (but) the reason therof  
neuer to be touched but soberly and with discretion. In the first  
kynd then of these, that is in the Cōclusions or Articles  
of fayth, knowledge & vnity is required: wheras in the  
second which cōcerneth but the reason of that Cōclu-  
siō, which reason is for the most part reduced to some  
Scholasticall subtilty of apprehēsiō; learned men haue  
in all ages differed without all breach of vnity: in the  
matter of Faith. For though all men be boūd to the de-  
creed articles of fayth; yet not so to the reasō or māner  
therof, vnlesse the same be also defyned by the Church.  
Hereby thē is preuēted our aduersaries vulgar obiecting,  
aswell of the disagreement betweene the Scotistes and  
the Thomistes, concerning the Conception of our Blessed  
Lady, a cōtrouersie hitherto \* not defyned, and in M. Bun-  
nies Iudgment excusable, as also of some few other  
lyke examples, which may be recuded to one of the  
two forsayd heades. With recrimination or obiecting  
the lyke wherof, wee will not so much as trouble our  
forsayd aduersaries, but will only charg them vpon the  
mayne, euē with such other disagreeemēts, as being in  
theselues of greater cōsequence, many in nūber, & alre-  
dy determined by the Church, cannot yet with thē re-  
ceyue end by any definitiue sentēce whatsoeuer. These  
things being thus explained, we wil now only examin  
to whether forsayd Church, Catholicke or Protestāt  
this forsayd Vnity of doctrine is apperteyning or wā-  
ting. As cōcerning our Catholick Church, the pretēded  
disagreements therof in matter of Religion are so vn-

d Beza in Epist  
Theol. ep. 19. pag.  
131. ante med.  
e Beza ibidem ep.  
81. pag. 368. ante  
med. sayth: Vtandas  
apud populum ab-  
strusas cōtrouersias:  
to dōr explicandū  
semper, to dōr  
nunquam nisi so-  
briè, & prudenter  
attingendum &c.  
\* Not defyned  
sayth M. D. Feyld  
l. 3. of the Church c.  
42. p. 174. post med.  
And in his said Trea-  
tise of the Church  
l. 2. c. 9. pag. 58. ante  
med. he affirmeth of  
the contradictory  
opinions (for which  
sayth he) some were  
named Thomistes  
others Scotistes  
that they consisted  
(to vse his owne  
wordes) in the con-  
trouersies of re-  
ligion, not yet de-  
termined by con-  
sent of the Vniuer-  
sall Church.

M. Bunny in  
his

in his treatise tending to pacification sect. 17. pag. 104. ante med. & 105. post med. sayth: If any thinke it more honorable for the Blessed Virgin (yea for Christ himselfe that tooke flesh of her) to haue bene without synne, & thereupon for his part do rather thinke that by speciall prerogatiue she also was preferred from originall corruption &c. in these or such lyke, whosoever will condemne all those that are not persuaded, as wee are, committeth an vcharitable part &c.

knowne or wanting to our aduersaries; that for want of true & pertinent example they are not abashed to fill vp the number with <sup>8</sup> objecting the dyuers Orders of our Monkes, the diuersity of their rules and habits: as that some eate fish, some herbes, some called whyte, some blacke &c. and lykewylc the long synce answered examples of Pope Steuen the 6. and Sergius the 3. abrogating the Decrees of their predecessour Formosus, whose Decrees were againe (say they) confirmed by Romanus, Theodorus the 2. and Iohn the 10. all this so greatly aggrauated difference among the sayd Popes, being only, but *Questio facti, non Iuris*, <sup>h</sup> matter of fact, not of sayth. As also on the other part and by M. Sparke uersaries so knowne and confessed, that M. VVhataker in his answer to acknowledge<sup>i</sup> the dissensions among the Papistes to be (but) Iohn d' Albines pag. 352. And by D. Gardiner, who in his Dialogues betweene peace of the Popish Church, yt proueth nothing, but that the Di-Irenaeus and Anti-uell the had all thinges at his will, & therefore might sleep. Which machus of the rytes point of our vnity, together with the reason thereof ys yet further expressed & obserued by Syr Edwin<sup>l</sup> Sader, and <sup>m</sup> Andreas Duditijs.

III.

Now as concerning our aduersaries for said Church, and haue there bene among the Monkes and shauelings, which some in fish, some in herbes, some in shooes, some in slippers, some in linnen garments, some in wollen weed haue repofed religion, whiles some would go in blacke, others in white, others would be more broadly, others more narrowly frauen, others would be in their slippers, and others go barefoote, others would be girt, others loose. <sup>h</sup> Matter of fact: as whether that Formosus were lawfull Pope or not: which thing the said other Popes (who impugned his decrees) denied, and therupon impugned them as being mispersuaded through wrong information, that his election was not Canonically: Herof see Sigebert in chronic. Anno 903. Matth. Palmerine in Chronico Anno 899. and Placitus in his Lines of the sayd

sayd Popes. As for any other difference among these Popes, so much as but in any one point of Religion, our aduersaries cannot pretend the least suspicion.

i M. Whitaker of *Ecclesia contra Bellarminum* controu. 2. quæst. 5. pag. 327. paulò ante med. sayth her of: *Nostre contentionēs, si quæ sint, sunt piæ & modestæ, & propter fidem, propter religionem &c. contentionēs Papistarum sunt friuolæ & futiles, de figmentis & commentis sui cerebri, as much to say, as that their Protestant differences are in matters of weight, and ours but in matters of no moment.*

k M. Fulke against Helkines, Sanders (&c.) pag. 295. fine.

l Syr Edwin Sandes in *his Relation &c.* fol. 8. 2. on the B. syde sayth: The Papists haue the Pope as a common Father, Aduiser & Cōductor to reconcyle their iarrs, to decyde their differences, to draw their religion by consent of Councils vnto vnity &c. wheras on the contrary syde, Protestantes are as seuered or rather scatered troupes, ech drawing aduerse way, without any meanes to pacify their quarells, no Patriarch, one or mo to haue a common superintendance or care of their Churches for correspondency and vnity: no ordinary way to assemble a generall Councell of their part, the only hope remayning euer to asswage their contentions.

m See this next hereafter subdiuision 6. at p. & q.

and that want of Vnity wherwith they seeme chargeable: to enter into all their particuler disgreementes, were to confound our selues in an intricate & endlesse labyrinth. Only therefore yt must suffice, but bricfly and n in generall to touch this point. *First*, concerning euen the very Scriptures themselves, their disagreement therein is so great, that not some few, but whole Churches of them do deny the Epistles of Iames, of Iude, the second of Peter, the second and third of Iohn, the Epistle to the Hebrues, and the Apocalyps: Many of the not so much as vouchsafing them but place in their printed Bybles. *Secondly*, concerning their translation of the Scriptures, plentifull example is heretofore giuē of the grieuous disagreements and reprehensions therein had betweene Luther and Zuinglius, betweene Calvin and Molinæus, betweene Beza and Castalio, and also betweene the Protestants and Puritans, ech party mutually condemning others translation. *Thirdly*, concerning the sense of the Scriptures, what a world of examples might be alledged of their disagreements in this kynd wherin not vnylike those sayned breethren of the earth rayled vp by Cadmus, they haue mutually inuaded ech other,

Seethis her-

tofore tract. 2. c. 2.

sect. 10. subdiuif. 2.

at r. s. & also tract.

1. sect. 10. subdiui-

sion 3. at a.

o See sundry of

their printed Bibles

in Germany, in

which these togea-

ther with the Ma-

chabees, and other

supposed Apocry-

phal Bookes of the

ould Testament,

are quyte omitted.

p See this hereto-

fore tract. 1. sect. 10.

subd. 4. through-

out.

q Ouyd. meta-

morph. l. 3.

sheathing with the <sup>r</sup> *Madianites*, their swords in one another's side: only for some briefe tast of particulars, wee refer your Ma.<sup>tie</sup> to the many speciall differences among the <sup>s</sup> *Lutherans* themselves, to the lyke knowne disagreements <sup>u</sup> betweene the *Lutherans* and *Caluinistes*, lykewylfe <sup>r</sup> betweene the *Protestants* themselves, and betweene the *Protestants* and *Puritans*, and also to those (at least) *seauenty* (and aboue) *seuerall* articles of the Catholicke

*Tigurine* *Deuines* there at <sup>r</sup>, whose sayings there, are only of the differences among the *Lutherans* which are also yet further confessed & reported by *Osiander* a *Lutheran* in ep. &c. cent. 16. pa. 363. initio. From these their so many differences they became subdiuyded into many sectes, & were called some *Osiandrines*, in respect of their differēt doctrine of iustification: others *Maioresses*, in respect of the necessity of good workes taught by *Georgius Maior* and his followers: others *Flaccians* in regard of *Flaccus Illyricus*, whose followers do contradict the forsaide doctrine of the *Maioresses* as *Popilish*: others *Smergiste*, for their yeelding to the cooperation of free will, wherein they are contradicted by the *Flaccians*: others *Adiaphoristes*, for affirming the indifferencie and retayning of rites and ceremonies, wherein they are most grievously impugned by the *Flaccians*: others *Vbiquitaries*, for their confounding Christes humanity with his Godhead, affirming that yt is euery where no lesse then is the God head; others *Substantiarij*, for teaching originall synne to be the very essence, nature, and substance of man, which argueth God to be the author therof: others *Accidentarij*, who impugned the opinion of the *Substantiarij*; and all these with diuers mo that might be named, are only *Lutherans*, professing to imbrace the confession of *Augusta* which the *Caluinistes* reiect, and mantayning these their forsaide seuerall opinions by sundry bookes published ech against other, and recyted (many of them) in the first Catalogue of the *Lutheranes* bookes annexed and inserted after the end of this booke.

<sup>u</sup> Concerning the difference betweene the *Lutherans* and *Zuinglians*, *Conradus Schluselburg* a prime *Lutheran* doth in his *Theologia Caluinistiarum* in his speciall Catalogue *Præcipuorum doctrinae Capitulum* &c. placed before the beginning of his booke, recyte in particular three and thirty seuerall articles of doctrine in question betweene the *Lutherans* whome he defendeth, and the *Caluinistes*, against whome hee wryteth in euery one of the said articles: As also *Luc. Osiander* a learned Protestant wrote a speciall treatise herof intituled, *Enchiridion controuersiarum quas Augustanae confessionis Theologi habent cum Caluinianis*, printed *Tubingæ* 1603: And *Samuel Hubberus* a learned *Lutheran* published a booke in Dutch, printed *Regiomonti* 1592. with this tittle, *The opposiſion of the Lutheran and Caluinian doctrine in certayne chieffe articles offayth*. And see the further testimonie of *Ioannes Pappus* alledged hereafter tract. 3. sect. 7. post med. at <sup>r</sup>. after. o.

x

The knowne differences among the *Caluinistes* especially be-

betweene the Protestants themselves and the Protestantes & Puritans are concerning Reprobatiō and Vniuersality of grace, Peters Primacie, the Churches visibility, Christes suffering in soule the paines of hell, his descending into hell after his death, Confirmation, Baptisme of lay persons in case of necessity; whether vsury be lawfull; whether in case of adulterie the innocent party may marry againe; whether God do decree and will synne, or but decree to permit yt; whether Sacramēts do conferre Grace, or but signify yt; whether the Ecclesiasticall minister doth truly forgie synne or but pronounce remission therof; whether Christes body be really and substantially present in the Sacrament to the mouth of sayth, as M. VVhitaker, M. Hooker, &c. do hould, or but Sacramētally only present, as the Puritans hould, condemning expressely for Popish the other forsaide opiniō in M. Hooker; whether Bishops be lawfull or Antichristian; whether Ministers should be ordeyned by imposition of Bishops hands, or by election of the presbytery; whether synce the Apostles tymes any extraordinary calling hath beene, is, or may be; whether temporall punishment be inflicted by God in his Iustice for synne remitted; whether all men may be praied for; whether in one and the same person certayne synnes be veniall and other not veniall but mortall; whether vows be abrogated as being cerimoniall and parcell of the ould law, or els lawfull to vs of the new Testament; whether the Ciuill magistrate may be head of the Church; whether the Pope be Antichrist; whether the Popish Church be a true Church affording saluatiō, or false & hereticall excluding hope of saluation. VVherunto might be further added their other knowne differences cōcerning volūtary pouerty, chastity, and obedience; concerning also widdowes vowing chastity; the indifferency of Communion vnder one, or both kyndes; Sacrifice according to the order of Melchisedech; the incertainty to vs of our election, freewill, the signe of the Crosse, surplisse &c. and many other lyke. For euery of which wee could alledg at large their owne wrytings and testimonies in particuler, were this place capable of so large cytations. And therefore to any that shall deny but any one of all these forsaide examples, wee do herby before hand professe and vndertake to offer him satisfaction by iustifying the thing so denyed out of our learned aduarfaries owne wrytings with direct and particuler reference to the very booke and place where the sayd example is to be found. In the meane tyme wee referre the studious Reader to that which is alledged in this kynd particulerly hereafter tract. 3. sect. 7. in the margent vnder n. Also to the Puritans complaynt herof mentioning many particulars alledged heretofore tract. 1. sect. 9. subdiuision 3. at 1. next after 18. in the margent there. Also to the answerable testimonie of M. D. VVillet, who reciting sundry opinions (conteyned in the wrytings of M. Hooker and M. D. Couell published by authority) which he esteemeth as strang and dissenting from Protefancy sayth in his meditation vpon the 122. Psalme printed 1603. dedicated to the now Queenes maiesty pag. 91. ante med. as followeth: *From this fountayne haue sprung forth these and such other whirlepoyntes and bubbles of new doctrine. As for example, that Christ is not originally God: that the Scriptures are not meanes concerning God of all that profitably wee know: that they are not alone complete to euer lasting felicity: that the word of God cannot possibly assure vs, that yt is the word of God: that mans*

will is apt naturally without grace to take or refuse any particuler object whatsoever presented vnto yt, and so consequently to belieue, that mens naturall workes or to do that which nature telleth vs (without grace) must nedes be acceptable to God: that there are workes of supererogation: that man can do now, and God approue more then he commandeth: that to be preferred from all synne in this lyfe is not impossible: That the Church of Rome, as yt now standeth, is the family of Christ: that Idolaters (Papistes he meaneth) wicked hereticks are members of the visible Church: that there is in Orders giuen an indeble Character: that they haue power to make Christes body &c. that Sacramentes do giue and conferre grace, and are instrumentes of iustification: that they are as necessary in their place and nolesse requyred then beliefe yt selfe: that the soules of infants dying without Baptisme are damned: &c. Thus haue some bene bould to teach and wryte who as some Schismatickes (Puritans he meaneth) haue disturbed the peace of the Church; one way in externall matters, concerning discipline, they haue troubled the Church; another way in opposing themselves by new quirkes and deuises to the foundations of doctrine among Protestantes. &c. Hytherto be the very wordes of M. D. Villier, a prime formall Protestant, concerning only but those differences, which are now depending (not betweene the Protestants & Puritans, but only the English formall Protestants themselves: & neyther yet be these all that are so depending among those, but diuers other, as namely, concerning extraordinary calling, Christes descending into Hell, marriage againe in case of diuorce vpo adultery, Vniuersality of grace and many other ouer tedious to rehearse. y See these Seauenty and above seuerall opinions, mentioned more particularly hereafter tract. 3. sect. 7. in the long margent vnder m.

licke sayth, hereafter mentioned & defended all of the  
 See there at by sundry of their learned wryters against their other  
 brethren our Aduersaries. And for tast of their  
 See there at disagreements in generall confessed to be <sup>2</sup> not light, nor  
 of light matters, but of the chiefe articles of Christian doctrine,  
 See the hundredeth of Bookes in further complayntes and testimonies herof by themselves  
 in the foure Catalogues of Protestants bookes written one against another annexed and  
 which they agree no better, then <sup>3</sup> Ephraim with Manasses  
 and Manasses with Ephraim, who did eat vp one another: and lastly to their so many distracted names of  
 Lutherans, Zuinglians, Calvinistes, Protestantes, Puritans &c.  
 inuened (as is confessed) not by vs, but by themselves,  
 and that not so much for reproach sake, as of meere  
 necessity. Wherby in such their confusion of different  
 sectes,

poſt med. at 1. Alſo Bullinger in his fundamentum firmū c. 1. pag. 5. poſt med. ſayth: Ipſi inter ſe Evangelici acriter pūgunt & pūgnant, & hinc audiuntur inter nos infelicia partium nomina cū Lutherānorum tum Zuingliānorum. &c. and the Calviniſtes in their Apologia modeſta ad Acta conuētus quindecim Theologorum Tor-gæ &c. pag. 6. ante med. ſay: Papiſtæ non alio quā Lutherānorum nomine omnes quos vocant hereticos nuncuparunt, donec ab his noſtris aduerſarijs Zuingliānorum & Calvinistarum nomina diſcerent &c. Non ita pridem Seluercus Calvinismo, quem appellat, non Chriſtianiſmum ſed Lutheraniſmum oppoſuit.

d See this neceſſity confeſſed heretofore traſt. 1. ſect. 9. ſubdiuiſion 6. at h. confeſſed by M. Whitaker ſaying: For diſtinction ſake wee are inforced to uſe the name of Proteſtants. And ſe further there the alledged ſaying of Conradus Schlufſelburg.

ſectes to diſtinguiſh & make knowne which ſect or company they meane in their ordinary ſpeaking or writing ech of other.

### IIII.

Fourthly, concerning the manner of their diſagreements, the ſame hath bene ſo grievous and violent, that they haue, and yet do mutually condemne ech other for heretickeſ, and (which is more) openly and by publique Ediſt banish ech other frō their ſeueral territories or dominions, penally alſo prohibiting the ſale or reading of ech others bookes, & appointing Articles of viſitation and inquiry concerning diſcouery and apprehenſion, with comiſſing alſo to imprisonment, and prohibiting vnto the Proteſtant trauaylers of cyther party, common intertaynement ordinarily due to ſtrangers: not forbearing to enter into open armes, and fight one againſt an other. And the Lutherans not ſparing their cruelty euen to the dead corpes of the Calviniſts.

### V

Fiſthly, to forbear their many attempted conferences for agreement, all of them yet hitherto in vayne and without ſucceſſe, (the examples wherof are worthy of obſeruatiō & hereafter in part alledged) that wch is of all further there ſol. 394. a. ante med. the complaint of ſibe Lutherans charging the Calviniſts, Byblia & Catechiſmum Lutheri eiufque ſectatorum prohibuiſſe &c.

Hopſinianus, vbi ſupra. ſol. 393. b. paulo poſt med.

ſſf

repor-

See this heretofore traſt. 2. c. 2.

ſect. 10. ſubdiuiſion

10. at a. b. d.

f See heretofore

traſt. 2. cap. 2. ſect.

10. ſubdiuiſion 10. at

i. in the margent.

2 Hopſinianus in

his hiſtoria Sacra-

mentaria part. alte-

ra. ſol. 393. b. circa

med. reporteth, how

that in Saxony Edi-

ctum promulgatū

eſt, quo Caluini-

ſtarum librorum

omnium, non ſo-

lum lectio, ſed e-

tiam venditio pro-

hibita fuit. And ſee

reporteth the petition of the Saxons vnto the Duke so be: vt tamosos Sacramentarium libros prohibeat, & in Authores debitis supplicijs animaduertat, in futura visitatione diligentiam adhiberi iubeat, vt Caluinianorum ratio habeatur, ex scholis, Ecclesijs, magistratibus, alijsque publicis administrationibus eiiciantur: &c. And see there fol. 394. a. circa med. the foure Articles of visitation ordeyned for examination of suspected Caluinists; and see there fol. 394. b. ante med. the execution of the visitatio, where also yt is further sayd: Multi Caluinianæ Religionis suspecti, examinati &c.

4 Hospinianus vbi supra fol. 393. a. post med. sayth: Nicolaus Crellius Saxonie Cancellarius in vincula conijcitur. And againe there fol. 393. a. fine. Theologi nonnulli diuersis in locis comprehensi, & in vincula coniecti sunt. And see further there fol. 303. b. ante med.

5 See examples herof in the Lutherans against the Caluinists, reported by Hospinian in histor. Sacramentar. part. 2. fol. 399. a. paulò post med. & ibidem b. and see further there fol. 354. a. paulò post med. and reported also by Osiander. in epitom. &c. centur. 16. pag. 608. fine. And see lyke example herof in the Caluinists towards the Lutherans reported by Conradus Schlüsselburg in his Catalog. Hæreticorum lib. 13. & vlt. pag. 828.

6 See in Hospinian vbi supra fol. 395. a. circa med. & fol. 397. b. ante, circa & post med. examples of the Lutherans falling to Armes and tumultuously assaunting the Caluinistes. And see other lyke example of the Caluinistes vndertaking armes in lyke manner against the Lutherans, alledged hereafter tract. 3. sect. 2. in the margent at i. And see further examples therof in Osianders epitom. &c. centur. 16. pag. 735. prope initium. & pag. 803. ante med.

7 See a barbarous example herof reported by Hospinian in Histor. Sacram. part. 2. fol. 398. a. circa med. where he beginneth his report therof, saying: Exemplum Vaticaniani & irreconciliabilis odij Lutheranorum erga Caluinistas commemorauimus, non pigebit tamen adhuc vnum vel alterum adscribere. &c. After wards there. Cum impetu occurrêtes Sandapilam & capulum comminuerunt ipsumque cadauer immaniter traxerunt, & allestis canibus laniandum obiecerunt: (&c. iterum in cadauer insiliunt. &c.

\* See hereafter tract. 3. sect. 7. versus finem in the margent at 6. And Conradus Schlüsselburg. in his Theologia Caluinistarum l. 2. art. 15. de Synodi fol. 164. b. paulò ante med. sayth herof: Habite sunt aliquot Synodi seu Colloquia cum Sacramentarijs, sed laterem (quod dici solet) lauari moliti sunt, rectè sentientes &c. Marpurgensis Synodus & Colloquium a Philippo Hafsie Landgrauio institutum, inter Lutheram & Zuïnglium, Philippum & Oecolampadium, cæterosque, quid attulit fructus &c? Maulbrunense Colloquiũ in Sueuia Anno 64. tam placidum, quid apud Sacrametarios obtinuit? Nihil. Ioannes Fridericus secundus Dux Saxonie Anno 60. suos Theologos cum Electoris Friderici Theologis Heydelbergæ committebat (&c.) sed Æthiopes ita conabantur dealbare nostros, vt illi deinde rabiosius in suis erroribus pergerent. His proximis annis quid non Illustrissimus Dux Saxonie tentauit, vt collationibus synce-  
rorum Theologorum, quidam iuniores Theologi in Wittembergenſi Academia (&c.) in viam veritatis reducerentur, sed oleum & operam perdidit. Cum itaque non semel, non bis, &c. And see the same Author further in his Catalog. hæreticorum l. 13. pag. 873.

all as yet most scandalous, and as it were the stampe and sealing vp of all the rest, is, that (quite contrary to the hope conceyued by M. Iuell, of their speedie agreement) there neyther is or can be any hope at all of their better agreement for the time to come. For whereas themselues acknowledge <sup>a</sup> Synodes to be the surest meanes to decide <sup>b</sup> doubts, the only hope remayning euer to assuage their contentions; and that, <sup>c</sup> If Synodes want, the Church neyther at any tyme was, nor in deed can safely be without tempestes: they do againe ingenuously and truly confesse, that by their owne rules & principles; they are <sup>d</sup> without any meanes to pacify their quarrells, as hauing <sup>e</sup> no ordinary way to assemble a generall Councell of their part. Which point together with the confessed reasons therof, is by sundry of their learned deuines, more fully & frequently as yet, acknowledged: as lykewyse in it selfe made sufficiently euident by the answerable experiēce hitherto had of former tymes, in w<sup>ch</sup> they are not able to afford so much as but exāple of any one general Councell yet assēbled on their part.

## VI.

Sixty, this point of their so irreuocable disagreements is so euident and hath ministred such occasion of infinite scandall to their Church and religion, that many of their owne (and those no meane ones) haue grievously stūbled therat. To this end Syr Edwin Sands out of his experimentall obseruatiōs in trauayle, tearmeth <sup>k</sup> Protestantes as seuered or rather scattered troupes, ech drawing aduerse way &c. Allo Andreas Duduinius, who chargeth the Roman Church (with) many <sup>l</sup> horrible opinions, and is by Beza tearmed Clarissimus & Ornatisissimus Vir, <sup>m</sup> a most eminent and adorned man, and <sup>n</sup> obseruantly beloued of Beza for his piety, learning, and elegant wit, and by him saluted with <sup>o</sup> Frater, the acknowledgment and title of a brother, confesseth for all that of the Roman Church; that, <sup>p</sup> it is not deuoyd with so many dissensions, but hath the plausible apparance of venerable antiquity, ordinary succession and perpetuall consent. Whereas againe concerning the reformed Churches, he was so <sup>q</sup> troubled and astonished, that he saith

Ss f 2

of

M. Iuell in his *Apology of the Church of England* printed 1600. pag. 101. sayth: the Zuinglians and Lutherans are both sides Christians, good friendes and brethren; they vary not betwene themselues vpon the principles and foundations of our religiō &c. But (which is most aparently false) vpon one only question, which is neyther weighty nor great (so small accompt maketh he of the Reall presence in the Sacram.) neyther mistrust wee, or make doubt, at all, but they will shortly be agreed: And see the very lyke saying of M. VVhitaker alledged after the end of this booke, in the Conclusion to the Iudges sect. 6. in the margin at g. M. Bilson in his perpetuall Government &c. pag.

374. circa med. & 370. post med.  
here next before at l.

Syr Edwin Sandes alledged  
M.D.Couel in his modest examination &c.

pag. 110. ante med.

See this confirmed by Syr Edwin Sandes here

next before at l. whose wordes are in his Relation of the Religion &c. sect. 47. at  
fol. S. 2. on the b. side. And in the same booke sect. 26. he further chargeth (to  
vse his owne wordes) all the Protestant party who neuer could fynd themeauis in all  
this age, to assemble a Generall Councell on their syde, for the composing of their diffe-  
rences &c.

Vide ibidem.

See this hereafter

tract. 3. sect. vlt. prope finem in the margent at 7.  
before at l.

See this in Beza in, Epistolis Theol. ep. 1. ad An-  
dreaem Duditium pag. 13. ante med.

Ibidem pag. 1. initio & pag.

23. fine

Ibidem pag. 23. circa med.

Ibidem

pag. 2. initio & 3. ante med.

Ibidem pag. 13. paulò ante med. Beza

repeats Duditius his wordes saying: Et si (inquis) multa eaque horrenda propu-  
gnantur in Romana Ecclesia, quæ infirmo & putrido fundamento nituntur; ta-  
men non ita multis disentionibus scinditur, & habet vetustatis venerandæ, succes-  
sionis ordinariæ, consensus perpetui speciem plausibilem: etsi veritas est quam  
veteres Patres mutuo consensu sunt professi, ea Pontificijs tota stabit &c. Hæct u  
de Pontificijs: At nostri quales tandem sunt? Palantes (inquis) omni doctrinæ  
vento agitati, & in altum sublati, modò ad hanc, modò ad illam partem deferun-  
tur: horum quæ sit hodie de religione sententia scire fortasse possis, sed quæ cras  
de eadem futura sit opinio, neque tu certò affirmare queas. In quo tadem religio-  
nis capite congrunt inter se Ecclesiæ, quæ Romano Pontifici bellum indixerunt?  
A capite ad calcem si percurras omnia, nihil propemodum reperiās ab vno affir-  
mari, quod alter statim non impium esse clamitet. Hæct u in nos, mi Duditi, toti-  
dem verbis &c.

Ibidem pag. 2. initio.

Ibidem.

of them: ¶ They are carried about with euery wynd of doctrine,  
now to this part, now to that, whose religion (sayth he) what it is

¶ Ibidem pag. 13.  
paulò post med. vt  
supra in the mar-  
gent at p.

to day you may perhaps know, but what it wilbe to morrow, neyther  
you nor they can certaynly tell. ¶ In what head of religion (sayth he

¶ Ibidem pag. 5.  
post med. & 13. post  
med. vt supra in  
the margent at p.

examine all from the head to the soote, you shall almost fynd nothing  
affirmed by one, which another will not auerre to be wicked: ¶ their

¶ Ibidem pag. 5.  
circa med.

Deuines do dayly differ (euen) frō themfelues, ¶ coyning a monthly  
sayth. Neyther was this scruple of Andreas Duduius with-  
out colour or peculier only to himself, but so strong &

¶ Ibidem pag. 5.  
paulò post med. Mē-  
struam fidem ha-

probable, that euen Beza acknowledgedh himselfe to  
haue bene (when his Conscience was but as yet tender

¶ Ibidem pag. 3. fine.

and not hardned as afterwards) detayned with the same  
cogitations, and entangled in the same labyrinth. In like sort

De

did

De Arianis scripsit Hilarius, fidem eos annuam & mensuram habere, id de nostris Evangelicis &c.

u Ibidem pag. 14. sine, Beza sayth of himselfe:

Nihil dicam, quod non multis annis sim meditatus, quibus hæc ipsa quæ te vexat cogitatio, me quoque in illo luto retinuit &c. exercuerunt me diu & multum illæ ipsæ, quas describis, cogitationes, &c.

x Ibidem pag. 23. prope finem.

did Sebastian Castilio (that learned Calvinist) professe himselfe to reit doubtfull vpon this very scruple of Protestants disagreements, <sup>7</sup> whether that the most clere truth shyned with them, or not: affirming playnly in respect of such disagreements, that <sup>2</sup> they were as yet drowned in extreme darknes and ignorance. In like manner sayth any other Protestant wyter, <sup>3</sup> did Melancthon in his tyme com-  
 playne of this stumbling blocke, saying: ( <sup>4</sup> Quos fugiamus habemus, sed quos sequamur non intelligimus ) wee know whome wee should auoide (meaning the Papistes) but whome wee should follow, wee cannot determyne: Such is the state of the Church of England at this day through the diuersity of opinions, for that weaklinges are greatly dismayd &c. Also Georgius Maior printed 1590. pa. 24. a pryme man among the Lutherans expresseth the like answerable scruple, saying: <sup>5</sup> Obijciunt nobis Papiste &c. The Papistes obiekt to vs scandalls and dissensions: I do freely acknowledge such to be, as cannot be sufficiently lamented; and I also confesse the mynds of the synple to be therefore so moued, tempted, and troubled, as they do alsoeather doubt where the truth is to be homines ab Euangelio, ac nostra discordia.

See this here-  
 tofore tract. 2. cap. 1. sect. 5. at \*. next before c.

See this here-  
 after tract. 3. sect. 7. prope finem at p. 2 Ibidem.

The author of the Treatise, intituled, A mirrour of Martinistes circa med. sayth: Nul-  
 la res æquæ deserret

in Confil. Theol. part. 1. pag. 249. circa med. sayth: Nul-  
 la res æquæ deserret

See this saying  
 vfed to the lyke purpose by Andreas Duditus in  
 who Beza his Epist.

Theol. ep. 1. pag. 10. ante med.

9 Georgius Maior in oratione de confusionibus dogmatum veteribus & recentibus &c. Luther in loc. commun. quinta class. c. 13. pag. 39. circa med. sayth: Initio Prædicationis nostræ currebat doctrina de fide felicissimè; coortis autem spiritibus &c. vulgo iactabatur professores ipsius dissentire inter se: ea res valde multos offendit, & à veritate vertit, fecitque Papistis spem nos propediem interituros, cum doctrina quæ sibi ipsi non constaret &c. And Bullinger in his Fundamentum firmitatis. 1. part. c. 1. pag. 5. post med.

See this saying  
 vfed to the lyke purpose by Andreas Duditus in  
 who Beza his Epist.

*ſayth*: Ipſi inter ſe Euangelici acriter pungunt & pugnāt ( &c. ) commouet vehemens & implacabilis hæc diſſentio non paucos, adeo vt animū veluti dependentes dicant ſe poſthac nihil ampliù niſi quod ipſis libeat credituros: quinimod fidem abijcientes clamant: quid, oro, fidei in tot factiones diſtractæ tribuas? Ali perſeuerant in ea religione quam ſemel didicerunt, ſed quamuis in eadem deſiderent plurima, & audiant meliora; malunt tamen in religione non admodum purgata cum eiſdem religionis confortibus concordēs viuere, quàm in purgatiſſima diſcindi & contendere perpetuò. Non deſunt denique qui cum in ſincera religione perſeuerent, fatigati tamen diuturna & moleſta contentione, nec doctrinæ veræ tantum tribuunt quantum debeant, nec miniſtros amant, ſed ipſis malediciunt.

who haue therupon forſaken, and abandoned their Proteſtant Church and religion. *Fridericus Staphylus*

*b* *Oſiander* in his epit. &c. cent. 16. part. 2. pag. 613. poſt med. *ſayth* *Oſiander* publike<sup>b</sup> Profeſſour (or Reader) of Diuinity in the Vniuerſity of Coningsperg departed from the Ghoſt to the Papacy. And what was the occaſion? Their owne *Dreſſerus* reporteth it ſaying: *c* Ob Theologorum etiam diſſidia ad Catholicos detecit *Staphylus*; *Staphilus* *d* See *Ochinus* thus commended heretofore tract. 2. ( Proteſtāt ) *Deuines*. And concerning that great<sup>d</sup> light & excellent learned Proteſtant *Bernardine Ochine*, it is by our aduerſaries thus confeſſed and ſayd of him: *c* *Bernardine Ochine* a man, of great learning &c. had a deſyre to viſit England, and during the tyme of his remayning heere, hee found ſo many blynd ſectes and religions, that hee turned backe lyke a dogge to his owne vomit: vnhappy England that by diuerſity of opinions in religion &c. Hitherto concerning vniy of doctrine, and to whether Church, Catholicke or forſaid Proteſtant, it is confeſſedly apperteyning or wanting.

THE



THE  
SIXT MARKE  
CONCERNING THE  
CONVERTING OF  
THE KINGS  
and Nations of the Gentiles.

SECT. VI.

**T**HE sixt Marke which we will  
vrge in discouery of the false  
Church, is the not conuerting  
of the \* Many Kings and Nations  
of the Gentils, which the true  
Church is by the Prophets fore-  
tould to accomplish, accordingly  
as it is said: <sup>f</sup> Kings shalbe thy nursing Fathers, and Queenes  
thy mothers: & thou shalt sucke the milke of the Gentiles and the  
breasts of Kirges; <sup>h</sup> their Kings shall mynister to thee, and thy  
gates shalbe continually open that men may bring to thee riches of  
the Gentils, and that their Kings may be brought &c. With  
sundry other like plaine & vnauoydable testimonies: in  
so much, as Decolampadius sayth vpon Hieremy: <sup>k</sup> God  
speaketh beere of the eterny of Christes Kyngdome &c. hee shall  
haue Kirges and Priestes, and that for euer, & not a few, but as the  
staïres of heauen (&c.) for their multitude. And Luther sayth  
vpon the forsayd words of Esay, <sup>l</sup> Kirges shall obey and  
belisue

\* Thou must prophesie againe  
vnto Nations, peo-  
ples, tongues and  
many Kirges. Apo-  
cal. 20. 11.  
<sup>f</sup> Esay 49. 23. in  
the marginall an-  
notation of the  
English Byble of  
Anno. 1576. in  
Esay. 49. vers. 23. it  
is sayd of these  
words, The mea-  
ning is, that Kirges  
shalbe

shalbe conuerted to the ghoſpell and beſtow their power and authority for preſeruation of the Church.

g Eſay 60. 61.

h Eſay 60. 10. 11.

k Oecolampadius in Hier. c. 33.

i Eſay 62. 2. & Pfalm. 102. 15. 22.

l Luther tom. 4. Wittemberg. in Eſay 60. fol. 134. b.

believe the Ghoſpell &c. the Church is in perpetuall uſe of conuerting others to the ſayth (&c.) for this is ſignified by her gates being continually open. Wherto alſo is agreeable the lyke anſwer-

9 Szegedin. in his rable expoſition † of Szegedine.

Tabule Analitica

&c. in Iſaiam Pro-

phetam c. 60. pag.

126. ſayth: Prædicat

futurum, vt Gentes

ac Reges religionē

populi Dei magno

ſtudio amplectan-

tur, id quod ad

regnum Chriſti

referri debet, vbi

acceſſionem Gen-

tium prædicat, eam-

que tam numero-

ſam, vt ſtuporem

eſſet incuſſura ſpe-

ctantibus. And ſee

him there alſo vpon

Hieremy cap. 33.

pag. 239. ſine.

\* Herof M. Fulke

againſt Scapleton,

Marſhall pag. 5. circa

med. ſayth: Let him,

I ſay, point out

with his finger

what Kinges in e-

uery age for the

ſpace of the firſt

three hundredth

yeares did walke

in the brightnes of

the Churches aſyng: yt will not ſerue him to name Abagarus of Edeſſa, or Lucius

of Britany &c.

## II.

This point being open matter of fact, and ſo playnly deduced from the Scriptures, let vs now ſee what Church it is, to which the ſame hath bene apperteyning or wanting. That this foretould conuerſiō of Kinges was not fulfilled by the Church during the \* firſt 300. yeares next after Chriſt, & before Conſtantine the Great, is euident to any that readeth; but the cōtinued perſeutiō of the Church in thoſe tymes, & is confeſſed accordingly by M. D. Barlow, ſaying: <sup>m</sup> In the primitive nonage of the Church, this promiſe of Kinges allegiance therunto was not ſo fully accompliſhed, becauſe in thoſe dayes that propheſie of our Saviour was rather verified, Thou ſhalbe brought before Kinges for my names ſake, by them to be perſecuted euen to death. In lyke manner yt is heretofore ſheved that from Conſtantine our firſt Chriſtian Emperour, till Boniface the third, were almoſt a 300. yeares, in which tyme were but few Chriſtian Kinges, the Emperours of the Eaſt and Weſt only excepted; and of thoſe, Iulianus was <sup>n</sup> an Apoſtata, Iuſtinianus <sup>p</sup> Eutrichian, and many others were Arianes, as <sup>q</sup> Conſtans, <sup>r</sup> Conſtantiuſ, <sup>s</sup> Valens, & <sup>t</sup> &c. ſo as in reſpect of the then paucity of orthodoxall Chriſtian Princes, and the ſhortnes of that only tyme, the proportionable glorious number and continuance of ſo many Kinges and Queenes as were foretould to be conuerted, neyther then was, nor poſſibly could be fulfilled. And as touch-

<sup>m</sup> M. D. Barlow now Biſhop of Rocheſter in his

his difference of the Articles of the protestantes religion pag. 34. post med. and see further herof S. Austine ep. 48. and D. Fulke in his Treatise against Stapleton & Martiall pag. 51.

See *Simon de Vioy* in his Catalogue of the Doctors of the Church pag. 85. affirmeth Constantines raigne to haue bene Anno Domini 320. And pag. 108. he placeth Boniface the 3. Anno 604.

See *M. Cowpers* Chronicle fol. 128. b. & 129. a. See *M. Meredith Hammers* Chronography printed Anno 1585. annexed to his English translation of Eusebius pag. 599.

*Fulke* in his answer to a counterfayte Catholicke pag. 15. fine, though deceived, at testifieth *Athanasius* in Apol. ad Constant. *M. Fulke* ibidem; and in his replyeader to D. Bristow pag. 375. initio.

*M. Fulke* ibidem; and *M. Cowper* in his Chronicle fol. 129. b. & 131. a. & b. at Anno Domini 380.

There were dyuers other Arian Princes, as the Emperesse *Eudoxia* and her husband *Arcadius* (Osiander in his epitom. cent. 5. pag. 87.) *Genfericus* King of the Vandalls (Osiander ibidem pag. 233. & 237.) *Alaric* *Transmarinus* King of the Vandalls (Osiander ibidem pag. 485. fine) & sundry *Kinges* of the Vandalls (ibidem pag. 209.) *Lykewylf* *Theodoricus* King of Italy (Osiander cent. 6. pag. 78.) And *Almaricus* Ki. of the West-goths (Osiander cent. 6. pag. 92.) belydes *Anastasi* the Emperour (ibidem pag. 76.) *Gilimerus* (ibidem pag. 112.) *Iustinian* the Emperour (ibidem pag. 110.) the Emperour *Iustinus* (ibidem pag. 232.) *Leuigildus* King of Spayne, ibidem. & of the other hereticall Princes of those tymes, see the Country wyters of Magdeburg cent. 4. c. 3. & cent. 5. cap. 3. & cent. 6. cap. 3.

touching euen those few *Kinges* that were conuerted during that interim, it is, to speake sparingly, very probable, that they were in religion not Protestants, but Catholickes, as appeareth by that which is heretofore proued in particular, and confessed in generall, concerning euen *Constantine* himselfe, the first and best of them. Now concerning the whole tyme since *Boniface the third*, who was Pope about Anno 600. synce which tyme chiefly the sayd Prophecies touching the Conuersion of the Heathen *Kinges* and *Kingdomes* haue bene in fullfilling; As it is plentifully testified by the Protestant wyter *Ioannes Pappus*, and is heretofore otherwyse proued by confessed and particuler examples, that very many *Kinges* and *Kingdomes* of the Gentills in *Europe*, and els where, haue synce that tyme dayly to this present age bene conuerted to the Christian fayth: So lykewylf is yt no lesse euident, and by our learned aduersaries confessed, that the same was

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per-

in

See this heretofore tract. 2. c. 1. sect. 3. throughout. Heretofore tract. 2. c. 1. sect. 3. at

See *M. D. Abbot* in his answer to *M. D. Bishop* pag. 175. For whereas *D. Bishop* alledgeth *Chrysostome* affirming the Emperour (Constantine) to haue praid to *Saints* wherto *M. Wotton*

in his booke against D. Bishop pag. 17. paulo post med. only answereth, reiecting the saying for suspected or forged in Abbot in his forsaide answer pag. 174. & sayth then to: Wee deny not Chrysostome to be the author of the words. And ibidem pag. 175. he sayth further, that Chrysostome therby meaneth the Emperour Arcadius, who was Emperour aboue threescore yeares after Constantine, but of Constantine (sayth he) it is that wee inqyre for: what others did after the tyme of Constantine, superstition more & more increaseth, it nothing concerneth him &c.

For incomparably the greatest number of Kinges and Kingdomes of the Gentills haue bene conuerted during the last 1000. yeares as appeareth heretofore tract. 1. sect. 4. in the margin at \*. Where the particulars be mentioned. And see also the particulars herof at larg declared by the Century Writers, in their second Chapter of euery seuerall Century.

See Ioannes Pappus his speciall Treatise herof, intituled, *Epitome Historie Ecclesiastica de conuersionibus Gentium &c.* from pag. 891. where hee beginneth with the Conuersion of England about Anno Domini 600. (confessed for Popish heretofore tract. 1. sect. 1. at d. e.) and pag. 92. followeth with the Conuersion of the Westphalians by the two brethren called Ewald Anno 690. confessed lyke wyse for Popish heretofore tract. 1. sect. 1. at f. And so continueth the many examples of lyke conuersions til pag. 132.

Herof se next before at z. a.

performed in and by our Catholicke Church. To this end doth M. Whitaker (answering to the objected examples of so many Countreys by our Church conuerted since the tyme of Gregory Predecessour next but one to Boniface the third, say: I answer that those Conuersions of so many Nations after the tyme of Gregory, mentioned by Bellarmine were not pure, but corrupt. And Danaus in his lyke answer thereto confesseth the same yet further saying: That enlarging of the Christian sayth which Gregory the first, Conon, Zacharias, and the other Gregories (all Bishops of Rome) brought to passe, in their Conuersion of so many Nations, mentioned by Bellarmine) was that inebriation (or making drunke) of the world, wrought by the whore (of Babylon) wherof mention is made, Apoc. 17. vers. 4. & 18. vers. 3. And Symon de Voyer saith, that Anno 605. when Pope Boniface was staled in his Papall throne &c. then was the whole world ouerwhelmed in the dregges of Antichristian filthinesse (&c.) then was that vniuersall Apostasie from the sayth foretold by Paul. In so much as M. Doctor Baylow being vrged to answer this very point, concerning the Protestant Churches bringing forth Kinges, which should be, as

exam-

Ejy

examples wherof hee is very plentifull. To all which *Daneus* and *M. VVhitaker* answered as next heretofore at c.d.

f *Symon de V'oyon* in his Catalogue of the Doctors of Godes Church &c. in the Epistle thereto to the Reader post med. And *M. Fulke* in his answer to a counterfayte Catholicke pag. 27. circa medium speaking of *Boniface the 3.* who was Pope Anno 605, sayth: *the Popes from Boniface the third were all blasphemous heretickes and Antichristes.*

2 *M. Barlow* in his defence of the Articles &c. pag. 24. ante med.

*Esay prophesied, foster-Fathers, and Queenes to be nourishing-mothers,*

to the Church, confesseth as before, that <sup>3</sup> in the *Primitiue* See next herto-  
monage of the Church this was not accomplished. And speaking fore at m.

of the tymes next after, he sayth; that <sup>4</sup> the promise by <sup>4</sup> *M. Barlow* in  
*Esay prophesied was accomplished, and the number so increased,* his defence of the  
though still inuisibly, that as her Loue sayd in the Canticles, there Articles &c. pag. 35.

are threescore Queenes &c. These inuisible Queenes (or pauld ante med.  
Princes) being all that he can alledge or name for <sup>5</sup> *Osiander* cent.  
himselfe, he confesseth of our Church since *Pipins* 8. pag. 87. circa me-  
dium.

tyme, who liued <sup>5</sup> Anno 750. saying: <sup>6</sup> As for those homages <sup>6</sup> *M. Barlow* vbi  
or base Vassallages of Emperours and Kinges, and that Donation supra pag. 35. circa  
which *Pipin* gaue, &c. they are not within the circuite of *Esayes* & post med. In ly-

Prophecy, but rather which *S. Iohn* foresaw and reuealed, that ke manner *M. D.*  
the Kinges of the earth should commit fornication with the strum- *Feild* in his treatise  
pet of Babylon. Wherby, and other the <sup>8</sup> premisses yt app- of the Church l. 3.

peareth, that the professed religion wherto the Kinges c. 46. pag 132. initio,  
and Kingdomes of the Gentills were in, and since being vrged by  
those tymes conuerted, was our now professed and by *Bellarmino* with

our aduersaries reiectcd Catholicke Romā sayth. Her- knowne conuer-  
unto also may very aptly be added the knowne seuerall sion of many hea-

Conuersions of the heathen nations wrought during then Countries,  
this present last age by our Church in, so many remote the same being pro-

and deuided partes of the <sup>h</sup> Orientall India, of <sup>i</sup> America, poundd by *Bel-*  
and of <sup>k</sup> Africke. In respect of which so many knowne larmine, as a mark

and vndoubted examples, one of our learned aduer- doth not (though  
saries sayth: <sup>1</sup> The *Iesuytes* within the space of a few yeares thus prouoked )

( &c. ) haue filled Asia, Africke, and America with their Idolls. alledge in his an-  
And *Daneus* sayth accordingly therof: As concerning swere therto, ex-  
the *Iesuyts*, who glory themselues to haue conuerted to the sayth ample so much as  
of *Christ* certayne Ilandes (or parts) of the east and west India, but of any one hea-

under the colour of teaching them *Christ*, they brought them to then Nation con-  
uerted by Prote-

states. And yet as informed thereto confesseth of the Roman Church, saying: Touching the other part of his speech, that the Church of Rome hath converted many nations to the faith, yt maketh nothing to the purpose: for wee haue already shewed, that wee doubt not but the Church in which the Bishop of Rome with more then Lucifer-like pride exalted himselfe, was notwithstanding the true Church of God, that yt held a saving profession of the truth in Christ, and by force therof did conuert many from errour to the way of truth. So fully doth hee agree with M. D. Barlow in the Roman Churches confessed conuersion of heathen countries: but yet dissenteth from him, as thinking that the Roman Church in such her conuersions, held a saving profession &c.

g See heretofore tract. 1. sect. 2. at k. l. \*. & tract. 2. c. 1. sect. 4. at q. r. s. h Of the conuersion in this age of the Orientall India, see Ioannes Petrus Maffeus his speciall Treatise herof intituled, Historiarum Indicarum l. 16. and see M. Richard Hackluite Preacher, in his booke of principall Navigations &c. printed 1599. in the 2. part of the volume pag. 88. initio. i Of the lyke conuersion in this age of America, or the West Indies, see Iosephus A costus de natura noui Orbis & promulgatione Euangelij apud Barbaros. And see Historie generale des Indes occidentales, & terres nueues (printed) a Paris 1587. k Of the lyke conuersions of this age in Affricke, see the booke, intituled, A report of the Kingdome of Congo a region of Affricke, published by M. Abraham Hartwell, & printed 1597. & see M. Hartwells Epistle there to the Reader. l Symon Lythus in respons. altera ad alteram Gretseri Apologiam pag. 331.

m Danæus contr. Bellarm. disput. Theol. respons. part. 1. pag. 781.

n M. Harison in his description of Britanny, annexed to Holinsheads great Chronicle part. 1. the last edition pag. 27. a. sayth: Austine after his arriuall conuerted the Saxons in deed from Paganisme, but as the prouerb saith, bringing them out of Godes blessing into the warme lūne, hee also imbued them with no lesse hurtfull superstitiō then they did know before &c. worse idolatrie then before they had, (&c.) making those miserable Indians by them conuerted, the sonnes of hell, worse then before they were. Which lyke saying M. VV. n Harison is not ashamed to vlc of S. Austines Couersion of vs Englishmen by him performed about 1000. years synce. Only now we will in further euidence cōclude this point, with the plentiful testimonie of that learned Protestānt wryter D. Philippus Nicolai, who wryting a speciall Booke of this very argument, wherein he professeth to set downe the accomplishment of the sundry prophesies in this behalfe, is enforced in his prooofe of the accōplishmēt of the said prophesies wholly to insist vpō, & alledg the sūdry exāples of the conuerting from Paganisme, so many forsaide Kinges and Kingdomes confessedly performed by our Catholicke Church. Hence it is, that he alledgeth the many Heathen Kingdomes conuerted lately by the Spaniardes, acknowledging and commending their great zeale and diligence therein. With lyke further mention of sundry conuersions performed by the  
from  
per-

from open to secret Idolatry, and brought in Popery. pag. 29. b. initio. And Luc. Ofiander in his epitom. cent. 6. pag. 299. post medium, sayth of this Austine: Postquam &c. After that this Austine had troubled England thirteene yeares space, and had subiected the same to the lust of the Roman Antichrist, hee dyed, and out of question went to hell, there to receyue the reward of his wicked godlines. And se Iunius in his Animaduersiones ad contr. quintam &c. de membris Ecclesiæ, printed c. 15. c. 11. pag. 685. art. 7. 8. 9. 10. 11.

2 The title of his booke is, Commentariorum de regno Christi, vaticinijs Prophetis & Apostolicis accommodatorum libri duo: quorum alter hodiernam Ecclesiæ Christi amplitudinem, propagationemque per omnes terras, admirabilem describit, & oracula Scripturarum de Iudæorum & Gentium &c.

3 In præfat. pag. 12. initio he vndertaketh to set downe Vaticinia Prophetarum & Apostolorum de nostris temporibus edita, rerumque gestarum historijs, euentibusque illustrata, saying there further thereof to the Duke of Saxony: Regium est, & orbis Christiani proceribus dignum, inuestigare sermonem, considerare incrementum regni Christi, & secundum vaticiniorum varietatem diligenter obseruare & scrutari quàm latè hodie pateat Christiana religio, quàmque per Europam, Asiam, Africam, Americam, insulasque remotissimas sit diffusa. And see further there l. 1. c. 1. pag. 2. & 3.

4 Ibidem l. 1. pag. 315. post med. he sayth: Tota Hispania sedulam & industriam sese præbuit, vt remotissimæ nationes, populi Orientales, Occidui, & Australes, sacro Baptismate tingerentur, & nomen Christi Barbaris innotesceret: Decalogum, Orationem Dominicanam, & Symbolum Apostolicum pro diuersitate gentium (ad quas Portugallenses & Castellani classibus deportantur) varijs linguis promulgant, in Mauritania, littore Atlantico, Guinea, Nigritarum Regnis, Armutio, Goa, Narsinga, Aurea, Cherfoneso, China, Taprobana, Insulis Moluccarum, America, Mexico, Perù, Brasilia, &c. quo Gentes illæ abiurato Paganismo, & Mahumetis superstitionibus reiectis, ad Christum traducantur. Proinde regionibus nunc procul ab Orbe nostro dissitis, anteaquam incognitis, annunciatur Christus, vt eius nunc Regno, pars Africæ magna viz. Manicongrum, Guinea, Nigritarumque Regna plurima ad Lunæ fermè montes vsque porrecta, adhæc Zofala, Deanamataxa, Quiola, & Melinde, tum in remoto Oriente, Sinus Persicus, Regnaque Indiarum plurima, Cheul, Dabul, Bauda, acquirantur. Et quid plura? Propagatur ibidem Christiani nominis religio, etiã ad Reges Narsingæ, Honori, Batecallæ, Otisæ, Deli, Cananori, Collochi, Cochini, Coulani, Insulæque Scylani, & vltra Gangæ, per regna Bengallæ, Peguæ, Scani, per magnam Malaccæ Ciuitatem, insulamque Sumatrem, tum ad lanam quoque minorem & maiorem, nec non per insulas Iaponiam, Baudam, Moluccas, Borneum, itemque per Chinam, Lequios, Americam, Hispaniam Nouam, Floridam, Regnum Peruanum, Brasiliam, Cannibales, & Insulas istorum adiacentes &c.

5 See this confessed and at large described ibidem l. 1. pag. 52. post med. where he sayth: Multa passim fundarunt Collegia, quorum amplissimum in Vrbe Goa, varijs hominum generibus abundante, Iesuitæ possident; in quo vltra sexcentos diuersissimarum Gentium pueros, ad pietatem & litteras diligenter informari proditur, nimirum Brachmanas, Persas, Arabes, Ethiopes, Cafes, Canarios, Guzara-

tes, Decamios, Malauares, Beagalones, Canarços, Peguos, Patanes, Chingalas, Iauies, Malaïos, Marancabos, Macazaïos, Malucchos, Siomos, Mauros, Sinos, & id gen<sup>o</sup> alios plures. Numerantur autem præter hoc collegiū Goanū, & alia plura, videlicet Cochinenſe, Bozainenſe, Salfetanum, Malackenſe, & Iaponiarum Bungenſe. Ad hæc tredecim ſunt Ieſuitarum Reſidentia, Cherana, Sancti Thomæ Damänenſis, Tannenſis, Baïdorenenſis, Calanæ, Tranancori, Comorinenſis, Manarinenſis, Sinenſis, Æthiopica, Ambrinenſis, & Sanctæ Trinitatis: quibus addantur Iaponenſes, vt Meacenſis, Emurenſis, & aliæ quædam: And ſee pag. 314. & 315. & 318. & 319. his further acknowledgment of the Spaniards zeale herein, which he acknowledgeth for prayle worthy, were it not (ſayth he pag. 319.) ſeruor præpoſterus, a prepoſterous zeale.

6 Portugalls, and example of diuers Nations conuerted lykewyſe to our Catholicke fayth in the other remote northerne partes of the world: alſo in <sup>8</sup> Cataia a remote region in India, and in <sup>9</sup> Africke; with mention alſo and acknowledgment of the knowne <sup>10</sup> miracles conſeſſedly performed by our Church in ſuch her ſaid conuerſions. In ſo much as being vnable to alledg example ſo much as but of any one heathen King and Kingdome ſo conuerted by Proteſtantes, he is in theſe extremes for his laſt and only refuge enforced to affirme, that albeit it was conſeſſedly our Catholicke Church which alone performed the ſaid Conuerſions, that yet in ſuch her action, ſhe performed the ſame as being <sup>11</sup> not Catholicke, but Proteſtant,

*ſpectatum admiſi riſum teneatis?* —  
Herunto wee only further adde, that wheras Martin Bucer maketh a ſpeciall <sup>12</sup> tract of the ſundry Propheſies by himſelfe <sup>13</sup> alledged in this behalfe; he doth not yet in accompliſhment of them, giue example therein ſo much as but of any one heathen King or Kingdome conuerted accordingly by Proteſtantes to the fayth Nations, ſee there l. i. pag. 91. & 312. 313. 314. 318. & 239. and ſee his ſtrang anſwere therto, as namely, that ſuch miracles ſo wrought by Catholickes were thewed by god in behalfe of the Word and Sacramentes by them adminiſtred, and not in proof of their Popiſh doctrine; concluding pag. 91. that, *Ieſuitæ & Pontificij licet ſint Idolatræ, tamen poſſunt per nomen Chriſti prophetare, demonia eiicere, & virtutes magnas edere apud Indos, Americanos, &c.* And ſee next hereafter at 11.

<sup>11</sup> Ibidem pag. 33. it is ſayd: Ieſuitæ in prima Indorū & Inſulanorum Orientalium con-

cōuersione, sefe Lutheranos siue Euāgelicos præbent. *And pag. 55. it is sayd:* Vt olim Scribæ & Pharisei Moyfis Cathedrā tenentes, verbū propheticū veteris Testamēti alijs tradiderunt, eoq̃ue multos Dei regno acquisiuerūt, dū ipsi humanis traditionibus immergerētur: sic Iesuitæ in India Gētes ad Christū ea religionis via cōuertunt quam ipsi ne ingrediuntur. *And pag. 91. circa med. he further sayth:* Iesuitæ & Sacerdotes Pōntificij disseminatiōe Articulorum Christianæ fidei, Decalogi, & Oratiōis Dominicæ, itemq̃ue promulgatiōe textus Euāgeliorum, Epistoliarum Dominicalium, Baptismique administratiōe, Ecclesiā Christi tanquam Bileamitæ ædificant, & in nomine Dei apud Indos & Americanos, idola & dæmonia Gentium non infelicitè expellunt, magnasq̃ue edunt virtutes, præsertim cūm Idolatricarū nationum cōuersionem institutiōemq̃ue auspiciantur, nōn ab autoritate & commendatiōe Ecclesiæ Romanensis, sed (&c.) à simplici doctrina de Deo, creatiōe rerum, lapsu hominum, restauratiōe salutis nostræ, per Christum facta. Hucusque enim Lutheranizant. *12 Bucer in script. Anglican. de regno Christi l. 1. cap. 2. & 3.* *13 Bucer ibidem pag. 9. fine. & cap. 3. pag. 12. initio & pag. 18. & 19. & 25. initio & 26. circa & post medium.*

fayth of Christ. And thus much briefly concerning the conuersions of so many Kinges and Kingdomes of the Gentills, confessedly wrought in, & by our Catholicke Roman Church, both of late, midle, and ancient times.

### III.

Now as cōcerning the other forsaide Protestāt Church & how chargeable on the other part it is or may be houlden, as not being hitherto knowne to haue conuerted so much as but any one King or Kingdome of the Gentills, wee shall not need much to examyne further, then is by our aduersaries themselues already cōfessed, who acknowledg the same to haue bene so far from conuerting of the Kinges & Kingdomes of the Gentills before *Luthers* tyme, that they confesse, to the contrary, their Church to haue bene *inuisible* (at the least for) *a thousand yeares last past.* A thing so euident, that *M.D.\* Barlow* professing to answere this very point, alledgeth not so much as any one knowne example, but betaketh himselfe to the forsaide number of Princes, increasing (sayth hee) *inuisibly*, without naming of any. And heretofore, as for the Kingdomes professing, since *Luthers* tyme, the after f. Protestants religion, their example is wholly impertinent

o. Herof se here in this Chap. seft. 3. fine at d. e. f. g. h. i.

\* See this in the second subd. next at 2. 3. 4.

\* In respect herof  
M. Alcham in A-  
polog. pro Cana  
Dom. &c. pag. 26.  
ante med. sayth of K.  
Edward. 6. Hic Rex  
Edwardus sextus,  
Virgo primus om-  
nium nostræ me-  
moræ regum me-  
ritò esse dicitur, qui  
ab omni non labe  
solum, sed suspicio-  
ne etiam fornicationis  
cū meretrice  
Babylonica, purus  
& integer Virgo  
existit.

q Matth. 13. 25.

q Tertul. l. de præ-  
script. c. 42. sayth:  
Negotium est illis  
non æthnicos con-

uertendi sed nostros euertendi: hanc magis gloriam captant, si stantibus ruinam,  
non succedentibus eleuationem operentur. 2 Beza in Icon. 3 In Calvinis

Epistles is extant the 237. Epistle written from Richerus to Calvin frō Gallia Antartica  
pridie Aprilis 1557. in his which sayd Epistle he sayth to Calvin of the people of that  
Country: Latet eos an sit Deus, tantum abest vt legē eius obseruent, vel potentiam  
& bonitatem eius mirentur, vt prorsus sit nobis adempta spes lucrificandi eos  
Christo, quod vt omnium est grauissimum ita inter cætera maxime ægrè ferimus.

4 Doctor Philippus Nicolai in his comment. de Regno Christi &c. l. 2. pag. 395. post  
med. sayth: Galli Duce Nicolao Villegaignonio in Brasiliā feliciter transportati, fatali  
infelicitate & animorū distractione, regimē & excitatum in ea castrum amiserunt,  
ab Hispanis reiecti: nec secus postea cum in Floridam, Ioanne Ribantio Duce,  
noua manu appellerent, & propugnaculum ad Delphinum fluiuium molirentur,  
&c. Sed & Angli, Forbissero Nauarcho, Boreale noui Orbis latus apperuerūt. verū  
in patriam reuersi sunt. &c. And Villegaignon in an Epistle prefixed before his  
Booke intituled, Les propositions contentieuses &c. written after his returne frō Gal-  
lia Antartica, signifyeth his dislike of the whole proceedings, saying: Lecteur Christien,  
Sachant maître Iean Calvin &c. Christian Reader, M. Iohn Calvin vnderstanding  
that I was gone to Brasile with intē to plant the fayth there, moued with theould  
acquaintāce had betwene vs, sent vnto me as wel in his owne as in the name of the  
whole

name of the whole City of Geneva, certayne Ministers of his religion the best learned that could be found, with certayne craftes men in their company well furnished with all such bookes as Caluin had written, or any other, which might serue for their purpose. As they passed by Paris certayne other (Protestants) ioyned with them, and among the rest a reuolted Iacobine named Iohn Comtate, a man of prompt and subtile wit: these men comming to Brasile adorned themselues with a faire tytle, calling themselues the reformed Church. By reason wherof they were of me receyued with all possible curtesie, hoping they would haue bene profitable to me in my enterprise. But when they began to execute their function, I then found they had vsurped a wrong tytle &c. they agreed not among themselues, nor continued long in their owne doctrine; but as they learned every day, so they still added something therto: the Iacobine would follow a doctrine by him selfe, vndertaking to defend and publish the Confession of Augusta, and without dissimulation to impugne the doctrine of Caluin, wherby the contention among them grew so great, that no other remedy could be had, but by sending away one of the Ministers of Geneva.

that was present and chiefe in the action; and by Richerchus him selfe no lesse then greatly commended for his confessed forwardnes in promoting the same. In lyke manner vpon the Caluinistes of France lyke sending of their ministers into Brasile, a part of India neere the floud of Henare, about 150. myles from S. Vincent, wherethe Iesuites had before planted the Catholicke sayth, the sayd french Protestants entred the land, and buildd there at strong fort, but their endcauour is reported and knowne to haue bene without all success, wheras instead therof, the barbarous & extreme cruelty shewed by Protestantes in murdering of Catholicke Priestes, who laboured fruitfully in conuersio of that country, was no lesse then Tragical, & for

Richerus in his  
for sayd Epistle extra  
in Caluins Epist.  
& respons. pag. 438.  
sayth: Altero die  
postquam appulsi  
mus, Villegaignori  
voluit Verbum dei  
publicè prædicari,  
deinde subsequenti  
hebdomada, sacrosanctam Christi  
Cenā administrari  
expetiuit, quam &  
such ipse cum aliquot è  
suis domesticis reli-

giose adiit, reddita primùm suæ fidei ratione, cum magna Ecclesiæ, quæ aderat, ædificatione. And after in the same Epistle, Richerus sayth: proinde hac in re nobis operæ pretium est sistere gradum, patienterque expectare, donec adolescentuli quos Dominus à Villegaignone Barbaris huius patriæ tradidit erudiendos, norint naturalem ipsorum distinguere linguam: ad hoc enim illi apud eos degunt & versantur. &c. Thus forward and affected was Villegaignon in this action, till after wards discerning their mutuall disagreements, and inordinate accomplished lustes not to be named (wherof see Launoy, en la repliche Chrétienne &c. l. 2. c. 16. fol. 25. and Villegaignon aduersus articulos Richeri l. 1. c. 50.) the whole action became thereby frustra-

ted with ſufficient motive therupon to Villegaignon to abandon their religion.  
6. See the Epiſtles concerning the late conuerſion of the Indians printed in the Italian tongue at Venice, parte terza fol. 132. where their want of ſucceſſe is thus reported: E-rano tutti coſtoro heretici mandati &c. All theſe were heretickes ſent from their Arch-hereticke Iohn Caluin, to infect this part of the world, who ſent with them two miniſters, to the end they ſhould inſtruct in their falſe doctrine both their fellowes and others; but within a ſmall tyme, they began (as the vie of heretickes is) to diſagree in opinion among themſelves, one ſaying one thing, another otherwiſe. And ſee their confeſſed lyke want of ſucceſſe in the Proteſtants Myſter Francis Gomarus his Treatiſe intituled, Speculum veræ Eccleſiæ, pag. 161. ſine & 168. poſt med. and in the forſaid teſtimonie of Philippus Nicolai next heretofore in the margin vnder 4.

ſuch<sup>7</sup> recorded. In this like ſort are the lyke ſundry fruſtrated labours, attempted by Syr Martin Forbiſher and

7 See Maſſeus  
Historiarum Indi-  
carum &c. Printed  
Coloniz 1593. pag.  
448. ſine & 449.  
whereof it is ſayd:  
Allatum huc eſt,  
Iacobum Soriā  
maritimæ rei pro  
Nauarræ Regiæ  
præpoſitum (&c.)  
ſtare cum nauibus  
ſeptem in portu  
&c. tum Iacobus  
Soria vbi cognouit  
noſtræ Societatis  
homines ibi ver-  
ſari, omnes ad vnū

other Engliſh, in Conuerſion of the remote Northern Nations, confeſſed and \* reported by Proteſtantes them ſelues. From this their knowne want of ſucceſſe in this behalfe, and the confeſſed late prosperous endea-uours of our Church, it is, that Beza (not without a note of reproach) ſpecially diſclaymeth, in 9 Labouring the con-uerſion of remote nations, leauing that (expreſſly) to the Ieſuites. This foretould conuerting the Kings and Kingdomes of the Gentills ſeemeth yet further more ſo euidently wanting or vnaccompliſhed in our Aduerſaries forſayd Proteſtant Church, that their learned Caſtallo confeſſeth the ſame, ſaying therof: The more I do peruſe the Scriptures, the leſſe do I finde the ſame hitherto performed, how ſoeuer you vnderſtand the ſayd Propheſies: which point concerning the con-

occiדי imperauit, vociferatus Interfici, Interfici, quoniam ad praua dogmata diſſe-minanda Braſiliā petunt (&c.) maſtātus eſt autem omnium primus Ignatius &c. Soria ipſo non ſolū imperante ſed etiam inſpectante viuientium pectora diſſecan-tur, & extracta crudeliter inſtina deiiciuntur in pelagus &c.

\* See Philippus Nicolai next heretofore in the margin vnder 4. And ſee in M. Hack-luytes booke of Voyages and diſcoueries of the Engliſh nation, printed An. 1589. pag. 680. ante med. where it is ſayd of their fruſtrated labours, The euentes do ſhew that eyther Gods cauſe hath not bene chiefly preferred by them, or els God hath not permitted ſo abundant grace, as the light of his word and knowledg of him ſo be yet reuealed to thoſe Infidells before the appointed tyme,

8 See *Saravia* his reprehensio in this case of *Beza* in defens. tract. de diuersis gradibus ministrorum &c. pag. 309. paulo post med. 9 *Beza* in his wordes alledged there at large pag. 109. in a med. sayth: Neque verò nobis hic curiosi inquirendum puto. Non ad omnes gentes peruenerint Apostoli: nec enim nunc magnopere nobis de legatione ad remotissimas aliquas Gentes laborandum, cum nobis domi, & in propinquo sit satis superque, quod nos & posteros nostros exerceat: has igitur potius tam longinquas peregrinationes, locustis illis Iesu Nomen ementientibus, relinquamus. See this saying alledged more at large heretofore tract. 2. c. 1. sect. 5. at d. e.

conuersion of Kinges being so plainly deduced from the predictions of the Prophets, and made (on our part) thus cleere and confessed in answerable euent; let it not (most excellent King) seeme unpardonable presumption in vs, if vpon the example and oportunitie herof wee not forbear to remember your Maiesty, of your happy ioyning in Communion of fayth with so many Christian Kinges of precedent tymes, in whose knowne Conuersion from Paganisme to our Catholicke fayth, the predictions of the Prophets are most clearely accomplished: also with so many your neighbour and confederate Catholicke Princes of this age, who succeeding many of those other in title and dignity, haue accordingly with them persisted in the same fayth. And lastly with all your Maiesties most noble Christian progeniters, Kinges and Queenes of *England* and *Scotland*, who all of them from the first to the last, haue most religiously preferued the same fayth, as Sacred and inuioable: An indeauour in your Maiesty most truly heroicall, worthy your high Nobility and Descent of blood, right worthy your Princely vertues, the greatest hope of recovery to our long diuyled, weakned, and distressed state of Christendome, most gratefull to the present tymes, and no lesse then gloriously memorable to all posterity.



# THE SEAVENTH MARKE, OF MIRACLES.

## SECT. VII.



HE *seauenth Marke* to be now vr-  
ged in discouery of the false  
Church is the want of Miracles.  
For wheras our Sauour foretel-  
leth saying; *Hee that belieneth in me,*  
*the workes that I do, hee shall do, and*  
*greater;* Our aduersaries confesse

f Ioan. 14. 12.

t In the margi-  
nall notes of the  
Engliſh Bybles  
printed 1576. vpon  
Ioan. 14. verſ. 12.  
And *Martin Luther*  
to. 7. l. deludeis &c.  
fol. 210. b. paulo  
ante med. expref-  
ſeth againſt the  
Iewes the dayly  
confirmatiō of our  
Chriſtian faith by  
miracles in euery  
age ſynce Chriſt,  
ſaying therof: *A*

and ſay therof, *† This is referred to the whole body of the Church*  
*in whom this vertue doth ſhine for euer.* The neceſſity herof is  
ſo great to the Conuerſion of the Heathen in all ages,  
who vpon their firſt hearing of new doctrine, will (as  
did the Iewes in lyke caſe ) aſke for ſignes, ſaying:  
*† What ſigne doſt thou ſhew vs?* that the Apoſtles therfore  
made ſpeciall *ⁱ* praier for this gift, & our Sauour ſayth  
accordingly: *ⁱ* If I had not done among them the workes which  
*no other man did, they had not ſynned.* In ſo much as *S. Auſtine*  
placeth the ſame among thoſe *ⁱ* many thinges which moſt  
*juſtly held him in the Churches boſome.* Thus did this gift of  
miracles accordingly continue (and that moſt wonder-  
fully) in the tymes of *ⁱ* Irenaus, & no leſſe wonderfully  
afterwards for ſoure hundreth yeares after Chriſt, as

*Deo*

appea-

Deo didicimus & accepimus, vt aeternum Verbū & Veritatem Dei hactenus mille quingentis annis miraculis & signis confirmam & confirmatam.

† Ioan. 2. 15.

u

Act. 4. 29. 30.

x

Ioan. 15. 24.

y Aug. tom. 6. contra Epist. Manich. c. 4. and in his l. 22. de Ciu. Dei l. 8. initio, hee affirmeth, that before the world belieued, myracles were necessary to this end, that the world should belieue. z See this hertofore tract. 1. sect. 5. initio at\*.

appeareth by \* Zozomene, and also by S. Austine, who speaking of the miracles of his tyme, telleth how <sup>a</sup> the dead bodies of Geruasius and Protasius were after many yeares found vncorrupted; and that <sup>b</sup> at their dead bodies a blynd man receyued his sight: A Miracle (sayth Saint Austine) done at Milan) where the said bodies lay) when I was there, a great number of people being wiines therof. In lyke manner doth he make mention of sundry persons who being dead, were by God <sup>c</sup> restored to lyfe at the monument of S. Stephen: & mentioneth further <sup>d</sup> another miracle done (sayth hee) with vs, so knowne and manifest, as I thinke there is none in Hippo (the Citty where yt was done) who eyther hath not seene or learned yt. This miracle by his report made therof more at large, was that tenne infirme persons were in presence of himselfe and the whole people miraculously cured at the said monument of S. Stephen. These miracles were so euident in his tyme, and the number of them so many, that hauing already mentioned dyuers others, hee yet sayth: \* Quid faciam &c. <sup>e</sup> VVhat must I do, I am not able to remember all that I know, and doubtlesse sundry of ours when they read these, will grieue that I haue omitted so many, which lyke wyse they know as well as I: and concludeth that yt would requyre <sup>f</sup> many bookes to set downe the miracles of healinges (to omit others) done only at the memory (or monument) of S. Stephen. Thus much briefly out of S. Austine only. And lyke mention of other miracles in this kynd is further made by sundry other <sup>g</sup> Fathers of that age: in so much, as M. VVhitaker sayth herof to Duran: \* I do not thinke those miracles wayne which sim omnia commemorare quæ scio: & proculdubio plerique nostrum cum hæc legent, do lebunt me tam multa prætermisisse, quæ vtique mecum sciunt, quos iam nunc vt ignoant rogo &c. <sup>h</sup> Aug. ibidem sayth: Si enim miracula

sanitarum ut alia taceam, modò velim scribere, quæ per hunc Martyrem, id est gloriosissimum Stephanum facta sunt in colonia Calanenſi, & in noſtra, plurimi conficiendi sunt libri: nec tamen omnia colligi poterunt, sed tantum de quibus libelli dati sunt qui recitarentur in populis &c.

Manant. and Nazianzen orat. in Cyprianum. and Chrysostome in lib. contra Gentiles sine, and Ambrose in serm. de S. Gerual. & Protas. and Hierome contra Vigilantium, and in Epist. ad Eustochium de vita Paulæ, and in vita Hilarionis, and Sulpitius in vita Martini, Whitaker contra Duræum l. 10. pag. 866. ante med.

*which are reported to have beene done at the monuments of Saintes.*

This continuance of miracles in the true Church since the Apostles tymes to this present, is so vndoubted and certayne, that our very aduersaries the <sup>h</sup> Century writers, do for thirteen hundreth yeares next after Christ, accordingly report in particuler, out of the credible wryters of those severall tymes, many of the miracles done in euery succeeding age: wherof a great nûber are reported by the ancient Fathers to haue beene done by <sup>i</sup> Monkes, whose confessed <sup>k</sup> austeritie of lyfe is by our aduersaries condemned for <sup>l</sup> superstition, and many also are by

<sup>h</sup> The Century Wryters of Magdeburge, make this their report in their 13. Chapter of euery severall Century.

<sup>i</sup> Of the wonderfull miracles done by Monkes (see 2070men. hist. l. 3. c. 13. & l. 6. cap. 28. and

Euagrius hist. l. 6. cap. 22. and Socrates hist. l. 4. c. 18. sine & c. 9. and Hierome in vita Hilarionis, and Palladius in his historia Lausac. throughout; and Theodoret in his Theoph. throughout; and Osiander cent. 4. pag. 369. & 370. and the Century Wryters cent. 4. col. 493. line 18. sundry of those miracles being many resuscitations or raylinges vp to the lyfe of the dead: curing of diseases by word, Praier, or touching: commanding of the sea to returne or stay yt passage of course of inundations: and sundry other lyke as could not proceed but from God.

<sup>k</sup> As concerning the great and almost incredible austeritie of sundry the Monkes of those tymes, as namely in inclosing or muring vp themselves in Celis or Pillers of Stone: in loading and chaſtyſing their bodies with weight of iron bandes: their wearing priuately of sackcloth: their lying on the ground: their going barefooted: their abstinence from flesh, fish, cheefe, egges, wyne &c. their eating of bread by weight, and drinking of water by measure, with much more of lyke nature, see testimonie therof in generall in Epiphanius hæ. vit. sine, Euagrius hist. l. 1. cap. 21. and in Luc. Osiander in epitom. &c. cent. 4. pag. 368. & 366. and in the Century Wryters cent. 4. col. 471. line 13. & col. 473. & 474. & see particuler exâples herof testified by Socrates hist. l. 4. cap. 18. 2070men. hist. l. 6. cap. 29. & l. 3. cap. 13. post med. Euagrius hist. l. 5. c. 21. & l. 6. cap. 22. but most specially by Theodoret in his Theoph. or historia Sanctorum Patrum cap. 26. & cap. 4. and also cap. 2. which is the lyfe of James, and

cap. 3. in the lyfe of *Iulianus*: his speciall mention of both which last persons in this very treatise, he rememb'reth with reference therto in his other historie l. 1. c. 7. & l. 3. cap. 19. In lyke manner see the lyke particuler examples in *Tatians* in his historia Lausica. cap. 43. & 52. & 70. and throughout, (of this *Paladius*: and this his booke, mention is made by *Strabon* hist. l. 4. cap. 18. fine.) See also further testimony of lyke austere lyfe, in *Osiander* in epitom. 6c. centur. 4. pag. 99. & 100. & 101. & 103. and see heretofore tract. 2. c. 1. lect. 3. at 49. & 50. 1 *Osiander* in epitom. centur. 4. pag. 99. circa med. & 100. pauld post med. & pag. 103.

by the Fathers reported as directly done in confirmation of some one or other particuler point of our Catholicke sayth, as namely to omit many other particulars, of <sup>m</sup> Prayer to *Saintes*, <sup>n</sup> Reliques, <sup>o</sup> the Image of *Christ*.

<sup>m</sup> Aug de Civ. Deil. 22 c. 8. prope finem telleth how that in the presence of him and others,

a deuout woman called *Palladia*, who being fore diseased and repaying for her health to the monument of *S. Stephen*, *Ad sanctum Martyrem* (sayth *S. Austine*) *orare perrexit, atque mox ut cancellos attigit, collapsa similiter velut ad somnum, sana surrexit, &c.* And see a litle before in the same Chapter the lyke miraculous example of one *Florentius* of *Esippo* and of *Eucharis* a Priest of *Spaine*.

<sup>n</sup> *Nazianzen* in *Cyprianum* sayth: *Omnia potest pulvis Cypriani cum fide, ut sciunt hi qui ipsi experti sunt, & miraculum vsque ad nos transmiserunt. And Chrysost. in libro contra Gentiles, speaking of the reliques of the holy Martyr Babylas sayth: Sententiae nostrae abunde fidem faciunt, quae quotidiana à martyribus eduntur miracula. In so much as Fox aet. mon. printed 1576. pag. 61. b. anse med. reporteth (which thing Chrysostome also vbi supra and Theodoret l. 3. c. 9. affirme) how that after the bringing of the (dead) body of (the sayd) *Babylas* into the temple (of an Idol) the Idoll ceased to giue any mo oracles, saying that for the body of *Babylas* hee could giue no more answers. See further examples of miracles done at the Reliques of *Saints* in *Palladius* in his historia Lausica cap. 62. in vita *Philemonis*, in *S. Austine de Civ. Deil. 22. c. 8.* in *Hierome contra Vigilantium*, in *Basil. in orat. in Mamant. in Gregorius Turonensis l. de gloria Martyrum* brought, and see what *M. Whitaker* confesseth next heretofore at \* next after g.*

<sup>o</sup> *Ensbrius* hist. l. 7. c. 14. maketh mention of (the Image of *Christ*) erected by the woman whome he cured of her flux, and of an vnusuall bea be growing at the bottome thereof, which after that growing vp, yt had touched the garment of the Image, yt had power to cure all diseases. See further mention of miracles in confirmation of *Christes* Image in *Athanasius de passione imaginis Christi in Berito*, alledged in 1. Concil. Nicen. aet. 4. and in *Gregorius Turonensis de gloria martyrum* l. 1. c. 22. in both which is mentioned, that vpon violence offered by the Iewes vnto *Christes* Image, bloud did miraculously issue from thence.

P S. Chrysoft.

*de sacerdotio l. 6. c. 4.*

reporteth, that, A certayne venerable ould man to whom many mysteries were reuealed by God, tould that in tyme of Sacrifice hee once beheld a multitude of Angells, with shynyn garments, compasing the Altar with bowed heades as souldiers do in presence of their King. Which attendance of Angells Chrylostome in the words next before affirmeth to haue bene performed, by Angells present (sayth hee) at that wonderfull table, and compasing yt about with reuerence in honour of him that lyeth thereon. And that yt hath pleased God in satisfaction of the incredulous to haue turned the outward Sacrament into visible flesh, is testified by S. Gregory wherof see Paulus Diaconus in vita S. Gregorij, and Ioannes Diaconus in vita S. Gregorij l. 2. c. 4. and D. Humfrey in Iesuitismi, p. 2. rat. 5. pag. 626. And of an other lyke miracle Cyrus Theodorus Prodromus (who lyued Anno 440.) in Epigram. in D. Basil. sayth:

Intuitus panem, & nigrum in crâtere Lyæum,

Riserat Hebræus sacra mystica Chrificolarum.

Hæc vbi Basilius persenserat, vtraque edenda

Porrigit, illa statim cruor & caro versa resultant.

And see the Century wryters cent. 4. col. 431. line 39. And of sundry other lyke miracles apperances, see Paschasius de corp. & sangu. Christi cap. 14. where hee sayth of the miracles before his tyme: Nemo &c. None that read the examples and lyues of the Saintes, can be ignorant, that these mysticall Sacramentes of the body and bloud of our Lord, eyther in respect of those that were doubtfull (in sayth) or of thē that more ardently loued Christ, haue often appeared in the visible forme of a lambe, or in the colour of flesh and bloud, &c. that what was latent in Mystery, might to the doubtfull appeare playne in miracle.

Q S. Austine de Ciu. Dei l. 22. c. 8. circa medium, reporteth of his owne tyme and Countrey, how that one Hesperius hauing his house infested with wicked spirites, to the affliction of his beastes & seruantes, desired (sayth Austine) in my absence certayne of our Priestes, that some would go thither (&c.) one wēt & offered (sayth hee) there the Sacrifice of the body of Christ, praying what hee might that the vexatiō might cease, and God being therupon mercyfull, it ceased. In lyke manner doth S. Gregory hom. 37. in Euang. and S. Bede hist. l. 4. c. 22. ante med. tell of two severall persons taken prisoners in the warres, for the pardon of whose soules, as supposing by their friends they had bene slayne, Masse was said, at which very tyme of masse so said, their bandes were loosed, and fell from them. S. Gregory and S. Bede report these thinges as particularly knowen to be done in their owne tymes. And in behalfe of Sacrifice is also apperteyning the forsaide other miracle recited by Chrylostome here next before at p. Also S. Gregory l. 4. Moral. cap. 55. telleth of a Monke called Iustus, who (sayth hee) was obsequious to me and watched with me in my daily sicknes: this man being dead I appointed (sayth Gregory) the heathfull host to be offered for his absolution thirty dayes together, which done the said Iustus appeared to his brother by vision and sayd, I haue bene hitherto euill, but now am well &c. And the breethren in the

the Monastery counting the dayes, found that to be the day on which the thirtieth oblation was offered for him. See certayne of these miracles reported by the Century Wryters centur 6. col. 819. line 51. & centur. 7. col. 577. line. 37.

r These forsaide miracles alledged next before from Gregory and Beda are auaylable also for purgatory and prayer for the dead:

Prayer for the dead, the <sup>f</sup> great vertue of the signe of the Crosse, <sup>c</sup> Holy water, <sup>u</sup> Lightes in the Church, <sup>x</sup> reseruatiō of the Sacrament, <sup>f</sup> The miracles reported by the Fathers concerning  
 Holy chrisme, <sup>z</sup> Adoration of the Crosse, <sup>a</sup> Confession of synnes  
 to the signe of the Crosse

are almost infinite: In so much as M. Couel in his answer to Iohn Burges pag. 138. pauld post med. confesseth accordingly saying: No man can deny but that God after the death of his sonne manifested his power to the amazement of the world in this contemptible signe (as) being the instrument of many miracles. Hee that would desyre to see certayne of those miracles in particuler, let him read Hierome in vita Hilarionis versus finem; Athanasius in vita Antonij, Palladius in Historiā c. 1. in vita Isidori; Theodoret in his Theoph. c. 2. ante med. in vita Iuliani; & Laſtātius l. 4. c. 27. t Epiphanius hæc. 30. ante med. maketh report of certayne inchantēmētes dissolved by Ioseph his sprinkling of water signed with the signe of the crosse & c. & Theodoret hist. l. 5. c. 21. telleth that Marcellus dissolved the lyke inchantēmētes by sprinkling of holy water, which done (saith Theodoret) the Diuell not induring the vertue of the sprinkled water fled away. Read the place. See also the lyke report made of Macharius by Palladius in Historia Lausaica cap. 19. In lyke manner do the Fathers mention miraculous cures wrought by the meanes of holy water, wherof see S. Gregory l. 1. Dialog. cap. 10. and S. Bede hist. l. 5. c. 4. and Palladius cap. 9. & 20. and Theodoret in his Theoph. c. 13. u Of a memorable miracle done concerning Church lights, read Eusebius hist. l. 6. c. 3.

x Cyprian in sermone de lapsis post med. reporteth concerning a certayne woman, who (sayth hee) when she would with vnworthy handes haue opened her coffer wherein was (reserued) the holy thing of our Lord, syer did spring vp, whereby she was so terrified, that she durst not touch it. And S. Ambrose in Orat. funebri de obitu fratris sui Satyri cap. 7. reporteth how that his brother Satyrus being by shipwracke throwne into the sea, and hauing tyed the dyuine sacrament in a stole and fastned the stole about his necke, was (therby miraculously) saued from the water & c. and being deliuered went to the Church, that hee might giue thanks, and acknowledge the eternall mysteries. And see no lesse miracles in Euagrius hist. l. 4. c. 35. in Gregorius Turonensis de gloria martyrum l. 1. c. 14. and also next hereafter at y.

y Optatus l. 2. contra Donatistas reporteth, how the heretickes caused the (reserued) Eucharist to be throwne to dogges, which dogges thereupon all raging, rent in peeces their maisters, as guylty of the holy body: they also (sayth Optatus) threw out of the window (ampullam chrismatū) a viall (or litle bottle) of chrisme (or holy oyle) to the intent to breake yt, the which being stayed by an Angells hand, God perferuing yt, light safe among the stones. In lyke manner of later tymes doth S. Bernard remem-

ber how Malchus cured a lunaticke child in confirming him (*sayth Bernard*) with sacred vnction: A miracle (*sayth Holinshead*) seene and confessed by many hundreds of people, (*and thereupon*) blowne through the world. *Herof see Holinshead his Chronicle of Ireland the editiō of 1577. in the history therof next after the description pag. 13. a. line vlt. & pag. 13. b. line 1. and after the last edition pag. 55. a. line 56. and see also S. Bernard in Vita Malachie:* z See in *Euagrius* l. 4. c. 25. a miracle reported of his owne knowledge, & another lyke miracle in the Tripartite History l. 2. c. 19. post med. a Of the sundry miracles shewed that Confession of Symes to the Priest should be made entyre without concealment of any, see *Joannes Climachus* in libro qui dicitur, *Climax*, grad. 4. *Petrus Damianus* in epist. ad Desiderium, *Petrus Chuniacensis* l. 1. de mirac. c. 3. 4. & 5. & 6. And concerning neglect of Confession, see *Beda* hist. l. 5. c. 14.

to a Priest, and <sup>b</sup> extreme vnction. Wherto were this place capable therof, many others might be added.

I I.

b S. Bernard. in *Vita Malachie reporteth that*, A noble man dwelled nere the Monastery of Benchor, whose wyfe being sicke, Malachias was requested to aneyle her, which was deferred till morning: afterwards a suddayne outry being made that she was dead, Malachias came, and when he certaynely found that she was dead, he was greatly troubled in mynd, imputing the fault to himselfe, that she died defrauded of the grace of the Sacramēt, and lyfing vp his handes to heauen, sayd: I beseech thee Lord (&c.) what more? shee that was dead opened her eyes (&c.) and Malachias giuing thanks prayed God, and aneyled her, knowing synnes to be remytted in this Sacrament. Thus doth S. Bernard

This gift of miracles being thus euidently proued not to cease (as is pretended) after those first tymes of the Primitiue Church, but in all ages to continue, though not as being common to all the Churches Pastours, as was the gift therof made ordinary to all <sup>c</sup> the twelve, but only as being now but peculier to certayne persons, and at certayne tymes according to the more speciall dispensation of Gods good pleasure in that behalfe, (for as for any supposed necessity of the same to be ordinary now as in the Apostles tymes, against which *M. d Morton* vrgeth certayne needlesse testimonies, it is by vs neyther vrged nor affirmed:) wee will now only further examine, which Church it is, whether Catholicke or the forsaide Protestāt Church to which the said gift hath for the last thousand yeares bene cōfessedly apperteyning or wanting. First concerning the forsaide Protestant Church it seemeth so euidently destitute of this gift, that our learned Aduersaries confesse to the contrary, the sayd Church to haue bene <sup>c</sup> inuisible (at the least for almost) one thousand yeares last before

nard wryte of his knowne, familiar and deare friend Malachias. And hauing called the twelue, he gaue them power that they should cure all manner of diseases. Matth. 10. 1.

2. l. 2. c. 25.

b. 1.

e See this heretofore tract. 2. c. 3. sect. 3. line. at c. fig.

before Luther, which could not so be, had the same bene made so gloriously knowne and apparent as with the testimonie of miracles. And as for the said Protestants Church since *Luthers* tyme, whereas our learned Aduersaries do affirme the calling of *Luther*, *Caluin*, and others, to haue bene <sup>f</sup> extraordinary, as being not by ordination from man, but immediatly from God, to which calling also themselues annex <sup>g</sup> miracles as necessary to proue that it is from God: yet is the giut of miracles (which is to them according to their owne doctrine so needfull in prooffe of their layd pretended extraordinary calling) so confessedly wanting & defectiue in their Church, that *M. Fulke* therof sayth: <sup>h</sup> It is knowne that *Caluin* and the rest, whome the Papistes call *Archeretickes*, do worke no miracles. And *M. Sutcliffe* sayth accordingly: <sup>i</sup> Neyther do wee practice miracles, nor do wee teach that the doctrine of truth is to be confirmed with miracles. In so much as certayne others (discerning the necessity of miracles, and themselues vnable to affoord any true example therof in their Church) do lastly vrge & name for miraculous, <sup>k</sup> *Luthers* so large dispersing of his doctrine, maugre the malice of the Pope & all his adherents: which as it is against the euident confession of their other brethren, who disclaime as before in all miracles shewed by *Luther*, *Caluin* &c. and (as the learned <sup>†</sup> *Caluinistes* cōfesse) is withall <sup>\*</sup> no miracle in it selfe, as not being against or aboue the power of nature & secundary causes, also by lyke instance might the proceeding of *Arius* and *Mahomet* be much more probably sayd to be miraculous, for that their errors were from a no lesse small begynning, <sup>l</sup> more generally for the tyme dispersed, then cuer was the doctrine of *Luther*. And thus much concerning the confessed want of miracles in our aduer-

f See this heretofore tract. 2. c. 2. sect. 11. subdiu. 3. after f. at \*. 9. 1. & tract. 2. c. 2. sect. 5. versus finem at f. & tract. 2. c. 3. sect. 4. at q. \*. s. t.

g Of miracles annexed to extraordinary calling, see the playne signyes of *Amandus Polanus*, *Musculus*, *M. Henoch Clapham*, *Luther*, *Sigwartus*, *D. Sarauia*, and *Bullinger* alledged heretofore tract. 2. c. 2. sect. 3. subd. 2. at 7.

h *M. Fulke* against the *Rhemish Testament* in *Apocalyp.* cap. 13. sect. 3. fol. 478. a. post med.

i *Sutcliffe* in his examination of *Kelisons* Suruey printed 1606. pa. 8. post med.

k *Fox A&A. mon.* printed 1596. pag. 739. a. line 59. And *Sigwartus* in disp.

Theo. pag. 170. and *Sutcliffe* de vera Catholica Christi Ecclesia pag. 33. and *Philip Mornay* in his Treatise of the Church Englished Anno 1581. cap. 11. pag. 351. And *Iustus Molitor* de Ecclesia militante pag. 159.

Theologi *Casimiri* in admonit. sua de libro *Concordiæ Bergensis* cap. 6. sayth: Scimus istos Theologos (&c.) magnis clamoribus regerere, Lutherum esse Prophetam, quia & ipse immediatè & extra ordinem a Deo excitatus &c. quia miracula fuerint res ipsius gestæ & successus, & multa futura prædixerit &c. *Wbert* they answer among other things saying: Miraculum quod ediderit, nullum audiuiimus. Nam fortunatio & defensio curriculum ipsius fuit beneficium Dei ordinarium secundum promissiones datas ipsum timentibus &c. quod autem prædicit de pœnis ingratitudinis pro luce Euangelij donata vel similia, non sunt noua oracula, sed veterum oraculorum Scripturæ ad nostra tempora accommodatio.

The learned Protestantes define a miracle to be, *signum supra naturæ ordinem effectum*. So doth *Amandus Polanus* in partition. Theolog. pag. 228. And see others hereafter in this section subd. 6. at\*: next after k. More generallie dispersed: For whereas *Lutheranism* houldeth only in the Northern partes of the world, and also but in a corner of those said northern partes, which are but a parcell of *Europe*, *Arianisme* was farre more vniuersall, as extending it selfe into sundry partes of *Asia*, *Africke* & *Europe*. Herof *Daniel Camierus* in epist. Iesuitic. part. altera pag. 49. paulò post initium sayth: *Arianorum* venenum non portuunculam quandam, sed pene totum orbem contaminauerat. And see *Ioannes Pappus* in epitom. histor. Eccles. pag. 412. & 413. And the like inlargment in short tyme of *Mahometisme* is euident, & confessed by *Melancthon* chronic. l. 3. à pag. 311. ad pag. 317. by *Illyricus* in Apoc. c. 9. à versu 23. ad finem.

## saies Church.

### III

As concerning now our Catholicke Church *the which* \* only confessedly chalengeth the gift of miracles, the

\* M. Doctor Downham in his treatise of Antichrist l. 1. c. 7. pag. 111. prope initium sayth: Neyther Turkes nor Iewes, nor any they charge *Austine* with his then conuerting vs to other Churches of *Popery*, and to *the Papisticall* sayth: For Which, say they, Christians but on- *ly* the Pope and Church of Rome do vaunt of My-  
racles.

Heretofore tymes, with lyke testimonie also of *S. Bede*, who li-  
ued

ued in the age next after, and are therupon reported and ſacknowledged as true and vndoubted by our very aduerſaries themſelues. In the ſame age alſo liued Holy Oſwald King of Northumberland, whoſe vndoubted miracles are by lyke credible testimony made to vs knowne and confeſſed. In the age next after ( which was the ſeauenth hundred yeares after Chriſt ) lyued S. Bede himſelfe, who affirmeth <sup>u</sup> many miracles to haue byn(then) done by Biſhop Iohn, reported by dyuers that ſamiliarly knew him, and ſpecially by his Deacon a moſt Reuered & true man, now Abbot (ſayth Bede) of the monaſtery called Inderwood: ſundry of which ſayd miracles he there ſpecially \* mentioneth. In lyke manner doth he particularly mention the ſundry great miracles of holy Cuthbert, & namely his miraculous foretelling the tyme of his owne death, and obteyning of God by prayer, that his faithfull companion Herebert might depart this lyfe togeather with him : <sup>z</sup> the ſpyding of his body eleuen yeares after yt buriall, whole and ſound, as yt were lying, with lymmes, toyntes and ſynowes, ſoft and pliable, more lyke a body ſleeping then dead, and the cloaſhes about him without bleamiſh, freſh and ſayre, as when they were firſt made. Beſides ſun-

dry of the innumerable miracles there done. That alſo vſque hodie &c. euen till Bedes tyme diſeaſed perſons were thereby reſtored to health. Among whom was ( ſayth Bede ) one Bothelmus yet liuing reſtored miraculoſly to health, ante paucos annos, but ſome few yeares ( then ) ſince. To omit S. Bedes further mention of Oſwalds other miracles reported l. 3. c. 9. & 10. & 12. done euen in his owne tyme, he relateth alſo yet further l. 3. c. 11. initio, that after Oſwalds death a heavenly miracle was ſhewed when his bones were found and tranſlated to the Church in which they are ( ſayth he ) now remayning: namely that from the chariot in which his reliques were caried, a pillar of Light was continued vp towards heauen, conſpicuous almoſt to all the places of that Prouince; and that, ſayth hee, Edilhild an Abbeſſe yet lying ſaw the ſame: in ſo much as Holinthead ( in his Chronicle of his laſt edition Volum. 1. pag. 115. a line 27. & after the firſt edition p. 170. a. line 38 ) ſayth of Oſwald, that He was the firſt of the Engliſh nation that approued his vertue by miracles after his lyfe. u Bed. hiſt. l. 5. c. 2. initio. x Bed. ibidem mentioneth the miraculous curing of one borne diſbe that was neuer able to ſpeake one word: he reporteth this ( vt ferunt qui prae-

f See there at u. and ſee M. Fox aſt. mon. printed Anno 1576. pag. 17. a. prope finem where he ſayth of Auſline and thoſe that came with him to the Couerſion of England: The King was moued with the miracles wrought through Gods hand by them.

t Concerning Oſwald Bede hiſt. l. 3. c. 2. affirmeth that the place where he with religious praier obteyned Victorie was after called Hea-

uens-field, in regard &c. euen till Bedes tyme

sententes fuere) from the report of them that were present therat. And l. 5. c. 3. he reporteth from the wordes of one *Bereclius* who was present at the miracle, the said Bilhops wonderfull curing a yong *Virgin* named *Coenbure* of an vlcerous paynesfull tumor in her arme, by his praying ouer her and blessing her. And l. 5. c. 4. he reporteth from the same eyewitnes the said Bilhops Curing of a diseased woman with holy water. And see his greater curing of one almost dead ibidem cap. 5. and of another lyke cap. 6. See these miracles mentioned by the *Centuristes* cent. 7. c. 10. col. 533. and by *Osiander* in epitom. cent. 7. 328. post med. where his chiefe answere therto is, that inter *Antichristiana miracula sunt reuerenda.*

y Beda hist. l. 4. cap. 29.

z Ibidem.

dry other miracles of healthes done at his <sup>a</sup> monument, so many & so known, that euen *S. Bede* himselfe did therfore wryte a speciall <sup>b</sup> treatise therof. In lyke sort doth

a Ibidem cap.

31. the Title therof

being, Vt quidam

ad tubam eius sit

à paralyssi curatus.

And cap. 32. the

Title therof being.

Vt quidam ad reli-

quias eius nuper

fuerit ab oculi lan-

guore curatus. S.

Bede sayth there

that, this Miracle

was some three

yeares past done at

his reliques, and

tould to him by

the same man on

whom it was done,

b Of this trea-

tise Beda ma-

keth speciall men-

tions ibid. 30. fine

& cap. 31. fine.

c Beda in hist. l. 5.

cap. 11. sayth: Nec

Martyrio eorum

caelestia defuere miracula, nam cum &c.

he mention, <sup>c</sup> the heavenly miracles testifying the martyrdom

of ( the two English breethren named ) *Ewalds*, who

were so confessedly of our Catholicke religion, that

*Iohn Bale* sayth of them, <sup>d</sup> they were Popish martyrs and died

for Popery Anno 693. And thus much briefly concerning

the vndoubted miracles, specially done in prooffe of

that sayth whereto wee Englishmen were so many

ages since conuerted; and in which wee haue accord-

ingly euer since perlisted. Now concerning the other

succeeding ages; the miracles of the eight age or hun-

dredth yeares after Christ, are mentioned by <sup>e</sup> *Osiander*

& the <sup>f</sup> *Centuristes* in their speciall Tracts of that Cetur,

and so lykewise are the miracles of the ninth age, *Osiander*

in his answere therto referring them to <sup>g</sup> *Antichrist*. And

lyke further mention is by them and other credible

wryters made, of the vndoubted miracles done in the

<sup>h</sup> tenth and <sup>i</sup> eleauenth ages. In the tweluth age florished holy

*Malachias* and *S. Bernard*, both of them being <sup>k</sup> confessed

Popish Catholickes. Cōcerning *Malachias*, his knowne

miracles are reported by no meane a witnes then by

*S. Bernard* himselfe, who hauing knowne *Malachias* most

<sup>l</sup> fa-

d <sup>\*</sup> *Bale* in *Scriptorum Illustrium maioris Britannie Catalog.* cent. 14. pag. 145. sayth of them: Falsi sunt pro Papismo Papistici martyres Anno 693. And *Osiander* in epitom. &c. cent. 7. pag.

331. post med. sayth. Hi vero Eualdi inter veros martyres numerandi non sunt.

e See *Oslander* in epitom. &c. cent. 8. pag. 47. & 92. post med. & pag. 24. ante med. & pag. 25. post med. f See the *Centuristes*, cent. 8. c. 13.

g See the *Centuristes* cent. 9. cap. 13. And *Oslander* in his epitom. &c. cent. 9. pag. 63. initio sayth. Miracula quæ à superstitionis scriptoribus in hac nona centuria recitantur, vel ab hominibus otiosis conficta, vel à Satana præstigijs effecta, ad Antichristi miracula (&c.) referenda sunt. Ad manifestam enim Idolatriam confirmandam, vel conficta vel à Satana edita sunt, videlicet ad statuendum imaginum impium cultum, ad venerationem reliquiarum, ad inuocationem & cultum Sanctorum, ad Missarum sacrificia continuanda pro viuis & mortuis &c.

h Concerning the tenth age, see the *Centuristes* cent. 10. c. 13. and *Oslander* in epit. cent. 10. pag. 125. And see the wonderfull miracles of holy *Dunstan* reported by *Osbertus* in *vita eius*, wherof see also *Holinshed*s great Chronicle the last edition part. 7. in the history of England pag. 165. b. line 7. and see also *Petrus Damianus* reporting the miracles of holy *Romwald*.

i Concerning the eleauenth age, *Oslander* in epitom. cent. 9. 10. 11. &c. pag. 213. initio sayth: Hoc sæculum vndecimum plenum est Antichristianis miraculis, quorum alia ab otiosis monachis excogitata, aliqua Satanae præstigijs effecta sunt, ad confirmationem Idolatriæ Pontificiæ circa Missam, inuocationem Sanctorum &c. And se the miracles of holy *Anselme* mentioned by *Edimerus* in *vita eius*. And of *Odilo Abbas Cluniacensis* reported by *Petrus Damianus* in *vita eius*.

k Of their confessed religion, see heretofore, tract. 1. sect. 5. fine in the margent at 3.

1 familiarly, sayth of him : m In what kind of old miracles did not *Malachias* excell? He wanted not Prophecies, not reuelations, not the gift of healing, and to conclude not the raising of the dead. l Of their familiarity, *Oslander* in is none more known & memorable, the his curing of a lunaticke child in his confirming (or Bishopping) him: o A miracle (sayth *Holinshed*) scene & confessed by many hundreth of people, and (therupon) blowne through the world. In lyke manner concerning *S. Bernards* miracles, they be specially writtē by his owne scholler *P. Godefridus* & others chronicle of that tyme who wrote his lyfe: among which his so after the last many miracles, we cannot passe ouer in silence that great dogmatical miracle by him wrought against the *Henricians* or *Apostolici*, who then did (as Protestants now do) deny the reall Presence, Sacrifice of the Masse, *Christine*.

see M. *Holinsheds* Pur- Chronicles of Ire-

41. m *Bernard* in *vita Malachiæ*. Malachiæ. And *Holinshed* vbi supra pag. 55. a. line 56.

n *Bernard* in *vita* o *Holinshed* vbi supra

supra.

P

Godefridus in vita Bernardi. And Willielmus Abbas S. Nicodoric Rhemensis l. 1. c. 10. in vita Bernardi. And Bernard the Abbot of Boneuallii (who liued in the same tyme with S. Bernard) in vita Bernardi l. 2. c. 2. & 3.

q

That the Henricians or Apostolici ioyned with Protestants in denyall of these seuerall articles, see heretofore tract. 2. c. 2. sect. 3. subdiuision 3. in the margin at n.

\* See this in Catal. Testium Veritatis, printed 1597. tom. 2. pag. 561. & 562. and in M. Symondes vpon the Reuelations, pag. 142. & 143.

r Godefridus in vita Bernardi l. 3. c. 5.

f As among other circumstances be affirmeth in the same place the number of persons healed, was so diuulged, that (sayth he) the holy man returning ouer the places nere therto, was glad to go out of his way, for intolerable concourse of people.

t Lyke as the Apostle insinuateth to the Thessalonians his miracles wrought among them, togeather with his preaching, saying: Euangelium nostrum non fuit ad vos in sermone tantum sed in virtute. The s. 1. 5. So S. Bernard in imitation thereof

Purgatory, Prayer for the dead, Prayer to Saintes &c. In so much as sundry Protestantes claime \* them to haue bene breethren or members of their Church. These reigned as then most in the Countrey of Tholosa in France: Into which Countrey S. Bernard came to preach against them, wherof his scholler Godefridus wryteth thus: Est locus in regione &c. \* There is (sayth he) a place in the Countrey of Tholosa called Sarlatum, where after the sermon was done, they offered to the seruant of God (as euery where the vse was) many loaves to blesse, which he by lysting vp his hand, and making the signe of the crosse, in Gods name blessing, sayd thus: In this you shall know that these things are true which wee, and that those other are false, which the heretickes labour to perswade you, and whosoever they be (of your diseased persons) that tast the loaves they shalbe healed, that you may know vs to be the true minister of God: And so huge a multitude of diseased persons recovered by tasting the same bread that ouer all the Countrey this was diuulged. &c. Thus reporteth Godefridus, who liued in the same tyme with S. Bernard, was his scholler, and could not without knowne discouery and discredit haue as then set downe a matter of this importance, and with such variety of other particuler circumstances as are set downe in the report herof at large, had the same bene as then but feigned and vntue. From suspition wherof S. Bernard himselfe doth also further free it, \* insinuating in his Epistle to the same Tholosians their remembrance thereof, with imitation of such like modesty in speech,

as

vpon

Upon the lyke occasion sayth in his 241. Epistle to the Tolosians: Wee thanke God for that our comming to you was not in vayne, our tarryance in deed was short with you, but not vnfruytfull, the truth being by vs made manifest (non solum in sermone sed etiam in virtute) not only by preaching, but also by power (of working miracles: the wolues are deprehended (or conuincd) &c. And S. Bernard himselfe is alledg'd as giuing further testimony of his miracles by the Centuristes centur. 12. col. 1634, line 60. & col. 1635. line 1. & col. 1649. line 40.

as did the Apostle in the lyke case in his Epistle to the Thessalonians. To conclude this point, the miracles of S. Bernard were so many and certayne, that Oslander not daring to deny the same, is not ashamed in answer therof to affirme them, to <sup>u</sup> haue bene done by the diuell. Hitherto concerning the miracles of S. Bernard whome our Aduerfaries acknowledge to haue bene <sup>x</sup> a Popish Catholicke, and yet withall <sup>z</sup> a true Saint, <sup>z</sup> a very good man, <sup>a</sup> a good Father ( and .) one of the lampes of the Church of God.

### IIII.

In the thirteenth age ( to omit many <sup>b</sup> others that were famous for miracles) liued S. Fracis & S. Dominicke, preaching as then earnestly <sup>c</sup> against the Albigenfes, who <sup>d</sup> denying Purgatory, Prayer for the dead, Confession, extreme Vnction, the Popes authority, Images, Pardons, Cerimonies, Traditions, are therefore by our Aduerfaries <sup>e</sup> challenged for breethren and members of their Church. Among the many miracles credible reported of them, wee

will

effecisse &c. tales fuisse puto Sancti Bernardi visiones, & post mortem suam apparitiones, praestigias videlicet Diabolicas, quibus Satan & ipsi S. Bernardo ( dum viueret ) & alijs illudit. <sup>x</sup> See this proued and confessed heretofore tract. 1. sect. 5. fine in the margent at 3. <sup>y</sup> Whitaker de Ecclesia pag. 369. paulo post med. sayth: Ego quidem Bernardum verè fuisse Sanctum existimo.

<sup>z</sup> Oslander cent. 12. pag. 309. post med. sayth: S. Bernardus Clareuallensis Abbas valde pius Vir fuit &c. <sup>a</sup> See this in Pasquills returne into England pag. 8. & 13 <sup>b</sup> Many others, as namely holy Peter, Thomas

Antony, and Bonaventure, wherof see Antoninus 3. part. hist. tit. 23. & 24. <sup>c</sup> See act. mon. pag. 70. at Anno 1215. <sup>d</sup> See this heretofore tract. 2. c. 2. sect. 6. subdiuision 5. in the margent vnder n. <sup>e</sup> See this heretofore tract. 2. c. 2. in the margent at q. And tract. 2. c. 2. sect. 3. subdiuision 5. in the margent at 3.

**F** Printed by the at Tigue 1589. with title of Mathai Paris. &c. historia maior &c. g In their preface to the Reader (set before the beginning of the booke) initio. h Ibidem in præfat. ad Lectorē. i Ibidem it is sayd, that he doth tam sepe, tam manifeste, tam vehementer, & intrepide notare & simul detestare arrogantem superbiam, Tyrānidem, & iniustum imperium Romani Pontificis. \* In Catal. test. pag. 593. & 625. † So chalenged by M. Welsh in his Reply against M. Gilbert Broome Priest. pag 181. fine And by M. Gifford vpon the Reuelations pag. 194. paulo ante med. k Mathew Paris liued Anno domini 1250. and S. Francis begun his order

will to auoide tediousnes only aliedge that great miracle which it pleased God so publicquely and openly to shew in the last sicknes of S. Francis, and the same commended to vs not vpon the only credit of any obscure or fabulous Legend, but vpon the constant and credible report of Matthew Paris in his Historie, published <sup>f</sup> by our very Aduersaries themselves, who in respect thereof do commend him (to vse their owne wordes) for <sup>s</sup> the great study, saythfull diligence and simple narration of truth, which the Author thereof (say they) Mathew Paris vsed, affirming further his sayd booke to be <sup>h</sup> Opus laudatissimum, wherein say they he doth <sup>i</sup> so often, so manifestly, so vehemently, & so boundly note & detest the arrogant pryde, Tyranny, and vniust gouernement of the Roman Bishop, that Ilyricus doth therefore place him in his <sup>\*</sup> Catalogue of VVirtues of the Truth. &c. And other Protestant wryters <sup>†</sup> challenge him as a member of their Church: Thus then doth this so true, credible, and indifferent reporter (who <sup>k</sup> liued in the same age with S. Francis) report of this matter in his so greatly commended booke before mentioned: saying. <sup>1</sup> Quinta decima die &c. The fifteenth day before his death, there appeared out of his body wounds in his handes and feet, freshly bleeding, such as appeared in the Saviour of the world, hanging vpon the Crosse, when he was crucified by the Iewes. Also his right syde appeared so open and bloudy that the inward partes of his hart were to be discerned, wherupon there repayred to him great concourse of people wondring at so strange a thing, among whom the. Cardinalls themselves demanded of him what this sight meant, to whom he sayd, this sight in me is therefore shewed, to whom I preached the mystery of the Crosse, that you may belieue in him, who for the saluatio of the world suffered vpon the Crosse these woundes which you see, & that you may know me to be the Seruāt of him whome I preached, &c. And to the end that without doubt you may perseuere in this cōstancy of sayth, these woundes which you see in me so open & bloudy, shall immediatly after I am dead be whole and coherent lyke to my other flesh. Afterwards he yielded vp his soule to his Creator, without all anguish or paine of his body, and being dead, there remayned no markes of his

order as M. Fox reporteth Anno 1215. *Act. mon. pag. 70. at A. 110 1215.*

1 Matthew Paris in his forsaide History pag. 329. initio. And see *Ennunciatum in vita Francisci.*

forsaide woundes. Thus much reporteth Matthew Paris of  
*S. Francis* a confessed <sup>m</sup>popish Catholicke, whose wonderfull holy and austere life, is <sup>n</sup>acknowledged by  
 our very aduersaries. Wherunto might be added further report of the same authour concerning many  
 other vndoubted <sup>o</sup>miracles of those tymes. To ouerpasse now the fourteenth age in which are famous  
 the knowne and reported <sup>p</sup>miracles of Holy Bernardine, of Vincentius and of S. Katherine of *Sierma*, and to conclude  
 this point with some knowne examples of the fifteenth and last expyred age, wee haue already heretofore alledged the knowne and confessed wonderfull miracles  
 of holy <sup>q</sup>Xauerius in his Conuersion of the East Indians and the lyke confessed miracles shewed in this age by  
 God in conuersion of the Kingdome of <sup>r</sup>Congo in Africa, and the same so credible, as are published to  
 the world by Protestants themselues. Wherunto might be added the example of Ioannes à S. Francisco, who in  
 Conuersion of the Mexican Nation, came to the <sup>s</sup>knowledge of the Mexican language by only  
 prayer without studie. As also of Aloysius Bertrandus, who (not vnylike to that which is mentioned in the  
<sup>t</sup>Acts) preaching to the Indians in Spanish, was by them  
<sup>u</sup>vn- about 10 disgrace

him all he can, sayth of him: This Francis was superstitious in casting all thinges from him, euen also his girdle, girding a coard about him, and in outward chastisings of himselfe, was so strait to his flesh, that in winter season he couered his bodie with ice and snow: he called pouerty his Lady. So desyrous he was of martyrdom, that he went into Syria to the Souldā &c. And Melacthō in his *Apologia confisicenis Augustanae*, printed at VVittenberg. 1573. fol. 221. b. *antemed. sayth*: Obedientia, paupertas, & cœlibatus exercitia sunt adiūta, ideoque Sancti vti eis sine impietate possunt, sicut vsi sunt Bernardus, Franciscus, & alij Sancti Viri. And Tindall in his treatise intituled, The reuelation of Antichrist sayth: I doubt not but S. Bernard, Francis, Dominicke, and many other holy men erred, as concerning Masse. *Act. mon. pag. 1338. a. prope initium.* That Tindall was author of this treatise, see *Act. mon. pag. 573. b. fine.* And see the Religious austerity of S. Francis yet further at large reported

red and confessed by the Centuristes cent. 13. col. 1158. line. 20. & 1162. line 33. & line 60. And especially col. 1164. lin. 10. 11. & c. And in the booke intituled Corpus Doctrinae written by Melasthon and printed Lipsiæ 1561. & subscribed vnto by many learned Protestat De-  
uynes, ibid. pag. 300. & 301. it is sayd ibid. pag. 95. fine: Antonius, Bernardus, Dominicus, Franciscus, & alij Sancti Patres elegerunt certum vitæ genus, vel propter studium, vel propter alia vilia exercitia. &c.

o As for example pag. 128. & 129. Matthew Paris telleth how in that those tymes the Martyr Alban appeared to one Robert with great brightnes, and shewed to him the sepulcher and reliques of the blessed Martyr Amphibalus, the which he opened, and therupon great splendor (or brightnes) thence issued, and that vpon notice had therof great concourse was had therto of people, quos feruor deuotionis adduxerat. And ibidem pag. 130. he setteth downe in particular sundry infirme persons miraculously cured therat. And pag. 131. besurther saith: In presentia sanctorum reliquiarum ipsius, nec non & in loco sepulturæ eius, ad laudem Dei & gloriam martyris, à diuersis infirmitatibus sanantur ægroti, membra paralytica solidantur, multorum ora ad loquendum laxantur, cæcis tribuitur visus, surdis auditus, claudis firmatur gressus, & quod magis magnificum est, arrepti à dæmonio liberantur. (&c.) & ad vitam, mortui reuocantur. And see the many other vndoubted miracles by him reported pag. 195. post med. & pag. 203. circa med. 207. & 208. & 283. ante mtd. & 315. post med. & 389. fine & 390. initio & 397. fine & 398. initio & 336. circa med. & 572. post med.

p Of these, see Antoninus 3. part. hist. tit. 23. 24. where he reporteth certayne Resuscitations of the dead. And see also Raymūdus Capuanus in vita Catharinæ Senensis. And Petrus Rauz in vita Vincentij. And Ioannes Capistranus in vita Bernardini.

q See heretofore tract. 1. secl. 5. in the margin at\*. next after m.

r Vide ibidem.

f Herof see Bozius de sig. Eccle. l. 12. cap. 21.

t Act. 2. 6. 7.

u Bozius l. 6. c. 2. & l. 7. c. 1.

x Reade the booke intituled rerum in Oriente gestarum Commentarius throughout. And the booke intituled, *Auisci del Giappone, degli Anni 1582. 1583. & 1584. printed 1586.* And the other booke intituled, *Historia delli Indie Orientali (printed) in Vene-*

nderstood as in their owne language, besides sundry other \*miracles shewed by God in the late conversion of sundry nations. And the same so euident, as the Protestant wryter Doctor Philippus \* Nicolai is enforced to acknowledge them: Forbearing all which, I cannot but remember that memorable miracle and not to be denyed which happened y in February Anno 1510. in a tourne called Knobloch (wheras) one Paul Forme a sacrilegious person, went secretly into the Church by night, brake the pix, and stole from thence two consecrated hostes, one of which he sould to a Iew, who blindyed with malice sayd, yf thou be the God of Christians, manifest thy selfe, and that sayd, he pierced the Sacrament with his dagger, wherupon bloud did miraculously issue forth &c. This miracle was not priuate, but so knowne and euident, that \* thirty eight Iewes assenting therto

tit. 1777 l. 2. cap. 53. & 57. & 63. & l. 3. c. 3.

\* See this of Philippus

Nicolai heretofore tract. 2. c. 3. sect. 6. subdiuision 2. versus finem after n. in the

margent at 10. & 11.

y See Nicolaus Basilius additioe ad Chroni-

con Naucleri

z

Vide ibidem and so next hereafter at b.

therto were therefore apprehended, and publicquely burned the 19. of Iuly 1510. in the Marchy of Brandeburg, and all (other) Iewes were also therupon (by publique decree) banished out of the said territories. This being so certaynely set downe, with such forsaide knowne particularity of circumstances, as the certaynety of tyme and place, the knowne execution of so many offenders, the soleinne banishment by publicke decree therupon ensuing of all Iewes out of that Countrey, with many other particulers mentioned in the story at large, is accordingly reported for credible, not only by <sup>a</sup> Catholicke authōrs, but also by <sup>b</sup> Melancthon and sundry other <sup>c</sup> Protestant wryters

V.

To forbear certayne other <sup>d</sup> examples in the same kynd, wee will remember that which is knowne and euident, concerning Margaret Iesuppe an English <sup>e</sup> woman, who seruing in London in the ould Baily one Samuell Rogers a Duchman Anno 1568. <sup>f</sup> went to Bruxells 1569. and there fell grieuouly <sup>g</sup> lame, the one legge being shorter then the other by halfe a foote, being knowne to continue in that estate of lameness, and to liue vpon common almes three yeares & foure monethes,

a For Catholicke wryters read here- of *Surius* in *Chronic. And Pontanus* l. 5. rerum memorabiliū and *Linturius* Appendice ad fasciculum temporum.

b Ioannes Manlius (*Luthers schol- ler*) in *loc. commun. pag. 87.* sayth herof: Anno post natum Christum 1510. die 16. Iulij combusti sunt in Marchia Brädeburgenſi 38. at mentalem hostiam

à sacrilego quodam emptam pugionibus & cultellis in ipsius Christi & Ecclesiæ Christianæ ignominiam impiè confoderant, adiectis blaphemijs quòd Christianorum Deus nullum haberet sanguinem, qui tamen miraculose promanauit, adeo vt celari nullo modo potuerit: Quare comprehensi scelerati omnes viui sunt exusti. &c. That Manlius who published this is but the collector of Melancthons report appeareth by the verses in the beginning of the booke, and in the booke pag. 89. the reporter mentioneth his being at Ratibone and disputing there with Eckius, which was meant of Melancthon.

c

The Protestant wryter Michael Beuther in his *Ephemeris Historica* printed at Basile pag. 226. maketh the very same report herof: And so lykewyse doth *Osander* in epitom. &c. cent. 16. c. 14. fine pag. 28.

d

Pontanus l. 5. rerum memorabilium, and *Surius* in Com-

Yyy a

mea-

mentario rerum in orbe gestarum, do report the lyke miraculous appearance of bloud vpon lyke violent sacriledge done by Iewes to the Blessed Sacrament Anno 1556. in Polonia: wherupon the offenders, one *Bisphem* a Iew and *Dorothy* his woman seruant, were vpon fryday after the Ascension day, publicly burned. And *Ianssonius* in his *Mercurio Gallobelgic*. l. 4. Anni 1591. maketh mention of the lyke violence and miracle therupon ensuing at *Presburg* in *Hungarie* Anno 1591. where three Iewes being the offenders were publicly executed.

c Borne at *Longwicke* in *Risborowe* *Parish* in *Buckingham-shyre* see the report herof in Doctor *Brittows* motiues, the 5. motiue. f She went to seeke after one *Iohn Masten* a Dutchman, her affyanced husband, who leauing her with

child in London, did in regard of her pouerty vnkindly forsake her, returning into his owne country and there married an other. g She became vpon her deliury so lame, that she kept her bed for halfe a yeare, a deepe hole remayning in her right side, as yf some of her ribbes had benee sunke farre within her body.

at the end of which tyme with help of her crutch; she went to the Church of *S. Gudila* vulgerly called *S. Trigules* in *Bruxells* to heare the solemne Masse of the

h Anno 1569. certayne Iewes at *Bruxels* hauing with their knyues transfixed the blessed Sacrament, bloud miraculously issued ( which being discovered ) cle was proclaymed in pulpitts of the Citties round the Iewes confessing the same, were thereupon publicly condemned and burned vpon the Ascension Eue. Anno 1570. and the aforesaid sacred host was religiously placed in the Church of *S. Gudila* in *Bruxells*, where it is yet ( most miraculously without all corruption ) referued. See the history herof more particularly & at large reported by *Theodoricus Loer*, in his booke herof taken from the Notaries publike Recordes. See also a summary report therof in *Tilman Bredenbachius* collat. sacr. l. 9. c. 25.

i Of the many miraculous cures there before tyme done, see *Theodoricus Loer* de miraculis *Bruxellis* editis circa Venerabilem Eucharistiam. And see a collection of them taken from the said Author and extant in *Tilman Bredenbachius* l. 9. collat. sacr. cap. 25. and see there in the end of that 9. booke the subscription of the publike Notaries testifying the same. k

*Iustus Lipsius* in his booke intituled, *Diuia Schemienfis*

mienfis siue Aspricollis, printed *Antwerpiæ* 1605. cap. 45. sayth her of: Erat Bruxellæ Ioannes Clemens filius Iacobi (&c.) à natiuitate claudus, debilis, imo monstrofa quadam facie corporis fuit, tibiæ & pedes contracti antrorsum, versi in pectus sic vt genua iniungerentur & adhærescerent, nec esset digitum aut aliud inmittere tanquam natiua concrezione: Imo verò cavitās & velut putei apparuerunt sub pectore, cum sanatus ille fuit, idem in vtroque femore & ventri imo iungebantur: globosum aliquod corpus diceret, nec stare, iacere, ambulare idoneum: sedere tantum & sedendo proserpere, manuum aliquo nixu, quæ fulcris etiā iuuabantur: Hæc deformitas patri dolori, matri etiā exilio fuerat, qui in partu obiit ventre exciso, cæso hic prodijt tristi fato. *And afterwards*: Bruxellam redijt paternam pecuniolā cōsumpsit benignitate aliena deinceps sustētatus &c. crebra fama motus capitur ad Diuam nostram venire, si fortè & ipse opem ac solatium referret: vectus est curru, in facellā repfit, culpas confessione & pœnitentia expiauit, sacram hostiam sumpsit, & paulò post angeli visus & animo collabi, item dolores in omni corpore sentire, & dum conatur egredi atque aère refici, magis increuit morbus, mansitque volens nolens totum diem in vesperam. Tunc solennes Diuæ laudes canebantur & ipse ante Aram, sentitque palam à terra se attolli, & pedes ante contortos & ligatos laxari, deiici, idque thorace qui velabat per vim disrupto. & statim directus pedibus suis stetit: ipse attonitus, quid aliq? &c. hæc turbis ibi visa. hæc Louanij cum redijt, hæc Bruxellæ, & quis non occurrit? Audiui medicos primarios, & talium haud temerè credulos exclamantes, verè hanc vim & manum Dei esse.

behynd her (this) her somelame from his natiuity, and of a monstrous composition of body, his thyghes and feet were contracted & turned towardes the forepart of his brest, so as his knees did grow & sticke therto, his body was round (or sphericall) vsfit to stand, lye, or walke. Hauing from his birth continued in this estate for 20. yeares, & so knowne to the Inhabitantes of Bruxells, and other places adioyning, he was moued in his mynd to go to our Ladies Chappell, in or neere the towne in Brabant called Sichemium, where he had hard of many miraculous cures, crediblie published to haue bene done. done see the fore-Being caried thither in a wagon and hauing confessed his synnes and receyued the blessed Sacrament, he did (in the end) seele his contracted and bound feete to be loosed and stretched forth, so as presently he stood on his feete, himselfe and the behoulders being a

1 Of the many miraculous cures there done see the fore-Being caried thither in a wagon and hauing confessed his synnes and receyued the blessed Sacrament, he did (in the end) seele his contracted and bound feete to be loosed and stretched forth, so as presently he stood on his feete, himselfe and the behoulders being a

m Concerning the mazed vndoubted credit of these, Iustus Lipsius

a neighbour to the place, in his preface of the said booke to the Reader, initio sayth therof: Quid enim de hominibus dicam, si quis non abnuat, sed ambigit in tam illustribus, nec homines esse, aut certè sponte oculos claudere ne solem hunc admittant tam clarè.

claræ veritatis. Sunt enim in sensibus nostris pleraque gesta. Quid etiam? Ne fraud  
& fucus imponent, publico mādato Mechlinēsis Antistitis explorata & inquisita  
( &c. ) lege igitur & crede. *And in the beginning of his first Chapter, he further sayeth:*  
Ecce in oculis atque auribus omnium nostrum gesta, ecce concurſu, plausu, fructu  
gentium celebrata. Quæ fides potest esse in rebus humanis, si hæc non est  
&c.

mazed therat. Will our Aduersaries deny this? It is thus reported by that excellent learned man *Iustus Lipsius* (dwelling therby) as lately done in *Iuly Anno 1603.* in the presence of many eyewitnesſes, and therupon published both in print and pulpit, sundry of the Gentlemen attending vpon our late Embassadour the Earle of Hereford hauing receyued answerable satisfaction in that behalfe, as well by seeing and cōferring with the party, as by other publique and credible testimony therof giuen. Will they yet take exceptions to this *Iohn Clement* himselfe, as being but a counterfayte? His knowne forsaide more then ordinary lamenes continued till then, euen from his owne natiuity and mothers death, proclaymeth the contrary. What therefore remaineth, but that honouring our Blessed Sauour in due acknowledgment to his holy Mother, they should so with all herin acknowledge <sup>a</sup> the finger of God <sup>o</sup> whose hand is not yet shortned. Herunto might be added the many other miracles there done in these tymes, and mentioned by *Iustus Lipsius* in his forsaide treatise. The many mo miracles lykewyse by him reported in his other booke intituled *Virgo Hallensis*, togeather also with the miraculous cures confessed by the Protestant wryter *Ioannes Manlius* from Melancthons report, as done at the Memorials of the blessed Virgin at *Ratisbone* & <sup>r</sup> *Greementhall*: the latter wherof is set downe vpon the Authors owne knowledge. Which forsayd course of these and many other miracles hath bene so assuredly accomplished in this last age, that *Martin Luther* (not vnlyke herin to the vncleane <sup>r</sup> spirit, who confessed Christ to be the holy one of God, was in respect of so euident truth inforced lykewyse to confesse & say: <sup>r</sup> Quis enim

n Exodus 8. 19. & Luc. 11. 20.

o Esay 59. 1. & 5. 2. & Numer. 11. 23.

p Printed Antwerp 1604.

q *Manlius* in his booke intituled, *Locorum communium collectanea* (mentioned heretofore at b. and of whom it is sayd in the verses before the booke, Hæc partim scripsit magno distantie Philippo.)

lippo) vnder taking pag. 184. to set downe examples of Idolatrie, confesseth the matter of fact, saying there pag. 187. paulo post. med. of infirme persons: Ad sanctam Mariam Ratisbonensem homines vltra viginti miliaria, nec bibentes nec comedentes currebant: quod cum venissent, iacebat prostrati quatuor horas, posteaque liberabatur. And the Protestant Wryter Osiander confesseth the same accordingly centur. 16. pag. 69. circa med. saying: Viri & Mulieres, Iuuenes & Virgines Ratisbonam currebant ad Idolam beatæ Virginis Mariæ: ibi enim credebantur miracula stupenda fieri, & quidē edita fuisse quædā Antichristiana miracula præstigijs Satanicis credibile est. r Manlius vbi supra pag. 185. ante med. sayth: Nouimus homines cucurrisse ad Grimenthall qui amentes fuerunt, & iacuerunt ante Ciuitatem per aliquot horas, postea redierunt ad se, hæc dixerunt esse miracula Sanctæ Mariæ. So cleare and confessed herin is the matter of fact, that this Author is not ashamed to alledg these as examples of Idolatry. f Marc. 1. 24. & Luc. 4. 34.

t Luther in purgatione quorundam articulorum.

enim potest contradicere his &c. Who can gaine say the things, which God to this day worketh miraculously and visibly (ad Diuorum sepulchra) at the monumentes of the Saintes? \* God testifying by signes and miracles (Hæbr. 2. 4.) It regard of which our forsayd so plentifull alledged testimony from miracles, which are (as the Scriptures tearme them) \* the testimonies of God, wee may not vnaptly say in behalfe of our Catholick Church, with witnes then Iohn, a holy wryter: " Domine si error est, quod credimus, à te decepti sumus &c. O Lord if it be error which wee belieue, wee are deceyued by thee, for thou hast confirmed these things to vs with signes and wonders, which could not be done but by thee. Or rather as sayd that blessed man Nicodemus of our Sauour: \* VVe know that thou art a teacher come frō God, for no man could doe these miracles thou dost, except God were with him. 2. Ioan. 2. 23.

### V I.

And let it not (most gracious Lord) seeme tedious yf heere wee do but touch those idle tergiuersations, wherewith our aduersaries seeke to obscure so great a light. As first vnder pretence or example of diuers dispersed fabulous Legends, of things meereley fayned, but neuer done, as also of sundry counterfayte miracles done in deed, but by confederacy & practice of impostors, to reiect all other as being lykewyse eyther vntrue or at least counterfayt. But with how small equity is this? To touch the first, must all historicall

Z z z

sayth

Aug. de Civ. Dei sayth so abolished, because of some abuse or error in  
 10. 1. 18. initio saith: historic? To these it shall suffice only to oppose the  
 An dicit aliquis ista graue answer of S. Augustine in lyke case of his tyme.  
 falsa esse miracula, As concerning the other part wherein they giue ex-  
 nec fuisse facta, sed ample of the blood of Hales, the auersion or mouing of the  
 mendaciter scripta, Images face by deuyce of secret wyers, and such lyke,  
 quisquis hoc dicit whe to (supposing them for true) we may match the  
 si de his rebus ne- late sleeping preacher, discovered by your Maiesty;  
 gat omnino vllis M.<sup>r</sup> Dorrells lyke discovered confederacie with VVall Sum-  
 litteris esse creden- mers, & others, & their other confessed <sup>a</sup> countersayt spirit  
 dū: potest etiam di- in the wall practized against Queene Mary with such lyke.  
 cere nec &c.

<sup>z</sup> See at large the booke intituled: A discource of the fraudulēt practises of Iohn Dorrell in his proceedings concerning the pretended possession & dispossession of William Summers at Nottinghā, of Thomas Darling the boy of Burton, of Caldwell, and of Katherine Wright at Mansfield, and of his dealinges with one Mary Cowper at Nottingham, written by M.

Harfner, and printed by Iohn Wolfe 1599. And see another treatise intituled: a Summary answer to all the materiall pointes in any of M. Dorrells bookes, more specially to that one booke of his, intituled, The doctrine of the possession and dispossession of Demoniackes, our of the word of God (wrytten by Iohn Deacon and Iohn Walker preachers) printed 1601.

printed 1592. pag. 1058. post med. <sup>†</sup> See example herof in our Church reported by our aduerfariie *Osfander* in epitom. &c. centur. 16. pag. 32. ante med. & 770. & 771. And see the treatise intituled, Two Treatises, the first of the lynes of Popes &c. the second of Masse &c. also of false miracles wherwith Marie dela Visitation Prioreffe dela Annunciada of Lisbona deceyued very many & was discovered and condemned: Englished and printed 1600. Of our Churches Inquisitors, seuer Inquiry, di-

scouery & punishment of that hypocriticall woman, see there pag. 362. initio & pag. 424. & 425. 427. And see there in the addition, after the end of the booke, another lyke discouery and punishment in *Seuill* of one *Father Lyon*. And see the like discouery of false miracles in *Syr Thomas Mores* dialogue of *Veneration of images, reliques &c.* lib. 1. c. 14. And see in *Osiander* epitom. &c. centur. 16. pag. 32. initio: an example of a woman counterfaying her selfe to lye without meate and sleepe &c. discovered and punished by our Church.

b Of the very many writings forged vnder the Apostles names, see *Eusebius* hist. 1. 3. c. 19. & 1. 6. c. 10. and *S. Austine* contra aduers. leg. & proph. 1. 1. c. 20. and *Ge-lasius* in decret. cum 70. Episcopis, and *Sozomen*. hist. lib. 7. c. 19. post med. ar d see also the Protestant wryter *Hamelmannus* de traditionibus Apostolicis &c. prima partis 1. 1. col. 251. & part. 3. 1. 3. col. 841. line 15. & 22. In which places mention is seuerally made of sundry writings forged vnder the names of *Paul*, *Peter*, *Barnabas*, *Thomas*, *Matthew*, *Andrew*, *John*, and diuers others & *S. Paul* 9. *Thessal.* 2. 2. insinuateth the then forging of Epistles in his name. c In the Tower disp.

Anno 1581. had with *Edm. Camp.* the first dayes conference D. 1. the Deanes of *Paules* & *Windsor* do thus report of *Isidore*: for prooffe herof we alledged the testimony of *Hierom.* in *Catal.* where he thus wryteth: The Epist. of *Iames* is said to be published by some other vnder his name, and of the 2. of *Peter* he sayth, that yt is denyed of many to be his: we also alledged *Eusebius* wryting thus; those books that be gainesaid, though they be known to many be these, the Epistle attributed to *Iames*, the Epistle of *Iude*, the later of *Peter*, the second & third of *John*. And in the 4. dayes conference fol. 2. b. *M. D. Walker* sayth: *Hierome* sayth concerning that (Epistle) which is written to the *Hebrues* many haue doubted of it. And also concerning the 2. of *Peter* he sayth it was doubted of by many, and so with some were the two last Epistles of *John* &c. d This appeareth in sundry of the

examples before mentioned and alledged from Protestant wryters.

sayting, as in our anciently continued Catholicke exorcismes or casting forth of vnclen spirits in parties possessed, wherof many examples are known & remayning & in terrifying the diuel with the signe of the crosse & priesthood, is mentioned as one of

them by *Ignatius* in epist. ad *Antiochenos*, by *Cornelius* apud *Eusebium* 1. 6. c. 35. & by *Cyprian* 1. 4. ep. 7. post med. where he sayth: *Quod bodie etiam geritur, vt per Exorcistas Voce humana & potestate diuina flagelletur, & vratur, vt torqueatur Diabolus* And see further herof the Protestant wryter *Zepperus* 1. de Sacramentis printed 1606. pag. 362. initio. And wheras Protestantes vsually answer that this was not anie peculiar order but a miraculous gift, such as was the gift of healing, peculiar to those beginning tymes of the primitive Church, for planting and enlargement of the Christiā sayth, and it is as now ceased; this answer appeareth many wayes fryuolous, as first, in that the forsaide ancient Fathers placed and numbred it with the other Ecclesiasticall orders conferred by the Church, among which they forbore to mention any such peculiar order of healing. Secondly it is in

lyke sort numbred among the Ecclesiasticall orders long afterwards, euen when and where the Christian fayth was already greatly enlarged, as appeareth in *Concilio Laodiceo*. can. 26. & in *Concil. Antioch.* can. 10. Also in the fourth Councell of *Carthage* can. 7. the exorcist is specially named as one of the Ecclesiasticall orders together with the speciall ryte of his ordination. And in *Sulpitius* in l. de vita Martini cap. 4. it is most plainely mentioned as a peculier order. Thirdly whereas the possesing of men by vnclane spirites was lyke wyse during the ould law (wherof see *Iosephus* l. 8. antiquitat. c. 2. paulo post med. in remedy wherof there were *Iudaicall exorcistes*, at 19. 13.) yt is strang that our aduerfaries can affirme eyther the thing it selfe or the cure therof to be now ceased: but the reason is euident in that they discerne the dayly dispossessing powerfully practized in our Catholicke Church, wherof see next hereafter at f. and the knowne defect or want therof in theirs: for as for their only example of *M. Dorrell* and *Will Summers* their deceifull confederacy is now at last by our aduerfaries themselues discouraged, and for such published in print, as appeareth next heretofore in the margent at z. f To forbear the knowne succesfull dayly examples herof in our Catholicke Church, which impudency it selfe dare not deny; we remit the Protestant reader to the report of *D. Boord* the phisition, a reporter so indifferent, that in his *extrauagantes* annexed to his *Breniary of health*, printed 1575. at the 11. chapter of a *Demoniacke*, he maketh mentiō of his trauaile to Rome, with exceeding Protestantlike inuētiues against the Pope, City and Clergie there, and yet withalldoth in the same chapter report himselfe to haue beng eyewitness of a *Gentlewoman* possessed with diuells brought from Germany to Rome to be made whole there, the course wherof was, sayth he, *stupendious and aboue all reason, if I should write it; and the cure so euident as he there attributeth the same to the vertue of the holy wordes that the Priest did speake.* And see in *Syr Thomas Mores* dialogue of images and reliques lib. 1. c. 16. his constant and credible report of the stupendious dispossessing of *M. Wentworths* yong daughter, the circumstances wherof cleere it from fiction.

holy reliques, these and such lyke they † affirme to be  
 \* They are not not truly exercysed vpon the diuell, but by his owne  
 abashed to affirme assent, eyther apparently voluntary, or otherwise dis-  
 this of the appro- sembled, wherein they do ouerbouldly imitate the lyke  
 oued examples in vnworthy euasion which was in lyke case heretofore  
 the Primitiue of ould & condemned. A third kynd of their refuge, from  
 Church: let the example of *Chander* those other miracles which implying in the apparent  
 serue for many, power of producing some miraculous externall effect,  
 who in his fourth cannot  
 Centurie pag. 326. speaking of the Diuells fleeing away at *Iulianus* his signing his  
 forehead with the Crosse mentioned next hereafter at g. sayth therof: *Diaboli simulata sua fuga voluerunt vulgi superstitionem confirmare &c.* And in the same Century  
 pag. 377. post med. mentioning the memorable example of the buried corpes of  
 the martyr *Babylas* and the Diuells inforced confession, that he could not giue an-  
 swere

swere (in his idol or oracle) by reason of *Babylas* his being so nere, they say herof (against *Chrysostome* and all antiquity mentioning the same) that this was responsum haud dubie à *Sanata* ideo datum, vt paulatim cultum idolatricum reliquiarū in Ecclesiam inueheret. And the same answer therto giue the *Centuristes* cent. 4. col. 1446. line 18. So *Ambrose* *serm. 93. de inuentione corporum SS. Gervasij & Protasij* sayth of the *Arianes*: dicunt dæmones martyribus, venistis perdere nos, Ariani dicunt non sunt Dæmonum vera tormenta, sed ficta & composita ludibria: So *Hierom. contra Vigilantiū* cap. 4. sayth to *Vigilantiū*: In morem gentilium impiorumque *Porphyrij* & *Eunomij* has præstigias Dæmonum esse cōtingas, & non verè clamare dæmones, sed sua simulare tormenta &c. So in *Theodoret hist. l. 3. c. 3. initio* it is sayd: dæmonibus specie qua solent apparentibus metus coegit *Julianum* signo crucis frontem suam signare, dæmones igitur dominici trophæi conspicati figuram, confestim euauerunt &c. *Julianus* se virtutem crucis vehementer admirari dixit, & dæmones quoniam eius figurā non poterant, aufugisse, cui præstigator, nec (inquit) amabo sic existimes, siquidem non ob eam causam quam tu affers formidabant, sed tuum factum detestati, se ab oculis nostris remouerunt: wherupon sayth *Theodoret*, ita miser &c. And see *Sozomen. hist. l. 5. c. 2. paulo post initium*. And *Arnobius l. 10. contra Gentes*, doth in lyke manner reprove the *Gentills* saying of *Christ*: whose name but heard, dryueth away wicked spirites (&c.) frustrateth the actions of the arrogant magicians, not as you say vpon horreur (or hatred) of the name, but by graunt of greater power. And yet *Osiander* cent. 4. pag. 326. is not ashamed to iustify this forsaide speech of the *Magician* to *Julianus*, affirming of his example: *Diaboli simulata sua fuga voluerunt vulgi superstitionem cōfirmare*, quasi crucis signo dæmones abigantur.

cannot stand with this forsaide answer, as curing of the diseased, and such lyke, wherin the matter of fact is euident, and by themselues confessed, is to affirme such miracles to be <sup>†</sup> *Antichristian*, and done by power of the *Diuell*: so to our Sauour the *Pharises* also said, \* this fellow casteth not out *Diuels*, but by *Beelzebub* the Prince of *Diuels*: so to the miraculous cures done at the monumēt of holy *Hilarion*, the *Centuristes* say: <sup>h</sup> these are lying signes wherby the superstition & Idolatry of *Antichrist* were to be confirmed: and the same answer do they giue to the other confessed miracles done in our Church, both of <sup>i</sup> ancient and latter <sup>k</sup> tymes. But when, as forbearing in

this reporteth to haue bene done at the reliques of holy *Symeon*, by *Iunius* in his *animaduersiones* ad controu. quintam &c. de membris Ecclesiæ &c. printed c. 17. c. 7. pag. 612. circa & post med. & 614. ante med. i See the *Centuristes* cent. 5. col. 1489. line 57. & col. 1489. line 54. & col. 1537. line 14. and cent. 6. col.

806. is a speciall tract from thence continued, till col. 821. the tytle *Wherof is de miraculis superstitionem & idolatriam redolētibus, which hereferreth to the Diuell saying col. 807. line 47. Hæc absque dubio Deo permittente à Diabolo sunt facta, vt inuocatio mortuorum constabiliretur: And see the lyke col. 809. line 39. & 47. And col. 817. line 12. they say of S. Gregory: Gregorius magnus plurima recenset miracula in libris suis, præsertim verò in dialogis, quæ palàm confirmant superstitionē, fiduciam in sanctos, idolatriam, inuocationem mortuorum, Missam impiam &c. of all which they conclude col. 821. line 31. that they were præstigie hominibus obiectæ à malis spiritibus.*

k See *Osiander* cent. 16. pag. 69. &c.

\* See *Vrsinus* his words alledged at large in latin heretofore tract. 1. señ. 5. initio in the margin at e. and *Hemingius* in his exposition of the 84. Psal. part. 1. c. 6. pag. 68. 69. 70. sayth, that miracles which exceed the power of nature,

haue God for their author. Also *Beza* and the *Deutynes* of *Geneua* in their propositions and principles disputed in the Vniuersity of *Geneua*, pag. 28. numer. 12. say, We call those miracles which are done against all order of nature: the Diuells can worke none such: the miracles wrought by Diuells, are wrought by the secret operation of nature. Lyke wyse *Piscator* in his *Analysys Epistolarum Pauli* in 2. Thess. 2. pag. 470. ante med. sayth: *Miraculorum quædam diuina sunt, alia Satanica: diuina sunt quæ per potentia Dei ita fiunt, vt omnem facultatem creatæ naturæ superet, vt excitatio moruorū, sanatio ægrotorū subita &c. Diabolica sunt quæ à diabolo per vires naturæ occultas efficiuntur &c. And Danæus in Isagog. Christian. part. 4. l. 2. c. 8. pa. 46. sayth: Vera miracula sunt & fiunt à deo, & quidē sola, & ad eiusdē solius laudē (&c.) solus enim Deus id potest propriè quod est supra naturam creatam, and c. 6. pa. 43. miraculum Christianum est opus Dei ipsius totius naturæ creatæ vires & facultates superas, quod inuocato Dei nomine ad veræ fidei cōfirmationē fit. And see*

the

this plenty of matter, wee tell them that though the Pope were Antichrist (wherin they do but begge the thing in question) yet the miracles done at *Hilarions monument*, and at *Babylas reliques*, and many other before alledged, being done in the primitive Church before their supposed tyme of Antichristes comming, cannot therefore be said to be Antichristian: wee do otherwyse reply to them euen from their *Vrsinus* and sundry their other most learned wryters, that \* *Antichristes miracles* are (but) such as, the order of nature obserued, may be brought to passe by the deceit of men or Diuells, &c. whereas the miracles wherewith God garnished his Church, are workes besides or against the order of nature and secondary causes, and therefore done only by the diuine power: of which kynd are to cure diseases without meanes of phisicke, and many other such lyke, wherof we haue heretofore giuen plentifull

cx-

the lyke affirmed in Amandus Polanus in partition. theologic. l. 1. pag. 228. & 229. And by Hierome Zanchius in D. Pauli Epistolae ad Philip. Collof. & 1. heſſal. pag. 241, & 242. And by Zzegeſedinus in loc. commun. pag. 188.

examples. All this being to them euident, and not to be denyed, to what refuge now do they laſtly betake themſelues? To name one pryme man inſteed of manie, M. VVhitaker (the matter being reduced or ſtraytened to this iſſue) rather then he will acknowledge our Catholick Church (in which ſuch true miracles are as before moſt plentifully euident) doubteth not to betake himſelfe to this extremelt deſpaire, rather the hopefull refuge, as ſeriously to affirme, that although it be in deed certayne, that <sup>1</sup> true miracles cannot be done but by the diuine power, which to aſcribe to Antichriſt or Sathan were to acknowledge them for God: yet (as yt were to ſupply in this want the Diuells confeſſed defect or vnablenes to worke ſuch miracles) he is not abaſhed againſt the \* doctrine of other Proteſtantes to conclude and ſay (obſerue wee beſeech your Maieſty, for it is a monſter) that <sup>m</sup> God (himſelfe) doth giue power of working ſuch (true) miracles vnto falſe teachers, not to confirme their falſe opinions, but to tempt thoſe, vnto whome they be ſent. In colour of which paradox he forbeareth not to <sup>n</sup> miſapply

1 Whitaker de Eccleſia pag. 348. cin carned. ſayth: Reſpōdeo meminimē ignorare, vera miracula nulla vi, niſi diuina fieri poſſe.

\* Sigwartus in diſput. Theologic. pag. 172. initio ſayth: Pſeudodoctores vel etiam ipſum Satanam ad ſtabiliendas haereſes, prodigia verē diuina deſignare poſſe, pernegamus. And that falſe Prophets can do no true miracles the ſee further heretofore traſt. 1. ſect. 5.

in initio, in the margin at e. And next heretofore in the margin at \*. next before l. m. VVhitaker vbi ſupra pag. 349. further ſayth, that true miracles are not of force to demonſtrate true doctrine, wherof he giueth this reaſon ſaying: Nam poſſunt vera miracula etiam a falſis Doctōribus & Pſeudoprophetis fieri; ſed tamen Dei, non illorum virtute &c. Conſtat enim Deum non modō veris, ſed & falſis Doctōribus vim tribuere huiusmodi faciendi miracula, non tamen quōd confirmet illorum falſa dogmata, ſed quōd tentet eos ad quos mittantur. And ſee the lyke in Danæus in his reſponſ. ad Bellarmini diſput. &c. part. 1. pag. 784.

n Miſapply. For Deutrom. 13. 1. 2. by him there alledged doth not ſpeake of Gods enabling falſe Prophets, but of permitting them in triall of his people, neyther doth it concerne their fortelling of thinges ſimplie future, by immediate reuelation from God, but only of ſuch other future effects as are depending vpon their precedent knowne cauſes, and are alſo in them forſeene, or els of ſuch other future thinges, as depend but vpon probability of coniecture, collected from

from circumstances of persons, tyme, and place, which do, though not euer certainly, yet often tymes casually happen, and so accordingly it is but sayd with condition: *If there arise a Prophet and giue thee a signe, and the signe which he hath tould thee come to passe, it is not sayd that it shall come to passe, but if it do come to passe: & that withall hee sayth, let vs go after other Gods, thou shalt not hearken to his wordes.* Secondly though some of those who haue true Reuelations from God, or of those who cast forth Diuells or worke true miracles be reprobates, wherof see heretofore tract. 1. sect. 5. initio. at f.g.h. yet haue they those giftes not as false teachers, nor to the confirmation of any false doctrine, but of Gods truth, themselves being otherwise reprobats in regard of their wicked life. Which premisses obserued, sufficeth to explaine and preuent many impertinent obiections commonly vrged in this behalfe.

the Scriptures, inferring therupon that *no sufficient testimony can be taken or certayne argument collected for true doctrine, from neyther kind of miracles (true or false:)* directly against the Scriptures themselves, which affirme of true miracles; that they *p* do confirme, and *q* witnes the truth, terming them also therefore *signes* and *testimonies* therof. And thus much but briefly (respecting the length of the matter) concerning miracles, and to whether Church, Catholicke or the forsaide Protestant Church, the same haue bene confessedly apperteyning or wanting.

*p* Our Lord confirming the word with signes following, *Marc. 16.20.*

*q* God withall testifying by signes and miracles, *Habr. 2.4.* *r* The signes of my Apostleship haue bene done among you in signes and wonders, *1. Cor. 12.12.* *s* I haue a greater testimony then Iohn, the very workes which I do, giue testimony of me, that the Father hath sent me, *Iohn. 5.36.*

T H E



THE  
EIGHT  
MARKES, OF  
HOLINES OF  
DOCTRINE.  
SECT. VIII.

**T**HE eight Marke to be alledged, is Holines of doctrine, \* teaching vs the way of God, <sup>u</sup> the way of righteousness, wherein \* wee ought to walke, pleasing God. This way is said to be (not) the broad way (of liberty and pleasure) leading to destruction, which false Prophets are foretould to teach; \* promising liberty, and so † transferring the grace of God into wantonnesse, but is to the contrary called <sup>z</sup> the straye way (of austere and vpright lyuing) which leadeth to life. Briefly therefore and with sobriety will wee examine whether forsaide Church it is, Catholicke or Protestant, that is most cleere or chargeable herin. First concerning our selues and the *stritt way* by vs prescribed, it is euident in our Churches known doctrines, wherby she byndeth her Childre to cōfession of sinnes, to inioyned penance for the same synnes, to restitution for wronges cōmitted, to set tyme of fasting & prayer, to good workes, propounding also to the more perfect, voluntary chastity, pouerty, obe-

A a a

dienco

t Matth. 22. 16;  
u Esay 26. 7. &  
O see 14. 9.  
x Hebr. 12. 1.  
y Matth. 7. 13.  
\* 2. Pet. 3. 19.  
† Iude vers. 4.  
z Matth. 7. 14. &  
Luke 13. 24.

**a** Ingratfull. For Danæus in his response. ad Bellar. primæ partis altera parte pag. 939. circa med. answering to the objected. and confessed austere life of Bernard, Francis, Dominick & other Monkes. sayth thereto: Respondeo bis stulti fuere, qui sibi ipsis nulla de causa hoc tam graue iugum imposuerunt &c. præterea manifestè crueles fuerunt qui cõtra Pauli præceptum Ephes. 5. 29. se suamque carnem & naturam vexarunt. Also M.

Willer in his synopsis pag. 238. maketh a speciall tract against the austerity of the ancient Fathers, saying: The solitary lyfe of Eremites in fleeing the comfortable society of men, and their rigorous manner in the vnnaturall chastising of their bodies cõtrary to the rule of the gospell. And ibidem circa med. he further sayth: that cruell and inhumane kind of chastryng their bodyes by fasting and other discipline, is vterly vnlawfull. And afterwards he there reproveth S. Basile and Gregory Nazianzen for plucking downe themselves by imoderate fasting, and concludeth there saying: Where in all the Scriptures learned these men thus to punish their bodies? And Luther vpon the Epistle to the Galathians Englished in cap. 4. vers. 30. fol. 220. a post med. sayth: If the Papacy had the same holines & austerity of lyfe, which it had in the tyme of the ancient Fathers Hierome, Ambrose, Austine & others (&c.) what could we do now against the Papacie (by our doctrine of only sayth?) and a litle after: Wherefore yf that outward shew & apparace of the ould Papacy remayned at this day, we should peraduenture do litle against it by our doctrine of sayth &c. And Ossander in ep. hist. Eccles. cent. 4. pag. 99. speaking of holy Antony, who lyued in Constatins tyme, reprehendeth him saying: Cum in concione quadã audiuisset recitari illud Christi dictum, Si vis perfectus esse, vade, & vende omnia quæ habes, & da pauperibus, & veni, ac sequere me, Hoc dictum ad se impertinenter accommodauit, atque quæ ex hereditate habuit vendidit &c. solitariam vitam eligens &c. Anno. 35.

etatis in Eremum secessit, vt ibi vitam duriorẽ ageret : Erat illi cibus panis solus & sal, potus aqua, prandij tempus solis occasus, cum tamen sæpius biduum aut dies plures ieiunus maneret, vigilabat noctes integras, precationi vacans &c. Vestimentum eius interius erat cilicium &c. Itaque vita Antonij non caret multiplici superstitione . *And againe pag. 103. ante med.* Quod autem in Ægipto author Monastice fuit, quod corpus suum nimium afflixit, & alia similia, inter stipulas illas numeranda sunt, de quibus Paulus loquitur. *In lykemanner doth Caluin dislike the ancient Fathers confessed austerity in inioyned penance and satisfaction, saying l. 4. institut. c. 12. sect. 8.* Qua in parte excusari nullo modo potest immodica Veterum austeritas, quæ & prorsus à Domini præscripto dissidebat, & erat mirum in modum periculosa. *And l. 3. c. 4. sect. 38. initio he sayth lykewise against the Fathers doctrine of Satisfaction:* Parum me mouet, quæ in Veterum scriptis de satisfactione passim occurrunt, video quidem eorum nonnullos, ( dicam simpliciter omnes ferè quorum extant) aut hac in parte lapsos esse, aut nimis asperè ac durè loquutos. *And see Iunius in his animaduersiones ad Controvers. quintam de membris Ecclesiæ pag. 611. & 613. his lyke prophane reprehension of the great austerity of holy Symeon reported by Theodoret. In so much as he tearmeth him, Symeonem istum melancholicum, imperitum, supersticiosum ( pag. 612. post med. ) condemning there his miraculous fast of fourty dayes for counterfayte ( pag. 611. post med. & 614. circa med. ) his dayly continued prayer in the pillar, for battalogy ( pag. 613. circa med. ) his miracles, for magicall ( pag. 612. circa med. ) and his prophesying, as done by humane iudgment or suggestion from the diuell ( pag. 614. and med. ) What could Lucian or Porphyrie utter more prophanely ?*

cap. 21. Lucæ. † Syr Edwin Sandes in his relation of the religion vsed &c. sect. 48. sayth . Let the Protestantes looke with the eye of charity vpon them ( of the Papacie ) as well as of seuerity, and they shall fynd some excellent orders of Gouvernement, some singuler helps for increafe of godlines and deuotion, for the conquering of synne, for the profiting of vertue: and contrariwyse in themselves looking with a more single and lesse indulgent eye, they shall fynd there is no such absolute perfection in their doctrine and reformation &c.

ly appeare in our only allegation of our aduersaries knowne doctrines, wherby they teach that there is no Purgatory or temporall punishment for synne once remitted, leauing their followers \* at liberty without restraining them to any set fasting, prayer, confession \* of synnes, or vnto penance, or satisfaction, vnder pretence that Christ hath satisfied for all ; vnder which lyke pretence they might no lesse discharge them of fasting and prayer, saying, That he lykewyle hath fasted and prayed for all: Wee will yet in some further explanation of this point but briefly touch

M. Parkins in his reformed Catholike pag. 221. fine sayth: A set tyme of fasting is no more to be inioyned, then a set tyme of mourning.

c M. Willet in his synopsys pag. 516. circa med. argueth saying: Christ hath fully satisfied for vs; ergo there is no satisfaction in vs &c.

d M. Parkins in his reformed Catholike pag. 161 initio sayth The vow of continencie is not in the power of him that voweth.

certaine other speciall heades of their doctrine, from whence great liberty of lyfe seemeth to ensue. As first concerning their teaching <sup>d</sup> that chastity is not in our power, and therefore not to be vowed. From hence proceedeth Luthers forsaide doctrine, that <sup>e</sup> it is not in our power to be without a woman &c. it is not in our power, that it should be stayed or omitted, but is as necessary as to eate, drinke, purge, make cleane the nose &c.

e Luther tom. 5. by discouraged to stryue against impossibilities, is in Wittenberg. ferm. it selfe certain, & by experience made dayly euident, euen by the lamentable <sup>f</sup> confessiō of our very Adversaries themselues. From hence also haue proceeded that strang course of their allowed liberty to marrie againe in case eyther of the ones <sup>g</sup> departure from the other, or of <sup>h</sup> adultery committed, or but of <sup>i</sup> incurable infirmity by childbyrth, or otherwyse, or of other much lesser <sup>k</sup> occasion, with graunt (euen vpon this very ground) of lyke liberty to marrie againe, euen to the <sup>l</sup> offending adulterer, and allowance <sup>m</sup> also of the libell of dyuorice permytted to the Iewes. So as according to

f Siluester Cze- canonius de corruptis moribus &c. bewayleth the State

of Germany saying: Neuer in any tyme before was lust so frequented or burning in euery sexe and age, as in these our tymes, for this doctrine of Luther is now euery where houlden for sacred, that no man can conteyne, no more then not to spit, and that a man can no more be without a woman, or a woman without a man, then without meate and drinke, and euery where is this affirmed to be impossible, that eyther yong man or damsell ready for marriage can abstayne from the act. And yet more, Do wee not dayly see yong men in these tymes not to go openly a whoring? (&c.) also yong damells when they become wanton and immodest, aswell these as the men, stubbornly to pretend this doctrine of Luther, that none is able to liue chaste, seeing that venery is as necessary as meate and drinke &c. Herof also see further Wygandus de bonis & malis Germanis.

g Of marriage againe in case of departure, see heretofore tract. 2. c. 2. sect 10. sub.

subdiuision 5. initio at y. b. c. h Of marriage againe in case of adultery see M. Fulke against the Rhemish Testament in Matth. 19. sect. 4. fol. 33. a circa med. and obserue the late answerable publicke practice of the Church of England in this behalfe. And so accordingly M. Willet in his synopsis Papismi pag. 528. fine layth: For cause of fornication our Saviour b. h. g. n. d. l. u. c. r. y. b. o. b. t. o. d. i. s. s. o. l. u. e. v. i. m. s. t. r. i. m. o. n. i. e. and to marrie againe. \* See this heretofore tract. 2. c. 2. sect. 10. subd. 5. at p. \* See this much lesser occasion ibidem at n. o. i Concerning the offending adulterers marriage againe, obserue the many knowne examples herof in England, and see the answerable doctrine of Luther, M. Linc. hon. Cassi. Bucerus, and Bucer, alledged heretofore tract. 2. c. 2. sect. 10. subdiuision 5. in the margin at e. \* See this heretofore tract. 2. c. 2. sect. 10. subdiuision 5. at 4. after 3,

Luthers owne assertion, <sup>k</sup> a man may haue tenne or more wyues fled from him (and so many lykewylc in the case of adultery) and yet (all of them) lyuing. Hitherto briefly of chastity and marriage, concerning which much more is <sup>l</sup> heretofore alledged.

## II.

Secondly concerning our aduersaries ould <sup>†</sup> condemnel doctrine of the Commandements being \* impossible, what discouragment doth it giue vs to the keeping of them? and so consequently to the whole course of vertuous life? Hence proceed these licetious assertions, that <sup>m</sup> the commandementes were giuen vs not to do them, but to knowe our damnation, and to call for mercie to God. therfore that <sup>n</sup> the ten commandements pertaine not to Christians, but to <sup>o</sup> who soeuer truly belieueth; that man suffereth God

k Luther tom. 5. VVittenberg. fol. 112. b. fine sayth: Quid si, & secundum coniugium non oportune caderet (&c.) donec tertium vel quartum coniugium attineretur, dareturne viro toties vxorem ducere? Quoties alia eiusmodi (vt iam dictum) esset, vt decem vel plures adhuc viuentes to transfugas haberet

Et rursum, licebitne vxori decem aut plures qui iam omnes profugerint esse maritos? Respondeo, diuo Paulo non possumus obstruere os, neque cum illis luctari qui eius doctrina quoties necessum fuerit vt volunt: verba eius aperta sunt. Fratrem aut fororem liberos esse a coniugij lege si alter discesserit, vel cum hoc habitare non consenserit, neque vt semel tantum fiat, hoc dicit, sed liberum relinquit, vt quoties res postulat, vel pergat, vel consistat. l Heretofore tract. 2. c. 2. sect. 10. subdiuision. 5.

<sup>†</sup> That it was ofould condemned, see heretofore tract. 1. sect. 8. subdiuision 5. at q. \* M. Willet in his Synopsis Papismi pag. 564. fine sayth: The law remayneth still impossible to be kept by vs through the weakenes of our flesh: neyther doth God giue vs ability to keepe it, but Christ hath fulfilled it for vs. m A&c. mon. pag. 1335. b. fine alledged this saying from the

booke named, *The Parable of the Wicked Māmon*, wherof Tindal is said to be Author pag. 573. b. prope finem & 486. a initio.

and M. Whitaker contra Camp. rat. 8. pag. 153. ante med. sayth accordingly herof: Christus conditionem nobis aliam multo faciliorem proponit, Crede & saluus eris; hoc nouo federe vetus abrogatur, vt quisquis Euangelio crediderit, legis conditione saluatur. Nam qui credunt, ij non sunt sub lege, sed sub gratia. Quid plura? Christiani execratione legis liberantur, non obedientia. *If Christians be (as M. Whitaker heere affirmeth) deliuered from the condition (and) curse of the law, how then are they bound to the obedience therof, or wherein then is their breach of the law hurtfull to them? then which what can be more licentious?*

o Christopher Hoffmannus a learned Protestant in his commentararie de pœnitentia printed Halle Sueuorum ex officina Petri Brubachij 1542. (greatly cōmended by Melancthon in his prefāce therto prefixed l. 2. fol. 113. b. fine) saith: Sinit, quisquis verē credit Deum, pro se operari, & disponere sibi vitam æternam, ipse planē ad eam rem nihil operis seu laboris sibi sumens.

to worke for him, and to prepare for him life eternall, he himselfe taking no paines therein. In so much as from this knownc ground-worke \* proceeded that licentious and disorderd sect of the Antinomi.

\* Lyke as Luther in regard of the law published, reiected Moyse ( wherof see heretofore tract. 2. c. 2. sect. 10. subdiuision 2. after 1. at 4. ) so lyke the Antinomi, as the Protestant Deuines make report of them, do in lyke

### III.

Thirdly concerning their doctrine of Iustification by only sayth, what a world of liberty doth it afford? Hence commeth the forsaide confessed outcry of their vulgar followers, *¶ VVe haue learned to be saued by only sayth, wee cannot satisfy by our fasting, almes, prayer; therefore permit that*

manner say: *Lex diuina digna nō est quæ Dei Verbū appelletur. Si scortus es, si scortator, si adulter, vel alioquin peccator, crede, & in via salutis ambulas. Cū in peccatū demersus es ad summum vsque, si credis, in media beatitudine versaris. Omnes qui circa Moysem ( hoc est decem præcepta ) versantur, ad diabolum pertinent, ad patibulum cū Moyse. Thus do the Protestant Deuines of Mansfield report their wordes in Confessione Mansfeldensium Ministrorum tit. de Antinomis fol. 89. & 90. And see Illebius his lyke positions in Osiander centur. 16. pag. 310. post med. As Luther in like manner saith: Ad Iudæos pertinet lex Moyse, neque nos ligat deinceps. Cū quipiam Moysem tibi proponit cum suis præceptis, teque cogere vult, vt ea obserues: tum dic, Abi ad Iudæos cum tuo Moyse, ego Iudæus non sum, nec me cum Moyse inuoluas: Magister est omnium carnicum &c. Moysem cū sua lege non volo ego habere. Est enim Christi Domini hostis. ( Luther in colloqu. mensal. Germ. fol. 152. & 153. ) These Antinomi receyued their begynning from Ioānes Illebius Luthers owne scholler ( Sleydan hist. l. 12. fol. 162. b. post med. ) who deliuered to his follovers in open and playne manner, what he found was by his Maister Luther more*

more covertly and subtilly taught. For which (in regard of the open floudgate to synne thence scandalously ensuing) Luther was (to cleare himselfe) in forced to reprehend the sayd Antinomi. Herof Osiander in epitome &c. centur. 16. pag. 311. circa med. sayth: Docuit Iſlebius Decalogum non esse docendum in Ecclesia, sed pertinere in Curiam, and pag. 312. ante med. he sayth of Iſlebius: Errorum suum Antinomicum publicis scriptis disseminavit, & in errorem suum viros aliquot doctos pertraxit: Videtur occasionem erroris sumpsisse ex scriptis Lutheri, non recte intellectis.

p See this heretofore in this section, next before at b. And see further M. Stubbes in his Motiue to good workes printed 1596. pag. 47. post med. where he sayth: There are I feare me mo good workes done dayly by the Papistes, then by the Protestants: whereof he there giueth this part of reason, The (Protestant) trusteth to be saued by a bare and naked sayth (deceyuing himselfe) without good workes, and therefore eyther careth not for them, or at least setteth lytle by them. Thus far M. Stubbes.

that wee may giue ouer these &c. Hence also proceed these other lyke assertions of their learned wryters, viz. that & though a man would, he cannot loose his saluation by any synnes how great soeuer, vnlesse hee will not belieue: that hee who doth once truly belieue, cannot afterwarde fall from the grace of God, or loose his sayth, by his adultery or other lyke synne. As for example, that <sup>1</sup> Dauid when he committed adultery was and remayned the child of God: that <sup>2</sup> by his adultery and murther hee did not loose the holy ghost, and fall from his sayth: 4. with much more heretofore alledged in that behalfe, necessarily <sup>u</sup> insuing vpon their knowne doctrine of only sayth.

### IIII.

Fourthly concerning their doctrine of Mortall and Venial synne, which difference therof (in their opiniō) <sup>\*</sup> aryseth not from the diuersity of the synnes in them selues, but of the parties committing them: So as to their saythfull professours <sup>\*</sup> all synnes are veniall, & vnto others <sup>1</sup> all synnes are mortall. Hence proceedeth their so strang extenuating of their owne committed synnes, that <sup>2</sup> synne is not hurtfull to him that actually belieueth: that once faithfull, continued thereby stil iustified, notwithstanding his adultery and murther. And if it was so in him, why then not so lyke wise in others? <sup>\*</sup> Mulculus in loc. commun.

q See heretofore tract. 2. c. 2. sect. 10. subdiuision 3. initio at d.

r See there at 3. f See also there at

t See there at 5. u Necessarily insuing: for y according to M. Whitakers saying contra Cam. rat. 8. pag. 143 fine: Fides aut perpetua est, aut nulla est, true sayth cannot be lost, and that it also doth iustify alone, then hence it followeth that Dauid being that once faithfull, continued thereby stil

de peccato sect. 5. de discri minne peccati venialis ac mortalis pag. 28. circa med. sayth: sciendum est magis esse in hac causa personas peccantium quam ipsa peccata considerandas, x Musculus vbi supra, and M. Fulke against the Rhemish Testament in ep. Ioan. sect. 5. initio. & fine fol. 447. b. and Calvin Institut. l. 3. c. 4. sect. 23. y M. Willet in his synopsis pag. 560. ante med. And Musculus in loc. commun. pag. 28. paulo post med. z Whitaker de Ecclesia contra Bellarminum controu. 2. quast. 5. pag. 301. circa med. sayth: Nos dicimus, si quis actum fidei habeat, ei peccata non nocere, id quidem Lutherus affirmat, id nos omnes dicimus.

a Luther in his sermons Englished and printed Anno 1578. pag. 176. ante med. that no worke is disallowed of God, vnlesse the aubour thereof be disallowed before: that, say they, b when we synne we diminish not the glory of God, all the danger of our synne being the euill example to our neyghbour: becaule that, c synne is pardoned assoone as committed, the saythfull person d hauing (at once) receyued forgiveness of all his synnes past and to come.

b Act. mon. pag. 1338. b. post med. V. c M. Antony VVotton in his answer to the late Popish Articles pag. 92. circa med. Fifthly hereto we could ad their answerable doctrine concerning good workes in e generall heretofore in part touched. And concerning their lyke accompt off fasting, e chastity, voluntary h pouerty, and other good

d M. VVotton ibidem pag. 41. circa med. e See heretofore tract. 2. c. 2. sect. 10. subd. 4. throughout. f M. VVillet in his synopsis pag. 243. ante med. sayth: Neyther is God better worshipped, by eating or not eating. And M. Parkins in his reformed Catholice pag. 210. fine sayth: Fasting is in it selfe a thing indifferent, as is eating and drinking: If but so, why then did the Niniuites to please God rather fast, then eate & drinke? Or why the doth not the Scripture promise reward aswell to eating & drinking, as it doth to fasting? Mat. 6. 17. 18. Or why did our Sauour affirme, L uells to be cast out by prayer and fasting, rather the by prayer and eating? Matth. 17. 21 g Luther tom. 5. VVittenberg. in exeg. ad cap. 7. 1. Cor. fol. 107. b. post med. sayth of Marriage and single life: De vsu vel abusu &c. Of the vse or abuse of the states at this present we will say nothing, but of the condition & nature (of life) in themselves, and do conclude that matrimonie is as Gould, and the spirituall state (of single lyfe) is as dunge. And in Assert. Art. he further sayth: Matrimonie is much more excellent then virginity. Christ and his Apostles did dissuade Christians from Virginity. See this saying acknowledged and defended by M. Whitaker contra Camp. rat. 8. pag. 151. ante med. where he sayth of virginity, yt is not simply good, but after a certayne manner. It is neuer better then marriage ( nisi natiui ) but in regard of the circumstance, whereas marriage is oftentimes simply better then it: it is to be desyred, not alwayes, but in respect of the troubles which accompany marriage; directly against S. Austlines particuler confutation of this very reason l. de Virginitat. cap. 13. alledged and acknowledged in M. Fulke against

against the Rhemish Testament in 1. Cor. 7. sect. 13. fol. 273. b. post med. and M. Whitaker  
vbi supra concludeth in defence of Luthers for said wordes, saying: Hæc certè Lutheri  
propria non sunt: ea enim omnes boni agnoscunt & defendunt. In so much that  
whereas S. Paul. 1. Cor. 7. 38. sayth: He that ioyneth his Virgin in marriage doth  
well, hee that ioyneth her not, doth better, M. Whitaker contra Duræum l. 8.  
pag. 693. post med. answering hereto sayth: Melius hoc loco vocat Paulus, quod est cõ-  
modius &c.

Concerning voluntary poverty, so much admyred in the  
primitive Church, wherof our Sauour sayd, yf thou wilt be perfect, so sell thy  
substance, and giue to the poore, and thou shalt haue treasure in heauen, Matth. 19. 21.  
and wherof see there vers. 27. & 28. and see Act. 4. 32. & Act. 5. 1. 2. 3. 4. M. VVillet  
in his Synopsis pag. 245. post med. reiecteth it, saying therof: He is an enemy to  
the glorie of God, that changeth his richestate, wherein he may serue God, for a poore:  
directly against the knowne commendable examples of many ancient mighty  
Kinges, who leauing their Kingdomes, haue become Monkes.

workes in particuler; also their other doctrine  
of reprobation, and deniall of freewill, which as the ould  
Fathers and their owne breethren confesse, euacua-  
teth all admonition and encouragment to imbrace i  
vertue & auoyd synne. In lyke manner their knowne  
doctrine concerning predestination, and their suppo-  
sed vndoubted certainty of saluation, during euen  
their voluntary committing of synne; then which

Hemingius a  
pryme Calvinist in  
his booke de gratia  
Vniuersali pag. 109.  
saith of his brethrens  
opinio herin: Theo-  
what logi quidam ma-  
gni nominis & a-

liouari præclare de Ecclesia Christi meriti, quos vt fratres in Christo amo, proxi-  
mè ad Manichæos & Stoicos accedentes, ex eodè planè principio suam sententiam  
de libero arbitrio, & alijs euentibus exstruunt (&c. Hinc non verentur quidã infer-  
re Deum ordinasse adulterium Davidis. And pag. 111. post med. he sayth: Eorum  
sententia pugnat cum verbo Dei vocantis & inuitantis omnes ad pœnitentiam,  
reddit homines partim ignauos, partim securos, partim desperabundos &c. & pag.  
113. ante med. he further sayth: Cur Deus promittat præmia? Vt præmijs volunta-  
tem hominis ad obedientiam flectat. Cur idem minatur pœnas? Vt pœnis volun-  
tatem à contumacia deterreat. Cur Dominus addit conditionem? Vt scias esse  
permisum arbitrio tuo eligere vtrumuis, alioqui conditio omnino esset otiosa. Huc  
accedunt passim in Scripturis blandæ inuitationes, amicæ admonitiones, obtesta-  
tiones graues, exhortationes acerbæ &c. Ad hæc si homo non potest libero volu-  
tatis arbitrio obedire Deo vocanti, docenti, hortanti, comminanti, aspiranti, homi-  
nem profectò ludit, quod vel cogitare impijssimum fuerit. And see the lyke say-  
ing in S. Austine de fide contra Manich. cap. 9. k See M. Tarains in his reformed Ca-  
tholicke pag. 9. initio. I This is depending and consequent vpon the other,  
otherwise yf vpon euery abroad in synne the partie be againe incertayne of his  
saluation, then was the former certayntie no certayntie at all. For (his synne

notwithstanding) he yet remembreth his former supposed certaynty, and therefore yf hee was once truly assured, he cannot during euery his aboad in synne, forget how that he was so assured, which his only remembrance therof sufficeth to continue and preferue his former supposed certaynty euen during his aboad in synne. And hence it is, that (as appeareth heretofore tract. 2. c. 2. sect. 10. subdiuis. 4. after the letter c. at 2. 3. 4. 5. 6. &c.) our aduersaries doubt not to affirme their vndoubted aboad in grace, during euen their adukery, murder &c. A doctrine so dangerously laying open the gap to all impurity of life, that although in the Conference had before his Maiesty at Hapton-Court in Ianuary 1603. it was by *D. Reynolds foreman* for the rest (ibidem pag. 23. circa med.) much vrged and insysted vpon (ibidem pag. 24. & 40.) yet was it neuertheless in such respect specially taxed by the *Deane of Paules* (ibidem pag. 42. paulò ante med.) and by the then *Bishop of London* (and now of *Canterbury*) ibidem pag. 28. fine & 29. initio. & paulò post med. and (as we conceyue it) by his Maiesty vtterly dislyked, ibidem pag. 42 post med. In so much as he wisht that the doctrine of predestination might be very tenderly handled, and with great discretion, least (&c.) a desperate presumption might be arreared by inferring the necessary certaynty of standing and persisting in grace. ibid. pa. 30. paulò post med.

what can affoord greater liberty of presumption? All which without further inferring or aggrauating, We humbly referre to the due consideration of your Maiestyes grauest iudgment. And thus much briefly touching holines of doctrine; teaching the strait way which leadeth to lyfe, and to whether forsayd Church, Catholicke or Protestant, the same is confessedly apperteyning or wanting.

T H E



THE  
N Y N T H  
M A R K E O F  
H O L I N E S O F  
L I F E

1. Of *Catholickes*,
2. Of *Luther*,
3. Of *Zuinglius*,
4. Of *Caluin*,
5. Of *Beza*,
6. Of the *vulgar multitude*,
7. Of the *Protestant Clergy*.

SECT. IX.



THE *nynth Marke* to be examined is concerning the holines and vnholines of life in the first publishers or restorers of Religion and their followers, wherof our Sauour directly forewarneth, saying concerning the one sort:  
<sup>m</sup> A good tree yieldeth good fruite: and concerning the other, <sup>n</sup> Beware of false Prophets which come to you in shepes cloathing, but inwardly are rauening wolues, by their fruites you shall know them. To examine leuerally these pointes, modestly, and without offence; and first concerning

Bbbb 2

tue

<sup>m</sup> Matth 7 17.  
<sup>n</sup> Mat. h. 7. 15. 16.  
 20. And M. Fox  
 in Apocal. cap. 14.  
 pag.

pag. 468. post med. *intreating* De Ecclesia quæ vera sit, quæ falsa, quæ veræ eius Notæ & proprietates, *sayth*: Ad fructus vitæ quæ eorum nos mittit Christus, ex fructibus, inquit, eorum cognoscetis eos: & rursus, omnis arbor bona facit fructus bonos. &c. *And then concludeth* pag. 469. *initio saying*: Ex morum igitur vera innocentia, vitæque institutione, certissimum sumitur indicium, &c.

● That *Austine* conuerted vs English men to our now professed Catholicke sayth, is by our aduersaries plentifully confessed hertofore tract. 1. sect. 1. through-out.

p See *Holinsheds* Chronicle of the last edition part. 1. pag. 100. b. line 31. and *M. Stow* in his *Annalles* dedicated to the Lord Archbishop of *Canterbury*, printed 1592. pag. 64. post med. sayth: *Gregory sent Austine, Mellitus, Iustus, and Iohn, with sundry other Monkes, that*

*lived in the feare of God, to preach the gospell to the Nation of the Angles.* And see *M. Godwin* in his Catalogue of Bishops pag. 7. & 3.

Concerning the confessed holines of *S. Boniface* who conuerted *Germany* confessedly to our Catholicke sayth, see *Dresserus* in millenar. 5. pag. 263. 264. & 265. And especially the *Centuristes* cent. 8. col. 724. line 49. vnder the tytle, *Opera eius in ministerio bona*, and there further col. 795. line 23. And that yet he was a confessed Catholicke, see there col. 794. line 51. & col. 796. line 43. 44. &c. and see further there of his confessed holines col. 801. line 41. vnder the tytle, *De donis & virtutibus eius*. And the lyke confessed holines of so many others, who conuerted other nations, is ordinarilie reported

the first Fathers and publishers of our Catholicke religion. In which courie wee will forbear the Apostles, as made questionable betweene vs, and claymed by eyther partie: To beginne with *S. Austine* our Apostle & those that accompanied him in the<sup>o</sup> confessed conuersion of vs Englishmen, to our now professed Catholicke sayth, their vndoubted holines of life was such, and so knowne, that our very aduersaries confesse the same. To this end say our English Protestant Chronicles of them: *P After they were receyued into Canterbury, they beganne to follow the trade of lyfe which the Apostles vsed, exercising themselves in continuall prayer, watching, and preaching, despising all worldly things, living in all pointes according to the doctrine which they set forth. And no lesse honourable testimony is afforded of the seuerall conuerters of so many other Nations, as synce the afore sayd tymes of our sayd Apostle S. Austine haue bene conuerted to our now taught Catholicke sayth. In so much as M. Richard Hackluite preacher is not wanting in this kynd to the knowne and approued sanctimonie of Francis Xauerius, who in our age conuerted sundrie Nations of the East Indians. In lyke manner concerning the first authors of the seuerall Orders of our religion, S. Dominicke, S. Francis, &c. by whome were begune the seuerall*

reported by Protestants in their histories, the many confessed examples wherof are ouer tedious to recyte: only in some tast of particulers, wee referre the Reader to that which is herin confessed and reported by the Centuristes themselves, in the knowne examples of *Ludgerus* (centur. 8. col. 815. line 31. & 32. & 36.) of *Gregorie the second* (cent. 8. col. 685. line 45. vnder the title *de vita eius sanctimonia*) of *Gregorius tertius* (centur. 8. col. 693. line 9. vnder the title *de virtutibus eius*) of the two brethren called *Ewaldi* (centur. 7. col. 66. fine & 67. initio & col. 559. line 10. 11. &c.) and see Bedes report of them hist. l. 5. c. 11. And that they were confessed Catholikes, see heretofore tract. 1. sect. 1. at f. And of many other lyke Holymen mentioned, and for such cōnended, see in the 10. Chapter of euery Centurie. Wherto may be also added the lyke confessed sanctimonie of other lightes and ornaments of our Catholicke Church, as of *S. Bede* (centur. 8. col. 851. line 32. & 33. & col. 853. line 14.) a confessed Catholicke (heretofore tract. 1. sect. 1. at g.) of *holy Malachi* (centur. 12. col. 1592. line 37. & 38. &c. & col. 1591. line 28.) of *Paul* (in Osianders epitom. centur. 16. pag. 799.) of *Benedict the third* (in Crispinus of the state of the Church pag. 241. ante med.) of *Nicolas the 4.* (in Crispinus, vbi supra pag. 379. ante med.)

q Of the many nations conuerted sence the tyme of this *S. Austine*, see heretofore tract. 2. c. 1. sect. 4. initio at\*.

r See *M. Richard Hackluite* in his booke of principall Navigations &c. the 2. part of the 2. Volume pag. 81. fine, where it is sayd, that godly professour and painfull Doctor of the Indian nation, in matters concerning religion, *Francis Xavier*, after great labours, iniuries and calamities suffered with much patience, departed, indued withall spirituall blessings, out of this lyfe, Anno 1552. after that many thousandes were by him brought to the knowledge of Christ. Of this holy man, his particuler vertues, and wonderfull workes in that religion &c. all the latter histories of the Indian regions are full.

f In testimonie of his approued sanctimony, see the miracle of his dead body preserued from putrefaction mentioned heretofore tract. 1. sect. 5. ante med. in the margin at\*. after m.

seuerall Orders of the *Dominicans* and *Franciscans* &c. their approued sanctimonie of lyfe is such for knowne

and\* confessed. In so much as our very aduersaries t Of the confessed holines of *S. Francis*, see heretofore tract. 2. cap. 3. sect. 7. subdiu. 4. at n. And of the lyke in *S. Dominick Pantaleo* in Chron. pag. 100. init. saith: *Dominicus Vir doctus, & bonus, Prædicatorum Ordinem instituit Anno 1225. &c.* And see the wonderfull austere holy life of *S. Dominicke* confessed, and at large reported by the Centuristes

Bbbb 3

ristes. centur. 13. col. 1179. line 18. 50. & 1180. line 11. 12. &c. and in part by Ofiander in epitom. &c. centur. 10. c. 6. pag. 169. fine. And Luther in loc. commun. class. 5. pag. 117. circa med. sayth. *Fateor sane non defuisse sua dona Francisc. o. Dominico, Bernardo & alijs qui primi instituisse Collegia Monachorum dicuntur &c. sed ista dona personalia sunt.* u See tract. 2. c. 3. sect. 7. subdiuision 4. at n.

x M. VVhitaker de Ecclesia pag. 369. pauld post med sayth. *Ego quidem &c. Truly I do thinke that Bernard was verily a Saint: Of his confessed wonderfull holie and austere lyfe in particuler read the Centuristes cent. 12. col. 1637. line 10. 11. &c.* y Of his being a Catholicke, see heretofore tract. 1. sect. 5. fine in the margin at 3.

partis altera parte pag. 940. pauld post med. z Danaus contra Bellarm. primæ

pag. 90. sayth: *Monasteria 160. huius ordinis (Bernardinorum) D. Bernardus suis temporibus constituit.* \* Pantaleon in Chronic.

the seauenth age or hundreth yeares after Christ, thus say: <sup>a</sup> Although in this age the worship of God was darkened with mans traditions and superstition: yet the study to serue God and to liue godly and iustly, was not wanting to the miserable common people &c. they were so attentiu to their prayers, as they bestowed almost the whole day therein &c. they did exhibite to the magistrate due obedience, they were most studious of amity, concord, and sociery, so as they would easily remit iniuries: all of them were carefull to spend their tyme in honest vocation and labour: to the poore and strangers they were most curteous and liberall; and in their iudgements and contractes most true. And the lyke (yf not more) is confessed of the vulgar sort of Catholickes, for latter tymes, by the Protestant wryters. M. <sup>b</sup> Stubbes

a Centur. 7. c. 7. col. 81. line 15.

b M. Stubbes in his motiueto good workes, printed 1596. pag. 43. sayth. Certainely, to speake the truth, theris many times found conscionabler and playner dealing amog most of the Papistes, then among many Protestantes. And if wee looke narrowly into the ages past, we shall fynd more godlines, deuotion

c Martin Luther. Fo come to our Catholicke Clergy euen in these last declyning tymes, when they were become most degenerate, and that synne was (as it were) in it greatest height of ouerflowing, as the same (Gods iust iudgment permitting) was that very roote, which brought forth to the world th at ensuing efficacy of errour, with so many therupon following most lamentable ruines of godly instituted, and erected monuments of Religion. As touching these very last and worst tymes, and the degenerate Clergy therof, V Volsargus Musculus confesseth that, among them were in any <sup>d</sup> who were not Symoniackes, not irreligious, nor vlearned; affirming yet further, that s among them many are found

uotion, and zeale (though blynd) more loue one towards another, more fidelity and faythfullnes every way in them, then is now to be found in vs. And againe p. g. 72. he further sayth: Is it not a shame vnto vs that our forefathers lyuing in the tymes of superstition &c. should notwithstanding so far passe vs in good workes, as that wee may not once be copared to them in any small measure? c Luther in Domin. 16. post Trinitatem sayth: Before tyme when wee were seduced by the Pope, every man did willingly follow good workes &c. e 2. Thesal. 2. 11. f Musculus in loc. comm. 1. 1. c. de Missa Pasifica pag. 374. initio sayth: Absit vt in ordine sacerdotum non inueniantur qui nec symoniaci sunt, nec scortatores, nec indeceti, nec irreligiosi. Reperiuntur enim inter illos multi, qui & intelligentes sunt rerum sacrarum, illasque religiose tractent, ac simul inculpate viuant.

g Musculus ubi supra.

found who are skilfull in diuine matters, handle them religiously, & do withall liue vnblamably In so much as in his margent there is set downe, Inter Missatores multos esse bonos: wherunto might be added, no lesse commendable testimony giuen both of our ancient and late Catholicke Bishops of our owne only Nation, by our learned aduerfary M. \* Francis Godwin Chaplayne to the late L. Treasurer. And no lesse plentifull in lyke commendation of our Catholicke Clergy, is euen their great professed aduersarie Syr Edwin \* Sandes. If now forbearing particulars

\* M. Godwin in his Catalogue of the Bishops of England, though being our professed aduersarie, affoordeth many by him there reported fayre examples of vertue.

As for ancient tymes read the examples of Cuthbert (pag. 497.) of Dunstan (pag. 21.) of Ely hege (pag. 23.) of Lanfranke (pag. 31. & 32.) of Anselme (pag. 33. & 34. & 36. & 37.) of Rodulphus (pag. 38.) of Bula wine (pag. 53. post med. & 55. circa med.) of Hubert V Valter (pag. 57. fine & 58. & 59.) of S. Edmund (pag. 67. & 68.) of Iohn Teckam (pag. 77. & 78.) of Robert V V inchelsey (pag. 82. & 83.) of Iohn Stratford (pag. 90. & 91.) of Thomas Bradwardine (pag. 93.) of Symon Sudbury (pag. 102. & 103.) of S. Hugh (pag. 236. & 237.) of Hugh Patellull (pag. 259.) of Paulinus (pag. 431.) of Gessrey Plantagenet (pag. 461. fine.) of Richard Scroope (pag. 476. fine & 478.) of Richard Poore (pag. 517.) And for latter tymes, of Richard Fox (pag. 192. post med. & 193.) of Iohn Morton (pag. 117.) of Reginald Poole (pag. 225. initio) of Cuthbert Tunstall (pag. 532. paulo post med.) and others: All whose integrity and holynes of life this our very aduersary reporteth and commendeth in the seuerall places here particularly cyted.

\* Syr Edwin Sandes in his relation of the religion ysed in the West partes of the world, sect. 48. paulo post initium speaking of his owne Protestant Clergy, sayth withall of ours: There are in great multitude on both sides (for so there are vndoubtedly) men vertuous and learned, fraught with the loue of God, and the truth, aboue all

all thinges men of memorable integrity of hart & affections, whoselyues are not deare to the, much lesse their labours to be spent for the good of Godes Church. And some syde of a lease after wards he further sayth. Let the Protestates looke with the eye of charity vpon them (of the Papacie) as well as of seueritie, and they shall fynd some excellent Orders of Gouvernement, some singuler helpes for increase of Godlines and deuotion, for the conquering of sinne, for the profyting in vertues; and contrary wyse in them selues, looking with a more single and lesse indulgent eye, they shall fynd there is no such absolute perfection in their doctrine and reformation &c. And sect. 6. he further sayth of the Catholicke Clergy: In their sermons much matter both of faith and piety is eloquently deliuered by men surely of wonderfull zeale and spirit: And sect. 27. All countries are full of the Iesuites bookes of prayer and piety in their owne language, and wonderfull is the reputation which redoundes thereby to the order: In so much as sect. 42. he sayth of the late Pope Clement 8. He is reputed to be a man of good calme disposition &c. deuout in his wayes, and thinkes without doubt that he is in the right: he wil weepe very ofte, some cōceyue vpo a weakenes and tendernes of mynd, habituared therein by custome, others say vpon piety and godly compassion: at his Masses, at his processions, at the fixing vp of his iubileys, his eyes are still watering, sometymes streaming with teares &c. Hee is an enemy to the licentious liues of the fryars, to the pompe and secular brauery of Cardinalls &c. he his magnificall and cerimoniall in his outward comportement, in his priuate, austere and humble: and concludeth there that he was a good man, a good Prince, and a good Prelate. Let the Protestant but consider whether that this can be the description of Anticrist.

ticulers in the Clergy & Laity (ouer many & tedious to cyte) we should take an estimate of this point in generall, but from those knowne monumentes of piety which our Catholick ancestors haue left to posterity, the same would so appear as yet much more euident. To this end the forsayd Protestant wryter M. Stubbes saith of our Catholicke ancessors: <sup>h</sup> For good workes, who seeth not that herin they were far beyond vs, and wee far behind them. For example, what memorable and famous buildinges, and what ancient monumentes haue they left to the world behynd them? what Churches, Chappells and othr houses of prayer did they erect, to the end the religion and seruice of God might be continued? yea what Monasteries, Abbeys, Priories, and other religious houses? (&c.) what number of good bridges did they make? how many Almes-houses, hospitalls, and Spittles did they found? &c. What high wayes? what pauementes and causies? In summe, what famous Colledges, Hales, and Vniuersities, what Schooles and Free-schooles

h M. Stubbes in his forsaide motiue to good workes pag. 44. & 45. and least any man should thinke this Author partiall, he tearmeth Catholickes, Blasphemous and sacrilegious Papistes, pag. 42. fine. And see his infinite other

ther railinges against the Catholicke Religion there pag. 123. 124. &c 125. &c 126. &c 127. &c 128.

*schooles? &c.* In so much as the \* Statute of Mort-main now needlesse, was yet then thought needfull to be made in restraint of such liberall deuotion. And thus much in our owne behalfe.

II.

Now concerning the other part in which we are by lyke order first to intreat of those that were the first publishers, or (as our aduersaries tearme them) *restorers* of the other forsaide Protestant Churches religion, which lay hid and vnkowne to the world, for so many <sup>1</sup> *confessed ages* before Luther, omitting pettie examples, we will intreate of principalls, namely of Luther himselfe, of *Iacobus Andreas* the greatest enlarger of his doctrine, and of *Zuinglius*, *Caluin*, and *Beza*, and of these also (for other respects) but with a gentle sparing & forbearing touch, as not vndertaking to alledg any thing of them but that which is in it selfe euident, or for such confessed. First then concerning Luther, wee haue heretofore shewed as well his confessed <sup>k</sup> *chastity* & other sanctimonie of life before his reuolt from our Catholicke Church, as also his lyke confessed raging lust, begun and continued after his sayd reuolt, and the same so violent, that he burst forth, saying: <sup>1</sup> *As yt is not in my power, that I should be no man, so it is not in my power that I should be without a woman &c.* <sup>m</sup> *I am burned with the great flame of my vitamed flesh &c.* I am seruent in the flesh, lust, sloth &c. with much more <sup>p</sup> heretofore alledged in this behalfe. In lyke manner concerning *charity*; as he made but meane accompt therof by way of <sup>q</sup> doctrine, so lyke wyse in his other course of life he is condemned for want therof towards his breethren the *Zuinglians*, whome he so intemperatly condemneth for <sup>r</sup> *heretickes*, <sup>r</sup> *insathanized*, *superathanized*, and *persathanized &c.* with much <sup>t</sup> more as yet far more grievous, that our English Protestantes do therefore charge him with

\* This Statute wis made to restrayne men from making assurance of landes to the vse of any Church, Chappell, or such like religious vse without speciall licence.

i Of the Protestants Church confessedly vnkowne for so many ages before Luther, see heretofore tract. 2. cap. 2. sect. 11. subd. 1. at. 7. c. 7. f. k. k See this heretofore tract. 2. cap. 2. sect. 10. subdiuision 11. initio. at k. l. m.

l Hertofore tract. 2. cap. 2. sect. 10. subdiuision 11. at p. m Ibidem at q. p See there subdiuision 11. through out.

q See his small esteeme of charity heretofore tract. 2. c. 2. sect. 10. subdiuision 3. initio at x. y. z.

r Seethere subd. 10.

Cccc

<sup>u</sup> breach

<sup>n</sup> breach of all Christian modestie, <sup>2</sup> far beyond the boundes of charity. As concerning his reported pryde wherewith he was so vaynely conceyted, that he imagined <sup>†</sup> himselfe to be the only one of mortall men whome Sat<sup>h</sup>a foresaw to be hurtesfull to him: & as though religion had bene to <sup>§</sup> begynne, and <sup>\*</sup> dye with him, it is by our learned aduersaries themselves reputed for intolerable, as they doubt not to charge him <sup>1</sup> with great arrogancie, <sup>2</sup> ouer much insolency, and <sup>a</sup> the synne of pryde, for which (say they) God withdrew his true spirit from him. Concerning his immodest and intemperate rayling, sometymes euen against great States and Princes, vnbecoming a common Christian, much more the <sup>\*</sup> Ghospells Restorer, it is <sup>b</sup> heretofore in part alledged, and hee therefore by the Calvinistes charged with <sup>c</sup> impatience, <sup>d</sup> fury, <sup>e</sup> impudency of mouth, <sup>f</sup> full of Diuells, and <sup>g</sup> such speaches (as are hardly thought to) passe from the furious Diuell himselfe: In so much as Luther is inforced to acknowledge the worldes opinion herin had of him, saying: <sup>\*</sup> All men I perceyue requyre modestie at my handes, almost all men condemne me of sharpenes in wordes. To conclude of him, he is by our learned aduersaries houl-

<sup>u</sup> See these wordes affirmed of Luther in the Protestant Treatise against the defence of the Censure (attributed to M. Fulke) pag. 155. circa med.

<sup>x</sup> In the last foresaid Treatise pag. 101. ante med.

<sup>†</sup> Luthers wordes berof (in Lutheri loc. commun. cl. ff. 4. pag. 50. circa med.) Satanas à pueritia mea aliquid in me præuidisse, eorum quæ nunc patitur, ideo ad perdendū, ad impediendum quæ me infaniuit incredibilibus machinis, vt sæpius fuerim admiratus egone solus essem inter mortales quem peteret.

<sup>§</sup> See Luthers wordes heretofore tract. 2. c. 2. sect. 11. subdiuision 3. in the margent next before c. at <sup>†</sup>. next before l.

<sup>\*</sup> Luther in loc. commun. class. 2. pag. 83. post med. sayth: Nobis adhuc uiuentibus (&c.) perpauci sunt etiam inter illos, qui pij uideri volunt, & nobiscum profitentur Euangelium, qui ista rectè teneant. Quid futurum putatis nobis ablati? And class. 5. pag. 40. initio he further sayth: Timeo quod ista doctrina nobis extinctis iterum obscurabitur. And ibidem class. 5. pag. 40. post med. he further sayth: Si nostra Ecclesia pulcherrimè instituta &c. sic subuerteretur, vt me amplius doctorem suum agnoscere non veller, id quod aliquando fiet, si non uiuentibus nobis, tamen sublati nobis &c. And ibidem pag. 43. paulò post med. Erit fortè tempus vt & mihi liceat dicere, omnes vos scandalum patiemini in ista nocte. And againe a litle after there: Quantum sectarum excitauit Satan nobis uiuentibus, &c. quid futurum est nobis mortuis? And ibidem class. 2. pag. 53. post med. he sayth. Legis vsus, vt timeo, post tempora nostra iterum obscurabitur & prorsus obruetur.

<sup>y</sup> Zuir,

*y* Zuinglius to 2. in respons. ad confessionem Lutheri fol. 478. a. ante med. chargeth Luther with magna arrogantia, & arroganti verborum saltu. And Oecolampadius in respons. ad confessionem Lutheri sayth, that Luther was arrogantia & superbia affectu inflatus. And see Hospinian in histor. sacram. part. 2. fol. 40. b. initio & 88. circa med.

*z* The Tigurine Deuines in their answer to Luthers booke against Zuinglius say: *Lutherus pertinax est, nimia insolentia effertur &c.* And see Hospinian. in Histor. Sacram. part. 2. fol. 183. a. post med. *a* See this heretofore tract. 2. c. 2. sect. 10. subdiuision 10. at g.

*b* See heretofore tract. 2. c. 2. sect. 11. subdiu. 3. at f. k.

*c* Conradus Gesnerus in vniuersali Bibliotheca sayth of Luther: *Illud non est dissimulandum &c.* yt may not be denied but that Luther is a man of a vehement spirit, and impatient &c. God grant that by his contention and (*oris impudentia*) impudencie of mouth, he hurt not the Church, whose swaddling-bandes in times past hee so fortunatly enlarged.

*d* The Tigurine Deuines in *confessione Germanica impressa Tiguri, Anno 1544. in Octauo. fol. 3. say*: Luthers booke is full of Diuels, full of immodest raylings, it aboundeth in anger and furie.

*e* Next heretofore at d. g. *g* See this heretofore tract. 2. c. 2. sect. 10. subdiuision 10. at d.

*h* Luther in loc. commun. class. 4. fol. 35. b. ante med. sayth: *Video ab omnibus in me peti modestiam &c.* And againe there fol. 35. b. fine he further sayth: *Omnes ferme in me damnant mordacitatem.*

houlden so further chargeable, that euen Calvin himselfe is enforced to confesse of Luther, that (*magnis vitij laborat*) hee <sup>h</sup> was subiect to great vices. In respect wherof hee earnestly <sup>i</sup> wisheth that Luther had bene more carefull in reknowledging his vices. And Sleydan Luthers dearest scholler doth accordingly report, how that Luther himselfe acknowledged his <sup>k</sup> profession not to be of life or manners, but of doctrine, <sup>l</sup> wishing that he were remoued from the office of preaching, because his manners and life did not answer to his profession: in respect wherof (as it semeth) it was vsuall with some Protestantes, <sup>†</sup> If at any tyme they would giue themselves to pleasure, to say among themselves (*hodie Lutheranicè viuemus*) to day we will liue Lutheranlike. And thus much of Luther. Now as concerning Iacobus Andreas (the prime \* Lutheran of this age) no lesse honoured and famous in Germany, then euer was Calvin or Beza at Geneva, the Protestant wryter Hospinianus discoursing briefly of his lyfe from testimony of the learned Lutherans themselves, alledgeth them, char-

And so accordingly they of Tubinga tearme him Cancellarium nostrum dignissimum ( in Hospinian. hist. sacram. part. 2. fol. 198. a. ante med. ) Osiander in epitom. &c. centur. 16. pag. 1084. post med. sayth of him: Doctor Iacobus Andreas Præpositus & Cancellarius Academiæ Tubingensis ( &c. ) fuit latinè, græcè, & hebraicè doctus, in Philosophia, Theologia, & in artibus dicendi ita exercitatus &c. in concionibus suis grauius in Anichristum Romanum est inuectus ( &c. ) multas Ecclesias piè reformauit &c.

Hospinian in  
hist. sacram. part. 2  
fol. 389. b. initio  
sayth : Nicolaus  
Seluicer de ipso sa-  
pe coram multis bo-  
nisque fide dignis vi-  
ris dixisse fertur,  
quod, nullum om-  
nino habeat Deum  
si Mammonem &  
Bacchum excipias:  
Nam se numquam  
audiuisse vel conie-  
ctura aliqua saltem  
animaduertere po-  
tuisse, ( toto illo  
tempore quo vena-  
lem Vbiquitatem  
circumuexerunt )  
quod vel cubitum  
iturus, vel delecto  
surrecturus, aut o-  
rationem Domini-

ging him, that he had no God, except Mammon and Bacchus:  
that he neuer prayed neyther going to bed nor ryising from thence:  
that in the residue of his life he shewed no sparke of godlines, but  
great lightnes in his wordes, deeds, and counsellis: & he alledged  
further Sturmius a Caluinist charging him with the  
crime of couetousnes, adultery, robbing of the poore, and sacriledge,  
besydes much more there further alledged.

III.

Now as concerning Zuinglius ( whome Bullinger tearmeth  
\* Doctor Huldericke Zuinglius my worshipfull maister ) to giue  
some tast of his both carnall disposition and doctrine,  
and the same from no other testimonie, then from  
his owne alledged wrytinges, it is thereby manifest,  
that Zuinglius and certayne other Ministers of the Euangelicall  
doctrine, who ioyned with him in admonition to the Helue-  
tian Common welth, after some vndertaking to impart to it  
the Euangelicall doctrine, for which they take it gricuously  
to be called Lutherans and Heretickes, do first inake peti-  
tion for wyues, saying: ¶ VVee earnestly request that the vse of  
marriage be not denyed to vs, who feeling the infirmity of our flesh,  
perceyue that the loue of chastity is not giuen vs by God: for yf wee  
con-  
cam recitauerit, aut vllam Dei mentionem fecerit. In reliqua verò vita, dictis, factis,  
consilij, nullum pietatis scintillam, summam verò leuitatem semper deprehen-  
diffe.  
Hospinian. ibidem fol. 389. b. versus finem. alledged ehe wordes  
of Sturmius, to be of Iacobus Andreas, as followeth: Virgæ furibus inuentæ sunt  
contra auaritiæ crimen, & lapidationes adulteris, si ab his duobus criminibus Ia-  
cobus Andreas solutus est, non est quod metuat: ego facillè fero quod celatum est  
occultum esse, neque ipsum scrutor &c. quid secum diuitiarum è Saxonia &  
Misnia abstulit, scio id pauperum esse debere, & ad pauperum fiscum redigi, &  
illorum esse debitam mercedem, quos è suis muneribus vna cum vxoribus eiecit,

& tam magnum esse ipsius Sacrilegium &c.

Ibidem fol. 389. b.

paulo post initium, he alledgeth Seluecerus and the other Lutheræ Wyter Andreas Musculus, *termining him*, erronem, leuissimum scurram, qui vt ex dictis & factis eius cognoscatur, neque religionem, neque conscientiam vllam habeat: &c. And see yet further there, and fol. 389. a

*p* The direction or title of this writing, is: Pietate & prudentia insigni Heluetiorum Reipub. Huldericus Zuinglius alij- que Euangelicæ doctrinæ Ministri gratiâ & pacem à Deo &c. in to. 1. fol. 110. a initio.

*q* Zuinglius ibidem fol. 113. a post med.

*r* Cum odiosis & inui- sis penes omnes nominibus, eos infames reddunt, qui Euangelicam veritatem bona fide prædicant, Lutheranos, Hussitas, & Hæreticos illos nominando. Zuinglius ibidem fol. 113. b. initio.

*f* Hoc verò summis precibus contendimus, ne matrimonij vsus nobis denegetur, qui carnis nostræ infirmitatem experti, castitatis studiū nobis à Deo non concessum esse sentimus: si enim Pauli verba consideremus, non aliam apud hunc matrimoniorū causam, quam carnis ad libidinem calentem æstum reperire licet, quem in nobis feruere negare non possumus, cum huius ipsius opera nos coram Ecclesijs infames reddiderint. (tom. 1. fol. 115. a. ante med.)

consider the wordes of Paul, wee shall fynd with him no other cause of marriage ( a carnall saying ) then for ( to satisfy ) the lustfull desyres of the flesh, which to burne in vs we may not deny, seeing that by meanes therof wee are made infamous before the Congregations. And to set forth his carnality as yet more playnely, by his owne explaining what hee here meaneth by the forsaide burning desire of the flesh, wherewith he as before professeth himselfe, and his sayd brethren to haue bene so greatly troubled; hee expresseth the same in these playne wordes there next after, saying: t

*t* By the burning desires of the flesh wee vnderstand those desyres of the flesh, wherewith a man being almost inflamed, tosseth in his mind the studies of the lustfull flesh; in these only he spendeth all his thoughts; vpon these he meditateth, and is wholly busied in this, that he may satisfy the fury of the flesh. This being the confessed then present carnall disposition of Zuinglius and his forsaide brethren, hee signifyeth yet further their answerable forepassed behauiour during their remayning so vnmarried, saying: *u* If wee respected the liberty of the flesh, who seeth not how much more commodious it were for vs that wee should forbear the lawes of marriage, as hitherto wee haue done (&c.) For wee haue knowne how easily in this free &

Æstum verò libidinis eas carnis cupiditates & affectus intelligimus, quibus homo tantum non accensus carnis libidinose studia animo suo versat, vt carnis furori satisfaciat. ( Zuinglius ibidem. )

*u* Sic carnis licentiam querere animus esset, quis non videt

videt quàm commodius foret, si vt hætenus, à matrimoniorum legibus abstinere-  
mus? &c. Nouimus quàm facilis in hoc statu nostro soluto & libero, mulie-  
rum quarum cum nos capit satietas permutatio fieri possit. Quare non carnis libi-  
dine, sed castitatis & animarum nobis commissarum amore permoti, hoc peti-  
mus, ne hæ exemplo nostræ libidinis diutius offendantur. *Zuinglius ibidem fol. 119.*  
*a. autem ed.*

x Quare cum car-  
nis nostræ infirmi-  
tatem nobis non  
semel (proh dolor!)  
pudèdi lapsus cau-  
sam fuisse experti  
sumus. (*Zuinglius*  
*ibidem fol. 119. a.*  
*paulò post med.)*

y Subscribed, tom.  
i. fol. 123. b.

z Tom. i. fol. 120.  
post med.

a Hætenus ex-  
perti hoc donum  
nobis esse negatum  
(*fol. 121. a fine.*)  
b Arsumus (proh  
pudor!) tantoperè  
vt multa indecorè  
gesserimus (*fol. 122. a.*)

loose estate, being glutted with satiety (of one) wee might change.  
Vvherfore for the loue not of lust, but of chastity, and the soules to vs  
committed, wee desire marriage, least that the soules committed  
to our charge by ex ample of our sensuality (diutius offendatur)  
should be any longer offended. &c. \* VVe haue proued that the  
weakenes of our flesh hath bene (o for grieve!) cause of our often sal-  
ling. And in an other Epistle to the Bishop of Constance, wry-  
ten and y subscribed vnto by Zuinglius, Leo, Iude, Erasmus,  
Fabricius, and eight other Minilters there named, who  
all cry out for wyucs, after some intimation made of  
the heauenly doctrine, so long (before) hidden and then (lately)  
restored, he further confesseth and sayth: \* Hitherto we  
haue tried that this gift of chastity hath bene denied to vs &c.  
b wee haue burned (o for shame!) so greatly, that wee haue com-  
mitted many thinges vnseemingly. c To speake freely without bo-  
asting, wee are not otherwise of such vnciuil manners, that wee  
should be ill spoken of among the peopls to vs committed, for any  
wickednes, (hoc vno excepto) this one point only excepted.  
Was this the spirit of the Apostles & ancient Fathers?  
Or was this doctrine fit or safe to be by him thus di-  
vulged to the modest thoughts of innocent yong men  
and damselfs, who wanting meanes of marriage, were  
in danger hence to sucke poison?

Zuinglius hauing thus laid downe this forsaide  
ground-worke of liberty, & therupon withall vnder-  
taken to impugne the Masse, by instruction (as his owne  
brethren report) <sup>a</sup> from a spirit, whether blacke or whyte hee  
remembreth not, proceeded withall after a strang con-  
fessed course of temporizing \* liberty, yet further to deliuer  
paradoxes strang, & before vnheard of, all tending to  
liberty of life or doctrine. As first (to omit the discour-  
ragmet which his doctrine affoordeth against all good  
workes

a. *prope finem.* )

Non vique adeo incivilibus moribus sumus, vt villum ob flagitium male audiamus apud gregem nobis creditum, hoc vno excepto. (*Zuinglius tom. 1. fol. 123. a. prope initium.*) d Heros see heretofore tract. 2. c. 2. sect. 11. subdiuision 2. fine in the margin at 1. and read the Protestant wryters there alledged.

\* *Zuinglius tom. 2. de vera & falsa religione fol. 202. b. initio sayth* : Retraſtamns igitur hic quæ illic diximus, tali lege, vt quæ hic damus anno ætatis noſtræ quadrageſimo ſecundo, propendeant eis, quæ quadrageſimo dederamus : quando, vt diximus, tempori potiùs ſcripſimus quàm rei, ſic iubente Domino, vt tali ratione ædificemus, ne inter initia canes & porci nos rumpant. *Inſomuch as in the Alphabeticall table there vnder the letter Z. it is ſayd* : *Zuinglius docendo ſeruiuit tempori.* † *Zuinglius tom. 1. de prouidentia Dei fol. 371. a. verſus finem ſayth* : Sed contra, iſta ſunt hyperochæ atque hiperbolæ,

Si vis ad vitam ingredi ſerua mandata (&c.) & quæcunque alia promiſſa noſtris operibus facta ſunt. *What can more diſcourage vs to good workes, then thus to affirme with Zuinglius, that the promiſe of reward made to vs, is but hyperbolicall?*

workes in generall) concerning the baptiſme of infantes, hee teacheth that, it is but a matter of indifferencie; & ſuch as the Church may worthily and honeſtly uſe, or els omit, & rightly take a way. To which his opinion his college *Oecolampadius* did alſo agree.

Secodly, concerning Originall ſinne, he taught that it is but a diſeaſe which of it ſelfe is not culpable, neyther can bring the paine of damnation, that, <sup>h</sup> it is not truly called ſinne (ſed

e *Zuinglius tom.*

2. l. de Baptiſmo fol.

95. a. circa med. ſayth:

Num enim tanti

momenti res hæc

eſt, vt tantas turbas

& diſſidia propter

meto-

hanc excitare con-

ueniat, etiam ſi per-

uulorum Baptiſmus nullis omnino ſcripturarum testimonijs inniteretur? Externum quiddam eſt & cerimoniale, quo vt alijs rebus externis Eccleſia dignè & honeſtè vti poteſt, vel idem hoc omittere, & ritè tollere &c.

f *In Zuinglij & Oecolampadij Epistoſtarum libro ſecundo pag. 363. poſt med. Oecolampadius ſayth of Baptiſme of infantes* : Cogitare illos decebat rem externam eſſe quæ charitatis lege diſpenſabilis eſt ad ædificationem proximi: fatemur non eſſe legem baptizandi pueros, ſed etiam non eſt lex quæ arceat pueros. *And ſee him ſuriſher pag. 301. prope finem.*

g *Zuinglius tom. 2. l. de Baptiſmo fol. 89. b. circa med. ſayth* : peccatum ergo originale damnationem non meretur, ſi modo quis parentes fideles naſtus fuerit. *And 90. a. poſt med. he ſayth of Originall ſynne* : Qui enim fieri poteſt, vt quod morbus & contagio eſt, Peccati nomen mereatur, vel peccatum rouera ſit. &c. Morbus enim hic damnationem nobis afferre nequit. *And pag. 90. b. ante medium.* Ea quoque Pauli verba conſiderabimus, quibus Theologi noſtri abuſi, originalem illum morbem peccatum eſſe dixerunt &c. ſed toto cælo errant. *And tom. 2. fol. 115. a. paulo poſt med.*

med. and in Epist. Zuinglij & Oecolampadij l. 1. pag. 252. paulò ante med. he sayth: Quid enim breuius dici potuit, quàm originale peccatum, non esse peccatum, sed morbum &c. <sup>h</sup> Zuinglius tom. 2. de peccat. orig. declar. fol. 116. a post med. sayth: Hoc ipsum volo, culpam originale non verè, sed metonymicè à primi parentis admisso culpam vocari. And in Epist. Zuinglij & Oecolampadij l. 1. pag. 258. sine he sayth: Est ergo ista ad peccandum amore sui propensio, peccatu originale, quæ quidem propensio non est propriè peccatum, sed fons &c. And tom. 2. ad Carolū Imp. fidei rat. fol. 339. b. initio he sayth: Patrè igitur nostrum (Adam) peccauisse fateor peccatum quod verè peccatum est (&c.) At qui ex isto prognati sunt, hoc modo non peccarunt (&c.) velimus igitur nolimus admittere cogimur, peccatum originale, vt est in filijs Adæ, non propriè peccatum esse, quomodo iam exposuimus. Non enim est facinus contra legem, morbus est propriè &c.

metonymicè) but figuratiuely: cōcluding that <sup>i</sup> the offence & fault of Adam cannot condemne infantes and yong children, thinking <sup>k</sup> originall sinne only damnable in those that be of yeares,

i See Zuinglius his wordes herof alledged by Schlusfeldburg in Theol. Caluinistarum l. 1. fol. 65. a. fine & b. initio.

And all this so grossely, as his owne brethren do therefore <sup>l</sup> reprehend him, <sup>m</sup> giuing warning to their frendes, least they suffer themselves to be drawne into ruine by this his damnable opinion.

k Tom. 2. l. de Baptismo fol. 90. a post med. he sayth: Vbi legis cognitio nulla est, ibi nec peccati cognitio esse potest. Vbi verò peccati cognitio non est, ibi nec præuicatio est, adeoque nec damnatio &c. Supina igitur iacet Theologorum sententia, & omnibus constat, fidelium

Thirdly concerning Saluation, and the way to heauen, he maketh it so easie and open, that he affirmeth euen the saluation of the <sup>n</sup> Heathen, who neuer believed in Christ (as) Hercules, Thesens, Socrates, <sup>o</sup> attributing also saluation to the yong dying children of the Heathen &c. In which his opinion ( defended neuertheless by <sup>p</sup> Gualter and <sup>q</sup> Bullinger ) he is so vnworthy, that sundry other Protestant wryters, do therefore <sup>r</sup> reprove him. Fourthly concerning the Apostles assured authority in their wrytinges, let his iudgment of them all appeare in the onely example of S. Paul, of whome hee affirmeth, that though hee for his part would not, but that S. Paulus wry-

liberos propter originale illum & hereditarium morbum damnationem subire nullam, quoad legem & legis sententiam ignorant. De ijs autem loquor qui per ætatem legis cognitionem habere non possunt, non de ijs, qui vel scire volunt, vel etiam scientes nesciunt. And see the lyke to. 2. fol. 118. a paulò post med. and tom. 1. fol. 372. b. initio. In so much as (in Epist. Zuinglij & Oecolampadij pa. 503. paulò ante med.) he thinketh that the Children of the Gētils and Infidells are free frō all guiltes herof, because (sayth

(sayth he) *lex nulla eos damnat &c.* And see him there pag. 969. circa med. And tom. 2. fol. 540. ante med. where sayth: Verum quomodocunque de gentiliū infantibus statuendum sit, hoc certē adseueramus, propter virtutem salutis per Christum præstitæ, præter rem pronunciare qui eos æternæ maledictioni addicunt &c. non debent igitur temerē à nobis damnari qui fidem per ætatem non habent &c.

1 Reprehended by *Conradus Schlusfelburge* in *Theologia Caluiniſtarum* l. 1. fol. 65. a fine & b. initio. and by *Hunnius* in *Papism.* Caluiniſtarum &c. *Papism.* 21. sect. 132. & 133. And *Zuinglius* to. 2. de peccat. orig. declar. initio & fol. 115. b. pauld post initium sayth therof to *Vrbanus Rhegius*: *Nec enim solus insolite nos putas de humanæ generationis contagione tum sentire tum scribere: sunt enim & alia magna nomina qui idem existimant &c.*

m Amicis cauent ne in ruinam se à nobis trahi patiantur. *Ibidem* fol. 115. circa med. n *Zuinglius* in *Epist.* *Zuinglij & Oecolampadij* l. 1. pag. 39. a circa med. sayth, *Aethnicus si piam mentem domi poseat, Christianus est, etiam si Christum ignoret.* And see *Zuinglius* tom. 2. de pecc. orig. fol. 118. a circa med. Also tom. 2. in exposit. fidei Christianæ fol. 159. b. circa med. he affirmeth the being in heaven of *Adam, Abell, Enoch &c. Herules, Theſeus, Socrates, Aristides, &c.*

o See next heretofore in the margin at k. p *Gualter* in *Apologia pro Zuinglio & operibus eius præfix.* tom. operum *Zuingij* fol. 27. a. b. & fol. 28. & 29. a. b. q See *Simlerus* in *vita Bullingeri*: and see *Bullingers* allowance of *Zuinglius* his forsaide treatise, in *Zuinglius* to. 2. fol. 550. b. initio.

r Reproued by *Hunnius* in *Papismis Caluiniſtarum* part. 1. *Papism.* 18. numer. 115. & 117. and by *Benedict Morgenſterne* tract. de Ecclesia pag. 72. and by *Lobechius* in disput. Theolog. pag. 163. initio. And by *Luther* who tom. 6. in cap. 47. Genes. fol. 633. a fine termeth it a most pernicious error.

wrytinges should be now houlden for Canonically, yet we ought not to thinke that *Paul* did then attribute so much to his *Epistles*, that whatſoeuer was conteyned in them was sacred, least that in thinking so, we should (sayth hee) impute immoderate arrogancie to the *Apostles*. In so much that where the *Euāgelists* say, *This is my body*, *Zuinglius* to supply their supposed defect, altereth the text with incredible bouldnes, translating, and saying instead therof, *This signifieth my body.*

Fisthly, concerning our committing of sinne, he layeth the same vpon God as authour therof, affirming of God, that *Hee moueth the thiese to kill*, that *the thiese killeth*, God procuring him: that *God moueth and inforceth till the partie be slayne*: that *the thiese is inforced to synne*: In so much that in our sinning against the law wee are not (saith he) authors (of the sinne) but as (Gods) instruments; that

D d d

euen

bus

*Zuinglius* tom. 2. *Elench. contra Catapaptistas* fo. 10. b. circa med. sayth: *Ignorantia* (vestra est) quod putatis cum *Paulus* hæc scriberet *Euangelistarum* commentarios & *Apostolorum* *Epistolas*, iam in manib<sup>9</sup> *Apostolorum* atque autoritate fuisse: quasi verò *Paulus* *Epistolis* suis iam tum tri-

buerit, vt quicquid in eis contineretur, sacrosanctum esset, non quod ipse velim non esse sacrosancta quæ illius sunt, sed quod nolum Apostolis imputari immoderata tam arrogantiam.

Conradus Schlüsselburg a learned Protestant in Theologia Caluiniſtarum l. 2. art. 6. fol. 43. b. fine sayth herof: Nec potest hoc scelus Zuinglij vlllo colore excusari, res est manifestissima, in græco textu non habetur, significat, sed, est &c. And fol. 44. a. he speaketh to the Zuinglians, saying: Nec potestis rem inficiari aut occultare, quia exemplaria Francisco Regi Galliarum à Zuinglio dedicata sunt in plurimorum hominum manibus, excusa Tiguri Anno 1525. in mense martio in Octauo &c. And yet more of the Dutch Byble of the Zuinglians, he sayth there: Ego in Saxoniæ oppido Mundera, An. 60. apud scholæ Rectorē Humbertum, vidi exemplar Germanicorum Bibliorum quæ Tiguri erant impressa, vbi non sine insigni admiratione & animi perturbatione, verba filij Dei ad imitationē Zuinglij somniatoris deprauata esse deprehēdi. Nam in omnibus illis quatuor locis Matth. 26. Marc. 14. Luc. 22. & 1. Cor. 11. vbi verba institutionis Testamenti filij Dei recensentur, Hoc est corpus meum, hic est sanguis meus, in hunc modum textus erat falsatus, hoc significat Corpus meum, hoc significat sanguinem meum. And see further Zuinglius himselfe tom. 2. l. de vera & falsa religione fol. 210. a. ante med. Where he sayth: Sic ergo habet Lucas, & accepto pane gratias egit, fregit, & dedit eis dicens, Hoc significat corpus meum.

u Zuinglius tom. 1. de providentia Dei fol. 366. a. ante med. sayth: Mouet ergo (Deus) latronem ad occidendum.

x Deo impulsore occidit. (ibidem paulo post.) y Mouet & impellit (Deus) vsque dum ille occisus est. ibidem fol. 366. a. circa med. and a little after there, impulsit Deus vt occideret.

z At, inquires, coactus est ad peccandum: permitto, inquam, coactus esse. (fol. 366. paulo ante med.)

a In legem enim peccarunt, non quasi authores, sed quasi instrumenta, quibus Deus liberius pro sua voluntate vti potest. Ibidem fol. 366. a initio.

euen one and b the same fact, which hath God for the author and impulsor, is in God honourable, and in man sinne: that Dauides adulterie perteyned to God as author (therof:) and concludeth lastly, that though d adultery and murther be not sinne in God, because he is bound by no law; (yet sayth he, they be) the worke of God (as) the author, the mouer, and inforcer. So euidently doth he make God the author, though not of synne in himselfe, because he is subiect to no law; yet of sinne in vs: An opinion most dreedfull, odious and execrable.

b Ergo factum quod Deo autore & impulsore fit, illi honorificum est, at homini crimen ac nefas. (fol. 366. a. initio.)

c Adulterium Dauid ad Deum autorem pertinet. &c. ibidem fol. 365. b. fine.

d Vnum igitur atque idē facinus, puta adulterium, aut.

Sixty, concerning our obedience to the Ciuill magistrat in case he impugne Zuinglius his religion; his doctrine was, that in such case euen e Kinges are to be deposed. And vpon his reported disorderly proceedings in this kynd, it was, that certayne Protestants who acknow-

aut homicidium, quantū Dei est authoris, motoris, ac impulloris, opus est, crimen nō est: quārū autē hominis est, crimē ac scelus est: ille enim lege nō teneretur, hic autē lege dānatur. (1b. fol. 365. b. fine.) e See this hereafter tract. 3. sect. 2. ante med. at q.

acknowledge of Zuinglius, that, <sup>f</sup> hee taught some things well, & that he repurged the Church of Christ frō the excesse and filth of Popish superstition, do yet withall say, that he performed the same, \* not by iust and lawfull preaching of the word, but rashly, making hauocke of all thinges by a tumultuary and sanaticall spirit ( &c. ) violently assuming armes and the sword prohibi- ed by Christ, that so hee might by force compell his aduersaries to his opi- nion : In so much as he is charged to haue stirred vp his Countrey men the *Zwizters* to Ciuill warres; by reason wherof those of *Figure* and *Berna*, who followed his doctrine, are reported to haue made warre vpon their neighbours, the other *six* Townes, exacting of them vpon profered conditions of peace, that & they should receyue againe those whom they had banished for the (other) reli- gion, and should not forbid the reading of the Scriptures &c. To which the said *six* Townes disdayning to be so compell- ed, and being also therupon brought to <sup>h</sup> great famine, as being forestalled of victualls by those of *Figure* and *Berna*, the warre was renewed, and Zuinglius himselve was therupon <sup>i</sup> slayne, not as a Preacher, but as a Warriour, <sup>k</sup> armed in the field. Wherupon those forsaide <sup>l</sup> Censurers ( mentioned by Gualter, who as before lyked Zuinglius his pretended <sup>m</sup> repurging of the popish superstition, but mislyked his meanes therof, and whome Gualter tearmeth <sup>n</sup> Deuynes of great esteeme ) <sup>o</sup> were not afraid to pronounce him dead in sinne, and so consequently to haue bene the sonne of Hell. Carion himselve ( as Gualter confesseth ) her- upon not forbearing to charge <sup>p</sup> the *Tigurines* ( as ) sedi- tious ( herin ) against Rodulph King of the Romanes.

Hitherto briefly and modestly concerning both Luther and Zuinglius, humbly withall referring to the equity of your Highnes learned Iudgment, whether that in regard of so plaine and confessed premisses, we may safely ioine with the Apology of the Church of England, in acknowledging them two for <sup>q</sup> most excel-

<sup>f</sup> Gualter in his Apologia pro Zuinglio & operib<sup>9</sup> eius, placed in the begin- ning of the first tome of Zuinglius his *workes*, printed Ti- guri 1581. fol. 18. a. ante med. alledgeth them saying: Zuinglium, licet quædā bene docuerit, in multis tamen alijs errauisse conten- dunt. And on the b. side of that folio prope initium, it is further alledged: Christi (inquiunt) dilectam sponfam Ecclesiam à Pontifi- ciæ superstitionis, luxu & sordibus, non iusta & legitima Verbi prædicatione repurgauit, sed tumultuario & fanatico spiritu per omnia temerè gra- satus est &c. vio- lenter arma, & à Christo prohibi- tum gladium corripuit, vt nimirum in suā sententiam sibi cōtradicentes com- pulsurus.

\* See next before in the margin at f. h g Ofiander in epitom.  
 hist. Eccles. cent. 16. pag. 203. initio . h Ofiander *ibidem*, and in  
 Gualters *Apol* fol. 30. a. circa med. it appeareth that they tearmed Zuinglius, Iniquissi-  
 mum belli authorem, qui superbia & crudelitate impulsus, Tigurinjs noui & ex-  
 quisiti facinoris contra socios audendi author fuit, victos inopia, & famis neces-  
 sitate, eos in suas partes concedere coget. i Ofiander *ibid.* k Gualter  
 in *Apologia* & c. fol. 31. b. fine sayth : Obijt in bello Zuinglius, & armatus obijt .  
 l Gualter *ibidem* fol. 31. b. *prope finem* tearmeth them: Noltri illi perquam egre-  
 gijs centores, ipsum (Zuinglium) in peccatis mortuum, & proinde gehennæ fi-  
 lium esse, pronunciare non verentur. m Next heretofore at f.  
 n Gualter in *Apol.* fol. 30. a. *prope finem* sayth herof: Non ignoro contra quos  
 & quantos viros hic nobis quædam dicenda sunt & c. Sunt quidam inter hos ma-  
 gni nominis Theologi qui in hac re animi sui impotentiam produnt.  
 o See this next heretofore at l. p Gualter in *Apolog.* fol. 30.  
 a fine. q Herofse M. Lucels defence of the Apologie printed 1571. pag. 426.  
*prope finem*: & see the Apologie of the Church of England part. 4. c. 4. diuision 2.

lent men, euen sent of God, to giue light to the whole world, in the  
 midst of darknes, when the truth was vnknownne and vnhheard  
 of?

### IIII.

As concerning Caluin, wee purposely forbear the  
 many heynous particulars mentioned by Hierome Bol-  
 seke (doctor of Phisicke, who lyued in Geneva with  
 Caluin) in his speciall booke written, *Of the life and*  
 death of Iohn Caluin Anno 1577. As also wee forbear to de-  
 clare in particuler Caluines reported extraordina-  
 rily curious and exquisite diet, such, & so publicely,  
 and precysely obserued, sayth *Bolseke*, as the Lords  
 of Berna were therat greatly offended. In report of all  
 which, though *Bolseke* make solemne, and great prote-  
 station of his truth; for so much yet as being scandaliz-  
 ed with Caluines life, he afterwarde became Catho-  
 licke, and so was at his writing herof: wee will ther-  
 fore in regard of our former vndertaken method, be  
 sparing to vrge the same. Onely wee cannot forbear  
 the publique testimonie giuen by that learned Luthe-  
 ran *Conradus Schlüsselburge* a man of principall estimation  
 in the Protestants Church, and no lesse learned, and  
 enemy to the Pope, then was Caluin himselfe, who  
 reported of Caluin, saying: *God in the rod of his fury*  
 water,

water, mingled with sugar, synamond, and Anizefeedes, besides a singuler kind of  
bisket made for Caluin alone: and he affirmeth this as a matter knowne all Geneva  
ouer.

In the beginning of his sayd booke dedicated to Monsieur of  
Epinae Archbishop and Earle of Lyons, he hath this protestation, I am heere for the  
loue of the truth to refute Theodore Beza his false and framelesse lies in the praise  
of Caluin, protesting before God and all the holy court of heauen, before a'l the  
world, and the holy ghost it selfe, that neyther anger, nor enuy, nor euill will  
hath made me speake or wryte any one thing against the truth and my conscience.

Of great estimation, for as appeareth by the tytle of his booke, he was Diocæ-  
seos Raceburgensis Superintendens, & coniunctarum Megapolensium Ecclesia-  
rum Generalis Inspector.

Conraus Schlusburg, in Theologia  
Caluinistarum l. 2. fol. 72. a circa & post med. See the authors wordes in latin  
alledged in part heretofore tract. 2. c. 2. sect. 10. subdiuision 11. fine, in the margent  
at 3.

visiting Caluin, did horribly punish him before the fearefull heure of  
his vnhappy death, for he so stroke this Hereticke, so he tearmeth  
him in regard of his conceyued doctrine concerning  
the Sacrament, and God being the author of sinne )

With this kind  
of death did God  
stryke Antiochus, 2.  
Machab. 9. 5. 9. 10.  
and Herod, Act. 12.  
death wherewith God often striketh the wicked ) in-  
creasing in a most loathsome vicer about his priuie partes, so as none  
present could indure the stench. These thinges are obiected to Caluin  
by publique wryting, in which also horrible thinges are declared con-  
cerning his lasciuiousnes, his sundry abhominable vices & Sodomi-  
ticall lustes, for which (last) he was by the Magistrate (at Noyon)  
vnder whome he lyued \* branded on the shoulder with a hoate  
burning iron, vnto which I yet see not any sound and cleare resuta-  
tion made. Thus say Schlusburge of Caluin, of whome we  
will conclude with referring to your Maiesties iudg-  
ment his confessed dangerous reported doctrine,  
& teaching that it is lawfull for subiectes to reforme religion, when  
Princes will not, yea rather then faile, by force of armes. And  
the of Caluin, vn-  
to Monsier Ber-  
te-

Herome Bolske  
further reporteth  
herof in his sayd  
booke that the Cit-  
ty of Noyon in Pi-  
cardy in which Cal-  
uin liued, and from  
which (sayth Bol-  
seke) Cal. in vpon  
his forsaide punish-  
ment of branding  
fled, did testify  
this forsaide offence  
and punishment  
of Caluin, vn-  
to Monsier Ber-  
te-

lier Secretarie of the Counsell of Geneva, vnder the hand of a publique and sworne  
Notarie, which testimony (sayth Bolske) is yet extant, and hath bene seene  
to him selfe and many others. Now whether this Author would ly so egregiously, and  
with setting downe in print such pretended knowne circumstances, wherein hee was

so notably disprouable, and to be discredited euen in the knowledge of the whole Citty of Noyon (a place not remote but in the very same Kingdome) wee will not affirme nor determyne, but leaue to all indifferencie of iudgment. Only wee adde, that whereas *F. Campian* ( in rat. 3. ) doth obiekt this against *Caluin* as a matter knowne, and publique, tearming him therfore (stigmaticus perfuga ) a branded fugitiue, *M. Whitaker* in his answeretherto pag. 50. initio sayth: *Si stigmaticus fuit, (Caluinus) fuit etiam Paulus, fuerunt alij.* And being told by *Duræus* contra *Whitakerum* printed 1582. fol. 73. b. that he was profane in so comparing *Caluines* brandes for wickednes, with *Paulus* brandes for Christ, he doth ( in responſ. contra *Duræum* p. 280. answering to that very forſaid fol. 73. of *Duræus* ) passe ouer all this matter in silence, forbearing so therby all further mention or defence therof.

\* See this hereafter tract. 3. sect. 2. paulo post med. at n. And see *Caluines* wordes there ante med. at f.

the lyke dāgerous sequele of answerable euent in \* *Geneua's* confessed and condemned deposing ( vpon that point) *their leige Lord and Prince.* from his temporall right there, from which yet to this present he is by strong force kept debarred.

V.

Now as concerning *Theodore Beza*, whose life was

in lyke manner written by *Hierome Bolſeke*, and by him

With great shew of confidence published Anno 1582. for so much, as he in his said wrytinges chargeth *Beza* with many most great and heynous imputations, wee will purposely forbear all testimony therof, other then such as is warranted with answerable testimony of the learned Protestantes themselues. First then amōg those (cofessed many) licencious Poems of his, wherein he imiteth the style of (the most wanton) *Catullus* and *Naso*, occureth that knowne scandalous Epigram heere recyted in the <sup>b</sup> margent, made of his inordinate lyking to his *Ganimede*, tearmed *Andebertus*, & to his woman called *Candida*, in which hee <sup>c</sup> debateth whether synne hee not, could best may preferre; and in the end concludeth with <sup>d</sup> preferring

And he professeth to haue purposely wrytten this booke, in *Beza's* life tyme, to the end that *Beza* then liuing might answer for himselfe. <sup>a</sup> *Antonie Faus I. de vita & obitu Clarissimi Viri D. Theodori Bezae* ( printed ) *Geneua* 1606. pag. 9. paulo post med. confesseth and mentioneth, Poemata illa quæ ( *Wolmario* ) præcepto-ri illi suo inscriptis in quibus non mores, sed stylum *Catulli* & *Nasonis* ad imitandum

dum sibi proponens, Epigrammata quædam licenciosius quàm postea voluisset scripta effudit.

<sup>b</sup> Beza's Epigrammes printed at Paris 1548. is extant among other his Epigrammes of Andebertus ana Candida, beginning thus:

Abest Candida, Beza quid moraris?  
Andebertus abest, quid hic moraris?  
Tenent Parisij tuos amores,  
Häbent Aurelij tuos lepores.  
Et tu Vezelij manere pergis,  
Procul Candidula amoribusque:  
Immo Vezelij procul valetate,  
Et vale pater, & valetate fratres:  
Nam Vezelij carere possum,  
Et carere parente, & his, & illis,  
Ac non Candidula, Andebertoque &c.

<sup>a</sup> Next there followeth,

Sed vtrum, rogo, præferam duorum?  
Vtrum inuisere me decet priorem?  
An quenquam tibi Candida antepo nam?  
An quenquam anteferam tibi Andeberte?  
Quid si me in geminas secem ipse partes?  
Harum vt altera Candidam reuolat,  
Currat altera versus Andebertum.  
At est Candida sic auara noui,  
Vt totum cupiat tenere Bezam:  
Sic Bezæ est cupidus sui Andebertus,  
Beza vt gestiat integro potiri,  
Amplector quoque sic hunc, & illam,  
Vt totus cupiam videre vtrumque  
Integris frui integer duobus.

<sup>d</sup> Then next after followeth,

Præferre attamen alterum necesse est,  
O duram nimium necessitatem!  
Sed postquam tamen alterum necesse est,  
Priores tibi defero Andeberte,  
Quòd si Candida fortè conqueratur,  
Quid tum? basiolo tacebit vno.

ring the boy before his Candida; Wee confesse that M.  
Eulke in his Treatise against the defence of the Censure doth in  
his there answer herto wholly rest in e deniall therof,  
but how? In wayne. For the matter is not only affirmed

<sup>e</sup> Whereas the de-  
fence of the Censure  
pag.

pag. 86 doth in particular charge Beza with this matter of *Andebertus* and *Candida*, *M. Fulke* in his forsaide Treatise against the *Defence* &c. printed at Cambridge by *Thomas Thomas*, pag. 246. comming to answer these particulars, taketh no notice of them in particular, but only answereth with a deniall in generall of all imputations objected against Beza.

by the forsaide Protestat wryter <sup>f</sup> *Conradus Schlusfelburg*, and by <sup>g</sup> *Tilmannus Heshufius* another Protestant wryter of great fame, and reputation; but is also yet further confessed by our English wryters, *M. D.<sup>h</sup> Sparke* & *M. D.<sup>i</sup> Morton*, who both do, for their best answer thereto, affirme that Beza indeed did this, but before his calling to the gospell, euen when he was Popish: which their answer, besydes that it is <sup>k</sup> *impertinent*, appeareth also to be most vntue, euen by the testimony of *Antonie Faius* (Beza's dearest <sup>l</sup> College and successour at Geneva) who affirmeth that Beza being but <sup>m</sup> *twelve yeares* old was brought vp in learning vnder *VVolmarus*, and by him then instructed out of the pure fountayne of Godes word, in the ready knowledge of true Christian pietie: In so much also as Beza himselfe doth in his last will and testament <sup>n</sup> *giue* (speciall) thanks to the immortal God, for that at the 16. yeare of his age: he was inlightned with the knowledge of true Christian religion. Which tyme of his supposed inlightning ( computation being had of his birth <sup>o</sup> 24. Iunij Anno 1519. and of his forsaide Epigrams ) printed at Paris vnder his name, by *Robertus Stephanus* Anno 1548. appeareth evidently

<sup>f</sup> See Schlusfelburg his wordes alledged heretofore tract. 2. c. 2. sect. 10. subdiuision 11. fine in the margent at 3. And in his forsaide Booke intituled, Theologia Caluistiarum l. 1. fol. 93. a. initio. Where he sayth: Constat & hoc, Beza ob scœnissimos versus scripsisse ad Germanum Andebertum, Aureliæ electum, & eundem tanquã Adonidem à Beza factum esse.

<sup>g</sup> See the words of Heshufius alledged heretofore tract. 2. c. 2. sect. 10. subdiuision 11. fine at 3. And Heshufius doth in his forsaide booke further affirme, that Beza was accustomed to sing to the instrument his sacrilegious rymes.

<sup>h</sup> *M. D. Sparke* in his answer to the *M. Iohn d'Albines* ( this forsaide matter being there objected pag. 397. he in his answer thereto pag. 400. ) sayth therof: All this was before he was of our religion, euen whyles he was one of yours, & he was yours, when he made them.

<sup>i</sup> *M. Morton* in his Apologia Catholica part. 1. l. 2. c. 21. pag. 355. circa med. recyteth the obiection, Orbi notum est quàm salax fuit Beza, qui publicatis poematibus paidastrias suas celebrare non erubuit, Gallie probra, Symoniacus, Sodomita, omnibus vitijs copertus; Where *M. Morton*, in his wordes there next and immediatly following, answereth, confessing, and saying: Erat, erat, sed dum in volutabro vestro miser hæserat &c. Ille Beza igitur dum Papista, hircus fuit &c.

<sup>k</sup> *Impertinent*: For though we deny not, but many grieuous sinners haue repented and become afterwarde very holy

holy men; yet that any one euer since Christes tyme, offending so inhumanely and vnnaturally (as is heere confessed of Beza) should be called extraordinarily by God to restore & publish to the world true religio the formerly decayed (as Beza in the Conference had at Ratisbone affirmed his calling to be extraordinary: wherof see heretofore tract. 2. c. 2. sect. 6. fine in the marg. at. f.) is the point now only iurged, & wherof wee affirme all example to be wanting. For as to that which M. Morton (in Apol. Cath. pag. 355.) alledgeth of Saul made Paul, is vnapt (yf not iniurious to the Apostle) seeing error was only his persecuting of the Church grounded vpon preposterous zeale to wardes God (Act. 22. 3. 4.) and not in other wickednes of life. To the contrary wherof himselfe sayth: As touching my life from my childhood, & what it was, all the Iewes know, that after the most strayt sect of our religion I lyued a Pharisy. l Antony Fayus l. de obitu & vita Beza pag. 46. fine. m Antony Fayus vbi supra pag. 8. fine & 9. ante med. and see pag. 11. ante med. n VVines berof Antony Fayus ibidem pag. 73. initio, where he maketh recytall of Beza's will in which (sayth he) Beza gratias agit Deo immortal, quod anno etatis sue 16. veræ Christianæ religionis cognitione ac luce donatus sit. o Antony Fayus vbi supra pag. 8. post med.

evidently to haue bene many yeares before his publishing of the forsaide Epigrames, the which also as may seeme by Antony Fayus, he dedicated euen to his forsaide M. Volmarus, by whom hee was as before first instructed in religion. Hitherto of Beza's vnchast Epigrames: In further prooff wherof much more as yet is affirmed by Schlusselfurges from recytall out of Beza's other wrytinges. Only wee ad hereto but remembrance of that Poeticall veyne which Beza afterwarde waxing ould continued and vsed, when turning the Psalmes of Dauid into latin verse (a worke greatly commended by Antony Fayus) he did among other, paraphrase the 50. Psalme, which being wholly penitentiall, and comprehending in it nothing but matter of griefe and teares, let it be indifferently weyghed, vpon perusall but of part therof alledged in the

p See this heretofore in this subdiuision at a.

q See this next heretofore at m.

r Schlusselfurges in Theolog. Caluinist. l. 1. fol. 92. a post med. & b.

f Antony Fayus l. de vita & obitu Beza pag. 80. affirmeth of Beza, that Psalmos vario latinorum Carminum (wee genere elegantissimi

& suauissimè expressos orbi Christiano dedit. And see this Treatise of Beza further mentioned there pag. 78. fine.

t He sayth of Dauid:

Rex Dauid amore

Correptus, vertit Bersabæ ad limina vultus  
Bersabæ, qua non formosior altera cunctas  
Isacidum populos inter numerata puellas.

Eccc

Sed

Sed coniuncta viro, & mater iam digna videri,  
Et mox tam raras mortalis in corpore dotes,  
Miratus, patulæ radiantem frontis honorem,  
Purpureasque genas, pulchri & discrimina nassi,  
Os roseum, & flauos per eburnea colla capillos,  
Marmoreumque sinum, porrectaque brachia longè,  
Et teretes digitos: me verò ludere in istis  
Fas oculis, inquit &c. ———

*And a little after he describeth Bezabe:*

Omnibus arridet pulchræ sibi conscia formæ,  
Nunc finit extremâ crispantes fronte capillos  
Ludere, nunc varia discriminat arte vagantes:  
Iam cælare sinum simulat, mammæque coerctet,  
Et super obiectat tenuis velamina telæ:  
Iam cunctas ostentat opes, colloque superba  
Nudato, pulchra mentitur imagine diuam;  
Interdum excultis illi qui stabat in hortis  
Marmoreo insignis labro atque perennibus vndis  
Fonte lauat, celereſque oculis iaculantur amores.

*VV as this the spirit of Dauides repentance, or rather of Beza's yet hitherto continued veine of Naso and Catullus, whome hee is mentioned to haue imitated next heretofore at a? These wanton verses were such an open scandall, that now in the other late edition: they are for very shame quite omitted, and left forth, but yet still extant, and to be seene, in Beza's Tractat. Theologic printed Geneuæ in fol. Anno 1570. pag. 661. a. circamed.*

(wee will not say how lasciuiously, but) how vn-  
answerable to *Dauides* contrition the same is by *Beza*  
penned. But to proceed on with *Beza's* life, that lear-  
ned Lutheran *Conradus Schlusſelburge* reporteth further  
saying: "This also is manifest, that *Beza* espoused his *Candi-*  
*da*, without her parentes assent, and for foure yeares space before  
he married her, kept her as his Concubine. And wheras it is  
also reported, that his secret flight in company of the  
sayd woman, for preuenting of troubles hereupon to  
him intended, was the first occasion which brought  
him with her to *Geneua*, where (sayth the reporter)  
he was forced to marry her in preuention of open  
scandall of their then conceyued incontinency, yt is  
not altogether without scruple, that *Antony Fayus* not  
ignorant of this so common report, and vndertaking

*n* Constat & hoc,  
*Bezam* sibi despō-  
disse suam *Candi-*  
*dam* inſcijs paren-  
tibus, & cum ea  
quatuor annos cō-  
ſueuiſſe, ea concu-  
bina vtendo, ante-  
quam *Candidam*  
vxorem duxerit.  
*Schlusſelburg* in  
*Theolog. Caluiniſt.*  
*l. i. fol. 92. b. fine.*

to make mention of Beza's marriage, doth no better  
preuent or cleare it, but rather (as some conceyue)  
giue colour therto, telling how that, *\* Beza being in-  
tangled with the inticement of voluptuousnes, ambitious sweetnes  
of glorie gotten vpon the edition of his Epigrams, and with hope of  
preferment, did (least hee should be ouercome by those youthsfull  
desires) promise himselfe in marriage, but (yet) secretly, one or  
two of his godly frendes made priuite therto. And that continuing  
with the party in this state a lōg tyme together, at last  
saith Fayus, & betaking himselfe into voluntarie exile, he with his  
(forsoaid) spouse came to Geneva, & there first opely in the Church  
\* celebrated the marriage according to the solempne rite of Chri-  
stians. How this may be thought but to colour the mat-  
ter of his forsoaid accusation, or (as some perhaps will  
vrge) rather to agree with euery circumstance therof,  
wee will not derermine, but referre to indifferencie  
of iudgment, as also we commend to lyke iudgment,  
what signe of mortification besecming Beza's preteded  
z extraordinarie vocation, was by him shewed, when after  
the death of his said wyfe called indeed *Claudia*,  
though in his forsoaid Epigrammes veyled vnder the  
name of *Candida*, himselfe being then sole b without  
Children, and at the tyme of her sayd death c aged three-  
score nyne yeares, he yet afterwards in more then ordina-  
ry hast, euen within the compasse but of some few  
d monethes e married, not without great note therof,*

*x Fayus de vita  
& obitu Bezæ fol. 12  
initio sayth: Nam  
& voluptatum ille-  
cebris & ambitio-  
sula gloriæ dulce-  
dine quam ex Epi-  
grammatum suorum  
editione erat adeptus,  
honorumque  
amplissimorum spe  
irretitus, aliquan-  
diu derinebatur  
(&c.) ac primū, ne  
à iuuenilibus illis  
desiderijs superare-  
tur, vxorē sibi des-  
pōdit, sed clam, cō-  
scio vno & altero  
ex pijs amicis.*

*y Ibidem pag. 12.  
fine it is sayd: Se-  
que in voluntariū  
exilium cum sua  
coniuge recipit  
Geneuam, Anno  
1548. ibi primū  
palām in Ecclesia  
solemni inter Chri-*

stianos ritu matrimonium celebrauit.

\*

If Beza did not at first marry  
her, and yet as is confessed accompany with her, for the ouercomming of his youth-  
full desires, then is he vpon the matter guilty of the accusation: and yf hee did  
then marrie her though but secretly, and did also afterwarde (as is here confes-  
sed) marrie her ouer againe openly in the Church at Geneva, how is hee then free  
from sacriledge? z See this heretofore tract. 2. c. 2. sect. 6. fine in the margent  
at f.

a Antony Fayus de vita & obitu Bezæ pag. 54. antemed. sayth:  
Anno 1588. mense Aprili è viuus excessit Claudia de Nossâ Bezæ coniux, cum qua  
coniunctissimè vixerat annos quadraginta.

b Antony Fayus vbi supra  
pag. 74. antemed. sayth of Beza, Liberos nullos vquam habuit.

c Antony Fayus vbi supra pag. 8. fine affirming Beza to be borne 24. Iuniij Anno  
1519. which compared to her forsoaid death in Aprill 1588, it followeth by compu-  
tation,

ration, that he was then aged 69. yeares wanting but one moneth.

d It appeareth by *Antony Fayus* vbi supra pag. 96. fine & 67. initio that *Beza* died 13. *Octobris* 1605. aged 86. yeares, 33. monethes. And it appeareth further pag. 74. ante med. that his second wyfe had bene then married to him during the space of *seauenteene* yeares, which number of 17. yeares being deducted from the forsaide 86. yeare of his age, sheweth her marriage vnto *Beza* to haue bene within the meane tyme which was betwene *Aprill* and the 13. of *October*, in the very same forsaide yeare of 1588. in which his first wyfe as before died. And this perhaps was the cause why *Antony Fayus* being curious in setting downe precyely the very yeare and certaine tyme of *Beza's* other proceedinges, as namely of his birth, (pag. 8.) his death (pag. 66.) his first marriage at *Geneua* (pag. 12.) the death of his first wyfe, and many other lyke; forbearth yet to obserue this course in lyke setting downe the certayne tyme of his second marriage, though yet neuerthelesse the obseruant Reader may otherwyse collect the same from him, in that vpon his forsaide mention of *Beza's* first wyues death, set downe pag. 54. he doth say pag. 55. that *Beza* made his second marriage, *aliquanto post tempore, a small tyme after*, and the same there set downe as in order precedent to *Beza's* actions of Anno 1589. mentioned pag. 56. initio. e *Antony Fayus* ibidem pag. 55. paulo post medium.

both at home and abroad, *Katherine* the (yong) widow of *Franciscus Tarussus*. As lykewyle (forbearing his confessed) <sup>2</sup> insolencie, <sup>3</sup> pryde, <sup>4</sup> lewde saying, and <sup>5</sup> discrediting him-

<sup>2</sup> See his insolencie noted by *M. Bancroft* (now sit-  
thence Lord Archbishop of Can-  
terbury) in his Sur-  
uey of the preten-  
ded holy discipline  
pag. 54. initio. selfe in being cranke with the ancient Fathers; wee commend  
to all equity of Iudgment, the many <sup>f</sup> accusations of  
those sundry complotted seditions and conspiracies,  
wherewith he is (how truly or vntruly wee will not  
say) charged to haue troubled forraine Nations, togea-  
ther also with those his confessed vnworthy <sup>6</sup> disorde-  
red wrytynges, wherein he is by our English Protestantes  
sayd to <sup>g</sup> arme the subiectes against the Prince, and to <sup>h</sup> ouer-  
throw in effect all the authority of *Christia* Kinges & Magistrates.  
<sup>3</sup> *M. Bancroft* ibidem. And thus much concerning only but so much, as is by  
the learned Protestantes themselves confessed of *Luther*,  
*Zwinglius*, *Caluin*, and *Beza*, the reputed foure principall  
<sup>4</sup> *Ibidem* pag. restorers of Religion.  
<sup>5</sup> *Ibidem* pag. 219. fine, & 220.  
<sup>6</sup> *Ibidem* initio.

f See *M. Ban-*  
croftes Suruey of the pretended holy discipline p. 42. post med. where it is sayd: Hee that  
shall read *M. Caluins*, and *M. Beza's* Epistles, and the Commentaries of France  
with dyuers other discourses, and some of them knowne Protestantes, would cer-  
tainly meruaile to vnderstand, into what actions they thrust themselves, of war,  
ci

of peace, of subiection how farre it extendeth, of reformation without staying for the Magistrates, of leagues, of impositions, and what not: they wryte their letters to this State and that State &c. And D. Volseke in his booke of Br<sup>u</sup>ca's lyfe, and the defence of the Censure pag. 88. & 89. charge Eeza with many odious conspiracies and with publishing of many seditious bookes there named in particuler And M. Bancroft in his Suruey pag. 48. maketh mention of dyuers bookes of deposing Princes printed at Geneva: 6 M. Bancroft in his Suruey &c. pag. 127. post med. g See this hereafter tra<sup>t</sup>. 3. se<sup>t</sup>. 2. subdiuision 2. at k, h See there at l.

VI.

To come now to the *Vulgar Multitude*, and to alledge herin not such only testimonies of the learned Protestants, as are by them vttered by way of amplification (as Preachers vse, when they make their complaint generall for the offences only of some few) but such other as are more direct and pertinent to the point now vrged, wherof some few are by the way to concerne in part the *Vulgar multitude* of our owne natiō: in to the example wherof, in this only marke, wee do (though somewhat diuers from our other vndertaken course, yet not without sobriety) digresse, so purposely therby, & as not inferring further then only from our Aduerlaries themselves, to answer themselves, in their vnworthy and scandalous imputation of this kynd, by them vsually deuised against our Church & Religion. To proceed then herin, M. Richard Ieffrey sayth: <sup>h</sup> I may freely speake what I haue playnely seene in the h M. Richard course of some traunayles and obseruation of some courses, that in Ieffrey in his sermō Flanders was neuer more drunkenesse, in Italy more wantonnesse preached at Pauls ( &c. ) in Iury more hypocrisie, in Turkie more impiety, in Tary more iniquity, then is practised generally in England, particu- of October Anno 1604. and printed 1605, pag. 31. prope initium. And the lery in London, all this is seene &c. And no lesse playne and full, are Andreas Musculus, Iacobus Andreas, and others in Puritans in their Myld defence &c.

alledged in M. Powells booke of thinges indifferent pag. 136. paulō post med. say: What eye so blynd that it doth not gush out with teares to behould the misery of our supposed glorious Church, I meane the great ignorāce, the superficiall worship of God, the fearfull blasphemies and swearings in houses and streetes &c. the dishonour of superiors, the pryde, cruelty, fornications, adulteries, dronkennes

couetuousnes, vsuries, and other lyke abhominations &c. O, behould and pittie the wofull and lamentable state of our Church in these things.

i Andreas Musculus Dominica 1. Aduentus sayth: Cum nobis Lutheranis &c. The case thus standeth at this present with vs Lutherans, that if any be desirous to see a great rable of knaues, of persons turbulent, deceyptfull, coseners, vsurers, let him go to any City where the gospel is purely preached, & he shall find the there by multitudes: for it is more manifest then the day lyght, that there were neuer among the Ethnicks, Turkes, and other Infidells, mo vnbyddell & vnruely persons, with whome all vertue and honesty is quyte extinct, then are among the Professours of the Ghospel. See also the same author in libro de prophetia Christi. Also Iacobus Andreas ad cap. 21. Luca sayth: Altera pars & turba Germanorum, suum quidem locum Verbo diuino, vt predicetur, tribuit: nulla vero sentitur apud illos morum emendatio, sed cernitur horrenda Epicurea & bestialis apud illos vita in conuersationibus, compositionibus, cupiditatibus (&c.) loco ieiunij commessationibus & perpotationibus nocte dieque vacant. And Melancthon ad cap. 6. Matthæi sayth: Loquitur res ipsa, in his regionibus, omne ferè studium conuiuiorum apparatus, & ebrietati, atque immanibus illis poculis impendi &c. Ea barbaries est in populo, vt plerisque persuasum sit, se, si vnum diem ieiunent, noctem continuò sequentem non posse viuere. And Ioannes Wiganus in libro de bonis & malis Germaniæ, affirmeth: Iuuentutem Euangelicorum quotidie fieri deteriorem, intrastabiliorem, eaque vitia audere perpetrare, quibus olim adulti vix erant obnoxij, with much more to this effect. In like manner doth their great Superintendent Symon Paulus in serm. Dominica 13. post Trinitatem say: Nostro tempore iuste conqueri possunt & dicere Verbi ministri, vñ tibi Lubeca, vñ tibi Hamburgũ, vñ tibi Rostochium, vñ vobis omnibus quotquot ditio hæc continet, vñ vobis certis & impijs adulteris, fornicatoribus, helluonibus, vsurarijs, medicibus, omnibusque vicinis peccatoribus, quia verbum Dei quod purum & syncerum vobis annunciat turpiter negligitis: &c. Et tu Saxonia, licet cælũ vsque exaltata sis, ob Euangelium quod ex te primum ortum, totum terrarum orbem iam ante diem Iudicij sanctum peruasit, in inferno tamen detrueris, ed quod tantum Donum non agnoueris, & in tanta Euangelij luce prauos mores non correxeris.

ik M. Stubbes in his Motiues to good workes printed 1596. in the Epistle dedicate to the Lord Maior of London circumed. and in the same Epistle ante med. hauing

could

tould of his trauaile in compassing the whole realme round about (with) long and wearisome iourney, sayth further: As concerning the people, I found them in most places dissolute, proud, enuious, malicious, disdaynefull, couetous, ambitious carelesse of good workes &c.

1

M. Stubbes *ibidem*.

m M. Stubbes in his said Epistle paulo post med. and in the same Epistle paulo ante med. he further sayth: As for the ancient monumentes which our good forefathers left vs, namely Spittles, Hospitalls, Almes-houses, Churches, Chappells, Scholes, of learning, Bridges, Highwayes, and the lyke; I found them some quite dissolved (&c.) and other some so ruinate and decayed, as yf the first founders were now lyuing, they could not take them for their owne. And see him prosecuting this point more at large in his forsaide booke pag. 84. & 85.

thought, so much as maligning our aduersaries, to inferre or speake scandalously of them, or, as hereby in any sort to depraue the due reputation of those, whose vertues haue indeed made the worthy, as rather vpon the point now insisted vpon, comparatiuely only to examine whether Church it is, our Catholicke, or the other forsaide Protestant Church, to which the marke now vrged is most properly apperteyning or wanting: we will therefore (purposely forbearing such other their many testimonies of this kind, as in regard of our doubt to become offensiue or mistaken, are to our selues distastfull) craue leaue but to put your Maiesty in remembrance of those many their other heretofore alledged testimonies, which concerning directly the comparison now vrged, do most playnly graunt to vs the precedencie therein. So doth M.<sup>n</sup>

Stubbes, so M.D.\* Couel, so lykewyse doth o Martin Luther, confessing withall, which I thinke many will lykewyse acknowledge, that (sayth he) p from the tyme herof alledged in which the pure doctrine of the gospell was first recalled to light, next heretofore in the world hath growne dayly worse; q Luther himselfe, VVolsagu this section, subdiuision 1. at h. r Musculus, and r Erasmus yet further also confessing, that euen those very persons, who haue reuolted and changed fro our Cath. religion to Protestacy haue withall

lyke-  
hooker &c. pag. 46  
post med. acknow-  
ledgeth that the

humiliation of many of the Church of Rome in their penitencie of hart seemeth farre to exceed ours.

o

See Luthers wordes alledged heretofore tract. 2.

c. 2. sect. 10. subdiuision 11. versus finem at f.

See Luther there at g.

q See Luther there at e.

See VVolfingus Musculus his

plaine saying there at h. at i.

f See Erasmus his playne sayings there

t See the testimony

berin of Iacobus

Andreas and M.

Stubbes alledged

next heretofore sect. 8

initio at b. and post

medium at p. And

Martin Bucer in lib.

de regno Christi lib.

1. cap. 4. sayth b:

Maxima corū pars visa

est, id tantum ex

Euangelio Christi

petijisse, vt iugum

qualicunque di-

scipline, pœni-

tentie, & religionis

vnuerſe, quæ in

Papatu reliqua

fuit, abijcerent,

proque carnis suæ

arbitrio ac libidine

instituerēt, agerēt-

que omnia: tum

non ingratum fuit

eis audire, iustifi-

cari nos fide in

Christum, non

bonis operibus,

quorum nullo te-

nebantur studio.

This is extant in

Bucers Scripta Anglicana pag. 24. circa med.

2. sect. 10. subdiuision 11. fine at m.

y M. Stubbes in his Epistle dedicatorie to the Lord Maior of London set before

his Motiue to good workes.

subdiuision 11. at g.

lykewysetherupon changed their lyfe into worſe: In  
so much as in regard of such their assumed liberty, ma-

ny of them haue not bene abashed to <sup>t</sup> disclayme pu-

bliquely in workes, and to rest vpon only sayth; and

wichall to affirme, that to liue so, was to liue <sup>u</sup> Lutheran-

lyke; tearming it also <sup>x</sup> the Euangelicall instruction. All

which premisses are (as to the forsayd cōparison) so

euident on our behalfe, and against our aduersaries,

that dyuers of their owne principall wryters, haue (as

men therewith made doubtfull and perplexed) stūbled

therat. Hence it is, that M. Stubbes sayth therof: <sup>y</sup> It is

a blemish to our profesion: that also Luther himselfe lyke-

wysc sayth, <sup>z</sup> it is a thing full of scandall, that from the tyme in

which the pure doctrine of the ghoſpell was first recalled to light, men

should grow dayly worse. That lastly Paulus Eberus (a princi-

pal Protestant wryter) affirmeth how that (in regard

therof) men <sup>a</sup> do (sayth he) not without cause doubt, whe-

ther that our Euangelicall congregation be the true Church. Hi-

therto only of the Vulgar Multiude, wherein our dis-

course might be much further enlarged, from the

knowne experience dayly manifested synce our last

Catholicke tymes, euen in the <sup>b</sup> prisons, common gayles

and publique executions, wherein the multitude of of-

fenders is thought to be, without compare, increased.

Also in all <sup>c</sup> Courtes of iustice, in which matters of

strife & debate are in like māner much more frequēt &

renewing. And lastly (to omit the exāples of swearing

& drunkennesse) in the only instance but of <sup>d</sup> bastardy

the

u See this heretofore tract. 2. c.

x See this there at n.

z See this heretofore tract. 2. c. 2. sect. 10.

See heretofore tract. 2. c. 2. sect. 10. subdiuision 11.

fine

fine in the margent at l. <sup>b</sup> This is ſaid to be notable euident in publique executions had of fellows & other lyke offenders, in that (as is thought) there be now ten or twelue vſually excuted at euery Gayle-deliuery, in which during our late forfathers dayes were executed but ſome two, or three & many tymes none. <sup>c</sup> This increaſe of ſuytes and debates is houlden euident (as wee are credibly informed) in the number of *Cauſes, Lawiers, Clerkes, and Attorneys*; incomparably increaſed in euery Court. <sup>d</sup> Wee refer this point to the cōmon knowledg of the inhabitants in euery ſeueral parish.

the dayly examples wherof in euery ſeueral parish, reſpectiue obſeruation being but had, are of common knowledge, houlden to be without proportion, exceeding to the former Catholicke tymes latelie paſt.

## VII.

To come now to the proteſtant Clergy, and to ſpeake anſwerably ſomewhat of their more remiſſe life, during their late and beginning beſt tymes, as wee did heretofore on the other part, ſpeake ſomewhat of the more ſtriſt and godly life of our Catholicke Clergie, euen during but their declining, degenerate and worſt tymes. In which courſe, to forbear alſo (as vnwilling to giue offence to the Deuines of our nation) alſwell <sup>e</sup> the volumes of the *Saintes*, wherwith the Proteſtantes do vnkindly threaten their Puritan Clergy, as alſo that other treatiſe of lyke nature, intituled, *The Owles Almanack*, wherwith they againe do (as wee perſuade our ſelues) vnworthily threaten the Biſhops, and ſo withall to be ſilent of them both, *Volfangus Muſculus* ſpeaking of the Proteſtant Clergy in forraine partes, complayneth lamentably, leaſt that by many of <sup>f</sup> their occaſions giuen to the people, men ſhould by

<sup>e</sup> Hereof ſee the booke intituled Paſquill of England, vnto Martin Iunior, printed 1589. pag. 2. fine: and ſee alſo Paſquill and Marphorius printed 1589. fol. 2. b. & little fol. 14. a. And M. Sutcliffe in his an-

ſwere to a lybell ſupplicatorie pag. 89. poſt med. ſaith of the Puritan preachers: In manners their pride, malice, cruelty, couetouſnes, uſury, gluttony and chamber cheare, which they call faſting, and colour with tearmes of Godly exerciſes, do notoriously cōvince them: Neyther yet (ſayth he further) do I tell all: for other matters I haue thought good to keep for a riere banquet &c. affirming there a litle before, that the ſame doth appeare but too too evidently. <sup>f</sup> *Muſculus in loc. cōmun. c. de*

*minist'ris Verbi Dei* pag. 180. circa med. sayth: Magni sanē est momenti, quōd nec peregrina dogmata in Ecclesia Christi spargunt &c. Verū in eo culpabiles deprehenduntur, quōd recta & vtilia non ex animo, sed obiter peragunt, & quae iuxta fideli sunt facienda ministro, prorsus negligunt, dum sic ministrant, haud quidem superstitiones & errores inducunt in Ecclesiam, id quod saeculis est praecedentibus factum. Interea tamen in diuersum latus inclinantes, causas obijciunt populo, quibus paulatim incidat in adiaphoriam religionis, omnium pestilentissimam, epicurismum imbibat, omnis religionis videlicet vastationem & extinctionem. sub horum ministerio nemo vereatur, ne nascantur hypocritae, superstitiosi, cultores simulachrorum, & iustitiarij; hac solitudine abundē liberant & se & alios.

*little and little fall to an indifferencie of religion, and epicurisme. No man (sayth he) needes to feare, least that by their ministry men should become hypocrites, superstitious, worshippers of images, and iustice-workers; of this care they do aboundantly deliuer both themselves and others: wherto might be added lyke further testimonie of* *ſ. Ioannes VVygandus* and sundry other protestāt wryters. Only we will cōclude this point of the forsaide Protestant Churches Clergy, with referring to your Highnes Princely consideration, whether that this forementioned licentiousnes of life (fatally forsignified vnto the world to be then approaching in religious Apostatacs, by ominous and vncouth sight of monstrous \* *barthes*, happened in Germany, euen in the very yeare before that *Luther* cast t̄ of his Religious habit, and that *Leonard Koppen* (to begynne the daunce) *withdrew* at oncc, \* *nyne* (runnagate) *Nunnes* from one Monastery) was not, in all probability, the originall, true, and principall motiue of the Apostasie and first reuolt of so many, as at *Luthers* innouation ioyned with him in reuolting from our Catholicke Church. For to beginne with *Luther* himselfe: He during his aboad with

vs

*ſ. Ioannes Wygādus* in libro de bonis & malis Germania ſaitb: Reperiuntur non pauci inter Verbi ministros, ecebolii & gnatonēs, qui peccata potentum contra ipsorū dicta factaque mirae fraudulentia excusare, carbonēsque ignitos supponere non verentur: quo fit, vt magis accensī politici doctores, in sinceros audentiū sēuiant, eosque ē suis locis & cathedris exturbent; ita vt etiam plerique

ex illis parturientium dolores sustineant. Also *Paulus Eberus* in praefat. commentariorum *Philip. in Epist. ad Corinth.* sayth: Vniuersa nostra Euangelica congregatio, tot schismatibus & offendiculis icaet, vt nihil minus sit, quā quod se esse gloriatur, si ad Euangelicos doctores spectes, vides quōd illorum alij vana gloria, & inuido zelo, & praēiudicio permoti (&c.) quidam sine causa lites excitant, & inconsulto liuore tuentur: plures sunt, qui omne id quod vera doctrina

adi-

edificarunt, mala & scelerata vita destruunt.

*¶* c. centur. 16. pag. 90. antemed. reporteth, how that towards the latter end of Anno 1523. Triburgi in Misnia natus est vitulus, qui Monachi cucullati formam gerebat: & Hallæ Saxoniz, porcus è scropha prodijt, qui sacerdotis caput habebat.

*¶* Osiander vbi supra pag. 97. fine sayth: Hoc Anno (1524.) Lutherus monasticum habitum deposuit.

*¶* Osiander vbi supra pag. 90. circa med. saith: Leonardus Koppen septima Aprilis die 1523. nouem moniales genere nobiles ex monasterio Nimptsen extractas, Witebergam adduxit, inter quas fuit Katharina à Boren, quæ postea Luthero nupsit.

vs, cōtinued <sup>h</sup> chast; wheras presently after his reuolt, <sup>i</sup> it was not in his power to be without a woman. In respect wher-

of he married himselfe, not without confessed <sup>k</sup> scandal,

to Katherine Bore, one of those nyme (runnagate) Nunnes, for

which, by the Imperiall lawes (made not lately,

but during those venerable tymes of the Primitiue

Church) he <sup>i</sup> should haue lost his head. So lykewyse Iohn

Bale, Comrade Pellicane, Peter Martyr, Bucer, Oecolampadius,

Zuinglius, & so many other of his colleagues, who, as be-

fore, <sup>\*</sup> inflamed all with lust, exclaymed out for wyues:

and all the rest that so then reuolted from our Ca-

tholick Church, began the same with breach of

their then former vndertaken vowed chastity, and

marriage thereupon ensuing, the which many of

them, as namely Peter Martyr, and Bucer did lykewyse

most scandalously accomplish, euen with <sup>§</sup> vowed

Nunnes. So in lyke manner the late <sup>l</sup> Archbishop of Cullen

beganne lykewyse his reformation of religion with marriage, &

the same also to a professed Nunne. And such also were

the reuolted <sup>\*</sup> Votaries, who vpon like desire beganne

the alteration of Religion which happened in

England. The like moe examples, wherof were

many

should be therefore punished with the losse of his head. This Iouinian was in course the third Emperour after Constantine the great. And the foresaid law is yet extant Cod. lib. 1. de Episcopis & Clericis, where it is said: Si quis, non dicam rapere, sed attentare tantum, iungendi causa matrimonij sacratissimas Virgines ausus fuerit, capitali pœna feriat.

*¶* See this heretofore in this present section subdiuision 3. initio in the life of Zuinglius at s. t.

*h* See this heretofore tract. 2. c. 2. sect. 10. subd. 11. initio, at m.

*i* See there also at p. See also the great outcries herin made by Zuinglius alledged heretofore in this present section, subdiuision 3. initio at s. t. u. & c.

*k* See tract. 2. c. 2. sect. 10. subdiuision 11. in the margin at u.

*l* Zozomen. hist. lib. 6. cap. 3. fine affirmeth how that the Christian Emperour Iouinian published an Edict that who so allured a sacred Virginto marriage

¶ Peter Martyr being a regular Chanon of the Order of S. Austine, married at Strasburge, Dame Katherine the loose Nunne that ran out of her Cloyster at Metz in Lorraine, wherof see D. Hard. in his detection. printed 1568. fol. 36. b. Of Bucers lyke marriage, see Melancthon in Consil. Theolog. pag. 569.

¶ Osiander in epitom. hist. Eccles. l. 4. cap. 18. pag. 948. paulo ante med. sayth: Interea Archiepiscopus Colonienfis Elector Gebardus Baro Truchesiuf, reformationem religionis meditabatur, & matrimonium Agneti, quæ Monialis fuerat, promissit, eamque tandem aperte vxorem duxit. And see there pag. 953. post med.

\* *Reuolted Votaries*, as namely these Protestant Bishops ensuing, Hooper of Worcester, Barlow of Chichester, Downham of Westchester, Scory of Hereford, Barkley of Bath and Wells: Couerdale of Excester, and diuers others, who all of them were professed monkes. whereto might be added Crammer of Canterbury, Sandes of Yorke, with dyuers others, all of them formerly Catholicke Priestes.

m See this heretofore tract. 1. sect. 3. subdiuisio 1. through out. Also S. Austine tom. 8. in Psalm. 83. sayth: Sanctimonialis virgo si nupserit, Christi adultera reputabitur. many and lamentable, and (as wee may bouldly say) so far m dissenting from the spirit, and obserued rule of the ancient Fathers, as that they doubted not specially to note and n condemne for heresy the doctrine therof in the hercticke Iouinian and others: whose example our Aduersaries haue farre \* exceeded. And thus much concerning the strict way which leadeth to lyfe

And see the lyke saying in S. Austine in Psalm. 75. super illud, Vouete & reddite: and de bono Vir. cap. 11. he termeth it, worse then adultery. And Epiphanius her. 61. sayth: Tradiderunt sancti Dei Apostoli peccatum esse post decretam virginitem ad nuptias conuerti. S. Hierome lib. 1. contra Iouin. cap. 7. sayth: Si nupserit Virgo, non peccat, non Virgo quæ semet Dei cultui dedicauit, harum enim si quæ nupserit, habebit damnationem, quia primam fidem irritam fecit &c. Virgines enim quæ post consecrationem nupserint, non tam adulteræ sunt, quàm incestæ. S. Basil in libro de vera Virginitate, reprehendeth the marriage of Nunnes, saying: Neque enim est mortuus vir eius, vt cui vult nubat, viuente immortalī viro, meritō censetur adultera, quæ mortalem hominem ob carnis vitia domini thalamis intulit. And see his lyke saying in Epist. ad Virginem lapsam, being ep. 185. S. Ambrose ad Virginem lapsam cap. 5. sayth: Dicit aliquis, Melius est nubere quàm vri: hoc dictum ad non pollicitam pertinet, ad nondum velatam: cæterum quæ se sponsoñt Christo, & sanctum velamen accepit, iam nupsit, iam immortalī iuncta est viro, & iam si voluerit nubere, communi lege coniugij adulterium perpetrat, ancilla mortis efficitur. S. Chrysostome Epist. 6. ad Theodorum Monachum circa med. sayth to that Monke: In te nomen adulterij accipiet, si volueris vnquam, quod abstī, nuptias cogitare: The great Councell of Chalcedon can. 16. sayth: Si qua Virgo se dedicauerit Deo, similiter & monachus, non licere eis iungi nuptijs &c. The Fathers further testimonies of this kynd are infinite and farre dissenting from the spirit of Luther, Zuīglius &c. And wheras our aduersaries do often obiekt S. Austine, and some other

other Fathers, affirming the marriage of certaine vowed virginesto be a true marriage, & not be to dissolued: yt is answered that the Fathers, who so say, speake only of a secret or simple vow, wherein is nothing but the parties bare promise. And not of a solene, wherein is not only a promise, but a deliuey also made of the thing promised, wherof the Church taketh solenne acceptance, & the party is therupon by the Church specially consecrated to Christ. In this case all marriage is by the Fathers houlden meerly voyd, as appeareth by certayne sayings of the Fathers before alledged. And in the other case, marriage after a simple vow, although the marriage be effectuell & not to be dissolued, yet do the very same Fathers in their such assertion therof withal affirme (directly against our aduersaries) that it is a most grieuous sinne. Of this difference in vowes where the party is solemnely receyued and consecrated, and where not, read further Innocentius ep. 2. ad Victor. c. 12. & 13. And see Concil. 4. Carthag. can. 104.

See this heretofore tract. 1. sect. 3. subdiuision 2. at \* l. m. n. And S. Austine l. 2. retract. c. 22. calleth Iouinian a monster for this opinion. And Hierome l. 2. contra Iouin. c. 19. calleth Iouinian and his complices Christian Epicures

Farre exceeded: for it appeareth by S. Austine hær. 82. that Iouinian (notwithstanding his doctrine) non habebat, vel habere nolebat uxorem. And that he therwith deceyued but only, nonnullas sanctimoniales, some few nunnes, Aug. l. 2. retract. c. 22. And also as S. Austine further sayth hær. 82. line: Ista hæresis oppressa & extincta est, nec usque ad deceptionem aliquorum sacerdotum potuit peruenire. This heresie was: (quickly) extinct, neyther could ye euer preuayle to the deceyuing (so much as) of any (one) Priest.

life, and the answerable frutes therof, in the first publishers of eyther Religion and their followers: and to whether profession the same is confessedly most apperteyning or wanting.

Ffff 3

THE



# THE TENTH AND ELEVENTH MARKES.

1. *Of neuer going forth.*
2. *Of being neuer contradicted.*

With an application therof to the ancient tymes of *Cyprian, Origen*, and *Textullian* &c. who were contradicted in their but few & smaller errors, and are yet confessedly proued to haue houlden the seuerall Articles of our Catholicke sayth, without any knowne contradiction in any.

3. *Also with a preoccupation in generall to our Aduersaries common euasion against sundry of the said Markes.*

## SECT. X.

**T**O these forsaide nyne Markes heretofore handled, wee will now lastly (of many others that might be alledged) only ad but two: the first wherof being the tenth here in order, is the neuer knowne going out of any visible society then elder and in being. And the second, being the eleventh heere in order, is the not being knowne to haue bene, since the Apostles tymes, begonne with  
con-

contradiction: of both which we haue heretofore already spoken. Only yet to put your Maiesty heerein remembrance of some part of that which is heretofore alledged: First concerning this tenth Marke, wee haue already proued from the Scriptures, & most necessary p sequele thence deduced, that the Church which neuer departed from any visible society then to it elder and in being, cannot possibly be the false Church: that in regard of such forbidden departure, the word Heresy (which signifieth separation or choyce) is therefore by the Scriptures & mentioned sometyms as in euill sense: that also the word Apostata (which signifieth a man reuolted or gone forth) is accordingly with all men vsed in the \* euill part: that the Fathers haue lykewyse condemned such departure: and that the learned Protestants haue accordingly set it downe for the note of an Hereticke: as also wee haue withall proued the said Protestant Church to haue in this last age confessedly departed out of our Catholicke Church: And lykewyse that for so many other confessed precedent ages, our learned Aduersaries cannot name so much as any one man, who eyther in himselfe, or els in his noted Mayster, is not reduced to a knowne Catholicke begynning, from whence they are discerned and confessedly knowne to haue departed; \* Berengarius, VValdo, Wyckliffe, Husse, Luther, Caluin &c. being knowne all of them, to haue bene originally Catholickes, and sythence departed out of our Church. Wheras to the contrary, concerning our Catholicke Church, it is in the end (after many labyrinthes of tergiuersations) confessed by M. Bummy, M. D. Feild, and M. Sutcliffe, that she hath not departed which error is only but a deniall or priuation of the sayd truth: there neuer could be any Archereticke or author of innouatio (which is euer in tyme posteriour to truth) who did not first deuide himselfe by departure out of the true Churches then visible society. Whereupon it necessarily followeth that the Church which neuer departed out of any other visible Society, then elder and in being, retayned that doctrine which is originally ancient, and therefore true: and so consequently is the true Church. Herof see more here.

See the Scriptures concerning departure out of the Church, alledged heretofore tract. 1. sect. 9. subdiuision 4. initio at 1. 2. 3. 4. &c.

This sequele is euident: for yf the Roman or any other Church hauing once bene confessed members of the said true au- ciēt visible Church did neuer depart out of the said true Church, then are they yet still with in yt, and members thereof. As also on ing that the truth in which the Apostles left the Church at first established, is ancient to error, then after ensuing which error is

tofor

**Tract. 2. Cap. 3.** 600  
 tofore tract. 2. c. 2. sect. 12.  
 subdiuision 4. at 6. 7.  
 pag. 27. initio.  
 gent there at the figure s.  
 at t.  
 à toto mundo facere coacti sumus.  
 12. post med.

**The Protestants Apology**

**Seet. 10. Subt. 1.**

q See this heretofore tract. 1. sect. 9.  
 \* Herof see M. Downham of Antichrist 1. 2.  
 See heretofore tract. 2. c. 2. sect. 12. in the mar-  
 f See heretofore tract. 2. c. 2. sect. 6. initio at t.  
 Caluin epist. 14. pag. 273. paulo post med. sayth: Discessio nem  
 u See heretofore tract. 2. c. 2. sect.

x Ibidem ante med.

y departed, but z held still communion with the true Church, and  
 \* neuer went out of any knowne Christian society.

y M. Bunny  
 alledged hertofore  
 tract. 1. sect. 9. sub-  
 diuision 4. post  
 med. at 10. 11. 12.  
 z M. D. Feild  
 alledged there at t.  
 next after 12.

a M. Sutcliffe  
 alledged there at  
 14.  
 \* See this heretofore tract. 1. sect. 7. the last subdiuision in the end thereof at \*. and see there the inference made therupon.

b Vpon thy walles o Hierusalem haue I set watchmen all the day, & all the night for euer, they shall not be silent (Esay 62. 6.) He gaue some

Apostles (&c.) some Pastours, and Doctours to the consummation of Saintes (&c.) Vntill wee all meet &c. that we be not children wauering and carried about with euery wynd of doctrine &c. to the circumcision of error (Ephes. 4. 11.)  
 c The true Church hath alwayes resisted all false opinions with open reprehension (M. Fulke in his answer to a counterfayte Catholicke pag. 11. initio & 92. ante med.) The Religion being of God, no feare of man shall keep them back (M. Deering in his Reading vpon the Epistle to the Hebrewes in c. 2. vers. 12. sect.

II  
 Secondly, cōcerning the last, but not the least marke now to be vrged, wee haue heretofore shewed in the example of such Cerimonies as were added to the Masse, that not so litle a one could be added, but that it is yet from histories knowne to our aduersaries, and therupon by themselves \* reported, when, and by whome such addition or beginning therof was made. And we haue also further shewed frō euident testimonie of b Scriptures, of the learned c Protestantes, & also of d Augustine, that no error in matter of fayth could be gynnec to inuade or corrupt the Churches members, without open reprehension and contradiction of some of the Churches true Pastours: In so much as S. Hierome doubted not (with whome also herin agreeth holy Irenaeus) hereupon to say, that, e to reduce an heresie to yt begynnig, is a confuting therof. The truth of which his assertion is acknowledged by M. f VVhitaker. As Also M. VVhitgift, Doctor Saravia, M. Iuell, M. Bisson, and M. Bell do & all of them vrge and insitt vpon this, as a confessed, true, and knowne principle. Wee haue lykwys shewed the

Sett. 10. Subd. 2.

For the Roman Church.

601 Tract. 2. Cap. 3.

10. circa med. & c. 3. lect. 12. fine.)

See S. *Austine* alledged

heretofore tract. 1. sect. 9. subdiuision 5. initio at 19.

e Hierom. ad *Cleop*

phon. And vpon this ground doth Irenæus (1. 3. c. 4. post med.) refell the Valentini-  
nians and Marcionistes, saying: Ante Valentinum, non fuerunt qui sunt à Valen-  
tino, neque ante Marcionem erant qui sunt à Marcione &c.

f Whitaker contra Dur. l. 7. pag. 479. paulò post med. sayth: Multum ad  
hæreses refutandas conferre, earum originem nosse, nemo negat.

g As concerning M. *Whigist*, see his wordes alledged heretofore tract. 1. sect.  
3. subdiuision 15. at m. And see the lyke plaine sayinges of D. *Saravia*, M. *Iewell*, &  
M. *Bell* alledged heretofore tract. 1. sect. 7. subdiuision 10. prope finem in the mar-  
gent at \*. next after q. and see M. *Bilson* heretofore tract. 1. sect. 8. ante med. in  
the margent at \*. next before u. Subd. 2. prope initium.

the answerable cuent in so many confessed heresies of

euery age thus dayly at their first beginning <sup>h</sup> contra-

dicted, also in so many ould condemned, and by our

aduersaries late renewed, doctrines in their denial of

*Prayer and Sacrifice for the dead*, of *Praier to Saintes*, *Reliques*,

*Images*, *free will*, &c. and so many other before mentio-

ned Protestant opinions, all of them thus lykewyse at

their first appearing contradicted by the ancient <sup>i</sup> Fa-

thers of the Primitiue Church: and haue againe on

the contrary part, <sup>k</sup> answered and auoyded all those

sundry weake inforced examples, of lyke pretended

contradiction against our Catholicke doctrines, vrged

by M. *Whitaker*. And wheras this course of contradiction

hath euermore so clearely and generally houlden in all

other examples, that our aduersaries cannot in matters

out of controuersie giue instance, so much as but of

any one error in sayth, which was not vpon it first

generall diuulging thus contradicted, their misapplied

examples to the contrary being heretofore fully exa-

mined and auoyded. Wee haue neuerthelesse yet fur-

ther concluded as well from the testimonies of M. <sup>m</sup> Cart-

wright, M. <sup>n</sup> *Whitaker*, and M. <sup>o</sup> *Powell*, that no knowne

tyme of our Churches first beginning since the Apostles

<sup>p</sup> tymes n. o. p. q. r.

<sup>q</sup> See this our answer made heretofore tract. 1. sect. 7. throughout.

<sup>r</sup> See these examples answered heretofore tract. 1. sect. 9. subdiuision 3. ante

med. in the margent at \*. next before 2. m See M. *Cartwrights* te-

See this at

large in the feuerall

treatises of Irenæus

Epiphanius, Theo-

dores, Austine, Da-

mascenus &c. written

purposely by them

against heresies.

And see answerable

demonstration

herof made by the

Centurie wyters in

in their fifth Chapter

of euery feuerall

Century. And by

Ioannes Pappus in

his epitom. histor.

Eccles. in the tract

de hæresibus & Cē-

cils, which begin-

neth at pag. 249.

<sup>i</sup> See this hereto-

fore tract. 1. sect. 8.

subdiuision 2. at c.

d. e. f. g. h. i. k. l. m.

Testimony alledged heretofore tract. 1. sect. 9. subdiuision 3. initio at 1. next before

2. n M. Whitaker and M. Couell alledged at 2.

3. See M. Powell there at 3.

p M. Napper alledged heretofore tract. 1. sect. 9. subd. 5. post med. at. 2.

q M. Feild alledged ibidē at 1. next after 2.

r M. Fulke alledged ibidem at 1. next before 3.

s M. VVlingist heretofore tract. 1. sect. 3. subdiuision 15. at m. n. proueth at large by testimonie of S. Austine, Zuinglius, Caluin, Gualter, &c. that for so much as the originall beginning of Archbishops cannot be found, they

therefore, (sayth hee) haue their originall from the Apostles themselves. And M. D. Feild in his Treatise of the Church l. 4. c. 21. pag. 242. circa med. the title of that Chapter being, Of the rules wherby true traditions may be knowne from counterfayt, sayth: It remaineth to examine by what rules we may iudge which are true & iudubitate traditions, &c. The second rule is, whatsoever all, or the most famous and renowned in all ages, or at the least in some ages, haue constantly deliuered or receyued from them that went before them, no man contradicting or doubting of it, may be thought to be an Apostolicke tradition.

t Aug. tom. 7. de Baptismo contra Don. l. 2. c. 7. sayth: *Nolite nobis obijcere auctoritatem Cypriani ad Baptismi repetitionem &c.* And see there l. 5. c. 23. And see further S. Austine tom. 7. contra Gaudentium l. 3. c. 10. & tom. 7. contra Crescencium l. 2. c. 32.

u Aug. bar. 43. recyeth Origenes error saying of him: *Dicit (&c.) ipsum etiam postremo Diabolum & Angelos eius, quamuis post longis-*

tymes can be declared. As also by lyke further testimony and acknowledgment of M. Napper, M. Feild, and M. Fulke, that the supposed authors, since the Apostles tyme, of our Catholicke doctrines, had no debatable contradiction, & were not disclaymed and noted as damnable hereticks; and were not at first preached against: then all which what can be more strong, euen by M. VVhingists owne prescribed rule, to proue the antiquity of our religio, to haue vndoubtedly proceeded euen from the Apostles themselves. Which point of antiquity (yf the method of our intended breuities would permit) might in this very kind be made as yet large & more inuincibly perspicuous, by the ancient examples of the most ancient Origen, Cyprian, & Tertullian, who liuing all in one age, are by their wrytinges confessedly discerned to haue held euery of them some one or other particuler error: as Cyprian who erred in rebaptization: Origen, in holding that euen the diuells should be in the end saued: & Tertullian, in condemning a second Marriage. Together with which error, they also confessedly held very many other knowne doctrines of our now professed Catholicke faith

longissima tempora purgatos atque liberatos, regno Dei, lucique restitui  
 x Aug. her. 86. sayth of Tertullian: Cœpit secundas nuptias contra Apostoli-  
 cam doctrinam, tanquam stupra damnare.

sayth, whereof wee find, though but casuall, yet fre-  
 quent testimonie, disperfed throughout some or other  
 of their wrytinges: as namely of <sup>1</sup> Reallpresence, <sup>2</sup> recey-  
 ning of the Sacrament fasting, <sup>3</sup> reservation of the Sacrament, <sup>4</sup>  
 care had thereof (more thē was of the water of Baptisme) <sup>5</sup>  
 that <sup>6</sup> no part thereof should fall to the ground, <sup>7</sup> Sacrifice, <sup>8</sup> Sacrifice  
 for the dead, <sup>9</sup> Sacrifice according to the Order of Melchisedech,  
<sup>10</sup> mingling of water with wine in the chalice, <sup>11</sup> Chrisme and Con-

See what is  
 cōfessed of Cyprian  
 heretofore tract. 1.  
 sect. 3. subdiuision  
 2. at 6. and Cyprian  
 in sermone de  
 firma-  
 Cœn. Dom. paulō  
 post initium sayth

accordingly: *Panis iste quem Dominus discipulis porrigebat, non effigie, sed natura  
 mutatus, omnipotentia Verbi factus est Cævo.* Of this place the Centuristes centur. 3.  
 col. 247. line 26. do say: *Sentis (Cyprianus) in coena corpus Christi verum, & sangui-  
 nem esse, in serm. de Cœn. Dom.* And the same do they affirme of Cyprian and Ter-  
 tullian cent. 3. col. 58. b. line 13. & 40. And of Origen col. 260. line 15.

\* See this in Tertullian heretofore tract. 1. sect. 3. subdiuision 2. at 33. and con-  
 fessed by the Centuristes cent. 3. col. 132. line 10.

examen. part. 2. pag. 102. a. paulō post med. sayth: *Huius consuetudinis de priuata re-  
 seruatione Eucharistiæ testes sunt Cyprianus, sermone quinto de lapsis, Tertullia-  
 nus l. 2. ad vxorem, Ambrose, Hierome, Basile &c.*

\* See this her-  
 tofore tract. 2. c. 1. sect. 3. at 16. in Tertullian & Origen. <sup>2</sup> See this con-  
 fessed in Cyprian by the Centuristes hereafter tract. 3. sect. 1. initio in the margent,  
 vnder t. at Anno 240. and in Origen heretofore tract. 1. sect. 7. subdiuision 3. in the  
 margent at i.

b. See this in Cyprian and Tertullian heretofore tract. 1. sect. 3.  
 subdiuision 4. at k. and M. Gifford in his demonstration, that our Brownistes be  
 full Donatistes &c. pag. 38. initio sayth: *To offer oblation for the dead, was generall  
 in the Church long before the dayes of Austine, as appeareth in Cyprian and Tertullian.*  
 And see Sacrifice for the dead yet further confessed in Cyprian and Tertullian by the  
 Centuristes cent. 3. col. 138. fine & 139. initio.

c. Cyprian l. 2. ep. 3. paulō  
 post initium sayth: *In Sacerdote Melchisedech Sacrificij Dominici Sacramentum  
 præfiguratum videmus &c. qui ordo vtiq̃ue hic est de sacrificio illo veniens, &  
 inde descendens, quod Melchisedech sacerdos Dei Summi fuit, quod panem  
 & vinum obtulit, &c. Obrulit hoc idem (Christus) quod Melchisedech  
 obtulerat, panem & vinum, suum scilicet corpus & sanguinem. And M. Fulke  
 against Heskines, Sanders &c. pag. 100. circa med. sayth accordingly: It is granted  
 that Cyprian thought the bread and wyne brought forth by Melchisedech to be  
 a figure of the Sacrament, and that therein also he resembled the Priesthood of*

See this heretofore tract. 1. sect. 3. subdiuision 2. at 26. 27. 28. And Abraham Scultetus, in medul. Theolog. pag. 370. ante med. sayth: *Nam in Cypriano notantur &c. quod nimis anxie & superstitiose vrgat in Coena aquam vino miscendam &c.*  
Cyprian in *serm. de vñctione Chrismatis* prope initium sayth: *Hodie in Ecclesia (&c.) sacrum Chrisma conficitur &c. and l. 1. ep. 12. paulò ante med. he further sayth: Vngi quoque eum necesse est, qui baptizatus sit, vt accepto Chrismate &c. which saying is reprehended by the Centuristes cent. 3. col. 125; line 13. And the Centuristes ibidem line 9. reprehend Tertullian, saying: Ablutionem sequebatur vñctio, & manus impositio, de quibus Tertullianus &c. quem ritum Cyprianus non sine errore necessarium facit. And they yet charge Cyprian further out of another of his sayings alledged there line 20. And Tertullian (l. de resurrex. carnis) sayth also yet further: Caro vngitur, vt anima conseretur, Caro signatur, vt anima muniatur, Caro manus impositione adumbratur, vt anima spiritu illuminetur. And see Chemnitius in his examen part. 2. pag. 58. a paulò post med. reprehending S. Cyprian and others for their prespely confessed opinion of Chrisme and Confirmation. In so much, as ibidem pag. 65. a paulò post med. he sayth of this very matter. Nec Tertulliani & Cypriani qui hac in parte non obsecrè Montanizant, autoritate premi volumus. And the Ministers of Lincolne Diocesse in their abridgement &c. pag. 42. ante med. charge Tertullian and Cyprian (with) error of vsing the crosse in confirming those that were baptized.*

firmation, and <sup>f</sup> most of our Sacramentes, & the ordinary succession of Pastours, the inferiour Orders of <sup>h</sup> Deacons, <sup>i</sup> Subdeacons, <sup>k</sup> Acolites, <sup>l</sup> Exorcistes, that <sup>m</sup> Priests might not marrie, that <sup>n</sup> neyther Priest, Deacon, nor (professed) widdow might be  
B-  
planè sanctificari & filij Dei esse possunt, si Sacramento vtroque nascantur. See this saying reprehended by Chemnitius examen. part. 2. pag. 58. a. paulò post med. And Cyprian in *serm. de ablut. pedum* prope initium maketh mention Baptismi & aliorum Sacramentorum. And the same there yet further so particularly, that Chemnitius examen. part. 2. pag. 7. b. post med. confesseth that the author there quinque numerat, reckoneth vp fīue Sacramentes. And wheras Chemnitius only euadeth, denying Cyprian to be Author of that treatise: see this answered heretofore tract. 1. sect. 3. subdiuision 2. at 7.  
g The Centuristes cent. 3. col. 85. line 7. say: Habet Cyprianus alias opiniones periculosas, vt quòd Pastoratum ad ordinariam successionem l. 1. ep. 6. allegat.  
h Origen hom. 7. in Lucam sayth: Neque Presbiter, nec Diaconus, nec Vidua possunt esse Bigami.  
i Cyprian l. 3. ep. 22. sayth: Fecisse autem me sciatis Lectorem Saturum, & hypodiaconum.  
k Cyprian lib. 1. ep. 3. iniūio sayth: Legi literas quas per Saturum fratrem nostrum Acoluthum misisti.  
l Cyprian lib. 4. ep. 7. post med. sayth: Quòd hodie etiam geritur, vt per Exorcistas voce humana & potestate diuina flagelletur, & vratur, vt torqueatur Diabolus.  
m See this confessed heretofore in Origen tract. 1. sect. 7. subdiuision 3. in the mar.

margent at i. And of the like confessed doctrine taught in Cyprians booke de singularitate Clericorum, see Abraham Scultetus in his Medul. Theolog. pag. 357. circa med. As for the evasion made by him and some others in deniall of this booke to be Cyprians, it is barely affirmed, and without prooffe; and though wee should suppose it were not Cyprians, yet is there no reason, but to thinke it the worke of some other learned man of that age. Euen Scultetus himselfe confirmeth so much in his acknowledging (ibidem pag. 359. circa med.) one and the same man to be Author of this booke, and of the Sermons de Cardinalibus operibus Christi, &c. Of which Sermons, see heretofore tract. 1. sect. 3. subdiuision 2. in the margent at the figure 7.

\* See next heretofore at b. and see Tertullian and Origen further alledged against Bygamy by the Centuristes centur. 3. col. 85. line vlt. & col. 86. l. 1. 2. 7. &c. And Beza, Polygamy pag. 211. fine saith: Origenes omnibus post Apostolicum Concilijs anterior (in Luc. hom. 17.) scribit, non solum fornicationem, sed etiam nuptias ab Ecclesiasticis dignitatibus repellere, nempe secundas &c. Origenem hic penitus reiiciendum, ut doctrina Apostolica repugnantem dico. And Tertullian demogamia c. 12. sayth of the Catholikes of his tyme: Adeo (inquiunt) permisit Apostolus iterare connubium, ut solos qui sunt in Clero, monogamiae iugo astrinxerit. And he affirmeth this for the Churches common receyued doctrine, in exhort. ad castitatem c. 12. and l. 1. ad uxorem c. 7.

Bigamus, or one that hath bene twice married: the vowed

chastity of Virgins, the religious habit of Sacred Virgins, the

efficacie of Baptisme, \* the necessity of Baptisme, speciall

consecration of the water of Baptisme, vsage of the crosse in

The Centuristes Cent. 3. col. 140. line 6. say: Cyprianus indicat libro primo Epistola no-

na & vndecima, fuisse inter Christianos Virgines Deo dicatas, quae continentiam praestare voluerint & potuerint &c. And after wardes line 27. it is said: Voti continentiae expresse meminit Tertullianus in libro de velandis virginibus. and cent. 3. col. 176. line. 39. it is said: Virgines castitatem vouentes, non debere habitare cum masculis, statuitur à Cypriano & collegis suis, libro primo Epistola vndecima.

o Tertullian did wryte a booke intituled de velandis Virginibus, and S. Cyprian wrote a speciall treatise intituled. De habitu Virginum, a certayne saying wherof is specially cyted by S. Augustine de doctrina Christiana l. 4. c. 21. And see the Centuristes cent. 3. col. 140. line 59. alledging this Treatise of Cyprian: and col. 141. line 4. alledging the other Treatise of Tertullian.

p Cyprian in serm. de Baptismo Christi, initio, sayth: Remissio peccatorum, siue per Baptismum, siue per alia Sacramenta donetur, proprie Spiritus sancti est. That Originall sinne is remitted in Baptisme, is expressly mentioned by Cyprian in serm. de ablut. pedum, initio, and l. 3. ad Quirimum sect. 65. he proueth at large, Omnia delicta in Baptismo deponi. And the Centuristes cent. 3. col. 260. line 11. say of Origen: De effectu Baptismi recte docuit peccati sordes per eum deponi, tract. 35. in Matth. & hom. 15. in Iosuan. and col. 247. line 9. it is said: Baptismo Cyprianus sentit omnia peccata deponi &c.

\* Abraham Scultetus in *medulla Theolog.* pag. 370. sayth: Næui in Cypriano hi notantur (&c) quodd Baptisimum absolute & simpliciter necessarium putat. See Cyprian's opinion herof l. 3. ad Quirinum, and ad Iubaianum de hæreticis baptizandis, versus finem.

q The Centuristes cent. 3. col. 82. line 49. say: Cyprianus libro primo Epistola duodecima, oportet (inquit) mundari & sanctificari aquam prius à Sacerdote, ut possit baptismo suo peccata hominis qui baptizatur ablueri: and see there col. 248. line 3.

r Centur 3. col. 125. line 16. it is said: Origenes homil. 2. in Psalm. 38. etiam signo crucis baptizatos signari solitos ostendit, cuius ritus etiam Tertullianus meminit, de resurrectione carnis: meminit & manuum impositionis cum oratione, & signationis etiam Cyprianus, in libro de hæreticis baptizandis.

Baptisme, <sup>s</sup> vñction, and other <sup>t</sup> ceremonies of Baptisme: the further great <sup>u</sup> vertue of the signe of the Crosse, the erecting <sup>v</sup> of

f See this Cent. 3. col. 143. line 48. And Scultetus in *Medulla Theolog.* pag. 370. post med. reproveth Cyprian

for that, saith he, consecrationem & vñctionem post baptismum retinet, defendit, & vrget. And see the Centuristes cent. 3. col. 125. line 9. & 15. & col. 240. line 56. of Tertullian.

t See these many other ceremonies recited in part by the Centuristes cent. 3. col. 125. throughout, & col. 126. line 11. & 19.

u See M. Burges his wordes alledged heretofore tract. 2. c. 1. sect. 3. in the margent at 82. And M. Burges in his owne margent vpon those said wordes, alledged in prooffe therof Origen hom. 8. in diuers. Tertullian de corona militis, Cyprian ep. 6. & ad Demet. & aduersus Iudæos l. 2. see Cyprian there c. 20. & 21. And Scultetus in *Medulla Theolog.* pag. 229. sect. 7. alledged Tertullian saying, in libro de corona militis, ad omnem progressum, aditum, exitum, frontem crucis signaculo terimus.

\* The Centuristes cent. 3. col. 121. line 52. say: Crucis imaginem seu in locis publicorum congressuum, seu domi priuatim, Christianos habuisse, in eodem libro (Apologetico) indicare videtur Tertullianus.

x The Centuristes cent. 3. col. 127. line 38. say: Eorum qui peccata leuiora sic confitebantur, etiam vita inspiciebatur, & iudicabatur, an penitentiam iustam egissent, quemadmodum ex libro 3. ep. 16. Cypriani apparet: imponi etiam solitam illis satisfactionem pro modo delicti, apparet ex sermone quinto de lapsis: meminit eius & Tertullianus in libro de penitentia, and col. 81. line 13. the Centuristes say: Plerique huius sæculi scriptores doctrinam de penitentia mirè deprauant. and see this point yet further confessed heretofore tract. 1. sect. 3. subdiuision 9. at 13. 14.

y See this fully heretofore tract. 1. sect. 7. subdiuision 7. in the margent at c. and tract. 1. sect. 3. subdiuision 9. at 10. 11.

z The Centuristes centur. 3. col. 127. line 44. say of penitents: Postea absoluebantur, & ad ius communionis admittebantur, per manus impositionem ab Episcopo & Clero, indicat illud

illud ipsum Cyprianus a Vt supra, and see also heretofore tract. 1. sect. 3. subdiuision 9. in the margin at 16. b The Centuristes Cent. 3. col. 265. line 54. say of Origen: Iustificationis causam facit bona opera: & col. 79. line 33. it is said: Iustitiam coram Deo operibus tribuerunt (&c.) sicut Origenes libro primo in Job. And ibidem line 31. they further say: Videtur magna ex parte hunc summum articulum de Iustificatione obscuratum esse. And Winkelmanus in Apocalyp. pag. 206. ante med. sayth: Operibus ascripsit Origenes causa iustificationis.

tion of workes, c merit of workes, \* Freewill, † the possibility of the comandements, d Lymbus Patrum, \* Prayer for the dead, \* Pur-

gatory c Ibidem col. 80: line 12. it is sayd:

Doctores huius ætatis à vera doctrina Christi & Apostolorum de operibus declinârunt: & line 27. præparationem ad salutem & causam adeo pluribus in locis Origines tribuit operibus, vt tract. 32. in Matthæum &c. & hom. 24. in Iosuum, & 26. in habitationem Dei in nobis meritis nostris tribuit, and line 50. it is said: Simili errore Cyprianus l. 3. Epistolarum, Epistola 25. sensit meritorum præcedentium defensione obuelari peccata subsequenteria &c. And col. 247. line 58. it is said of Cyprian: Bonis operibus nimium tribuit. And Scultetus in med. l. Theolog. pag. 370: circa med. reprehendeth Cyprian, saying: Satisfactionibus remissionem peccatorum tribuit (Cyprianus) sermone de lapsis. And the Centuristes centur. 3. col. 240. line 23. say: Satisfactionibus remissionem peccatorum tribuit Tertullianus.

\* The Centuristes centur. 3. col. 247. line 57. say of Cyprian: Liberi arbitrij vehemens est vbique assertor. And col. 77. line 29. it is sayd: Origines hom. 9. in Numeros, sensit sensum nostrum posse bona eligere, vt fiat vas in honorem; aut mala & terrena, vt fiat vas in contumeliam. And alleging, and will reiecting many other of his lyke sayings, they do there line 54. reiect lyke wise Cyprian saying: Idem & Cyprianus sensit l. 3. Epist. 3. Homo (inquit) libertati suæ relictus & in arbitrio proprio constitutus, sibi metipsum vel mortem appetit, vel salutem: With like recital and reiecting of his other sayings. And see the same sayings of Cyprian yet further confessed, recited & reiected by D. Humfrey in his Iesuit. part. 2. pag. 540. ante med. and the Cent. do in like manner reiect Tertullians sundry testimonies of Freewill cent. 3. col. 77. line 9. In so much as col. 240. l. 6. they further say of Tertullian: liberum arbitrium homini etiam post naturæ corruptionem tribuit multis & prolixis sententijs &c. And col. 258. line 54. they reiect Origen & all the Doctors of the then precedent age. And the same also as fully againe col. 48. line 15.

† The Centuristes cent. 3. col. 240. reiect Tertullian, saying of him there line 17. Non poneretur (inquit Tertullianus) lex ei, qui non haberet obsequium debitum legi in sua potestate: eodem enim errore ad legis possibilitatem passim inclinat. And col. 265. line 48. they say of Origen: Legis possibilitatem adserit (&c.) hinc homilia octaua in Exodum: Baptizatos (inquit) per omnia posse legem implere. And col. 78. line 41. is affirmed the lyke. And Winkelmanus in Apocalyp. pag. 206. ante med. sayth of Origen: Statuit Origenes legem hominibus non impossibilem esse seruatu. d See this heretofore tract. 1. sect. 3. subdiuision 4. circa med. at 2. 3. 4. Also Origen hom. 15. in Genes. faith:

In fine saeculorum Vnigenitus Filius pro salute mundi vique ad inferna descendit, & inde protoplastrum reuocauit. *And see him further in Epist. ad Romanos c. 9. And Tertullian in libro de Anima cap. 55. sayth: 'Nec ante ascendit Christus in sublimiora caelorum, quam descendit in inferiora terrarum, vtillic Patriarchas & Prophetas compotes sui faceret &c. And see him further contra Marcionem l. 2. c. 4. & l. 4. c. 6. & l. 5. c. 10. And Cyprian de Christi resurrectione. sayth: 'Honorificatus est Christus resurgens a mortuis, victor mortis, spoliatus Inferos, & captiuos praemittens ad Superos. And see him also de vnctione chrisimatis.*

\* See this heretofore tract. 1. sect. 3. subdiuision 4. at 1. And Cyprian l. 1. ep. 9. speaking of a former Canon against certayne offenders, that yf any dyed so, Non offerretur pro eo, nec sacrificium pro dormitione eius celebraretur, vrgeth the remembrance of this against Geminius Faustinus dying so, saying: Non est quod pro dormitione eius apud nos fiat oblatio aut deprecatio. And a litle before: Neque enim apud altare Dei in sacerdotum prece meretur nominari. And Tertullian de Coron. milit. c. 3. sayth: Oblationes pro defunctis facimus. And in exhort. ad castitatem c. 11. he further sayth: Et iam repete apud Deum pro cuius spiritu postules, pro qua oblatione annus reddas. And de monogamia c. 10. it is said: Pro anima eius orat, & refrigerium adpostulat ei. And see the Centuristes herin charging and reprocuing Cyprian and Tertullian centur. 3. col. 138. fine & 139. initio.

e Ioannes Winkelmannus in Apocalyps. pag. 206. ante med. sayth: Purgatorium statuit Origenes, in quo post hanc vitam peccata quaedam purgantur. And the Centuristes cent. 3. col. 87. line 27 say: Semina Purgatorij in aliquot locis apud Origenem subinde sparsa videas, vt hom. 2. in Psalm. 36. alledging next after sundry of Origenes sayings affirming purgatorie. In so much as col. 265. line 41. they further say of Origen: Pœnam verd peccatorum statuit esse purgatorium in libris de principijs, with further alledging there certayne of his wordes. And see Cyprian l. 4. ep. 2. paulò post med. l. 3. ad Quirinum c. 57. And Tertullian de Anima c. 35.

gatory, f prayer to Saintes, and to 2 Angells, \* the diuers Orders of Angells, h Apostolicke and vnwritten traditions, prescript

f See this heretofore tract. 1. sect. 3. subdiu. 7. at 26. 27.

28.

g Seethere at \*. next after 27. \* Centur. 3. col. 75. line 23. it is said: De Ordinibus Angelorum multa somniauit inepta (Origenes) libro primo de principijs, capite octauo, & libro quarto contra Celsum, vbisic inquit: Nec nos quidem clam habet, in hoc Angelorum ordine, Thronos alios vocitari, alios Dominationes, alios Potestates & Principatus dici. And see also there col. 44. line 43. the lyke doctrine of Methodius. h See heretofore tract. 1. sect. 3. subdiuision 4. at k. And see Chemnitius expressly reciting and reiecting the sayings of certayne Fathers in their assertion of Apostolicke traditions, as namely of Origen, (examen. part. pag. 87. a. fine 1. b. initio, where he concludeth of Origen: Ita Origenes censet esse Apostolicas traditiones.) and of Tertullian (examen. part. 1. pag. 90. a. paulò post med.) And Tertullian is further confessed to haue

haue affirmed Sacrifice and Prayer for the dead, vpon Traditions from the Apostles, by *M. Fulke* in his confutation of Purgatory pag. 393. circa med. & pauld post med. Also *Cyprians* opinion of traditions is confessed by *M. D. Reynolds* heretofore tract. 1. sect. 3. subdiuision 12. at 6. and by *M. Whicaker* de sacra Scriptura pag. 635. whereunto *Cyprians* affirming of traditions he answereth saying: *Respondeo primò*, *Cyprianum* non fuisse Apostolum, ac proinde examinanda eius verba, nec omnia statim recipienda &c. *And a litle after wardes*: Non ergo attendamus quid ipse dixerit &c. *And see Origen hom. 5. in Numer. where he say h*: In Ecclesiasticis obseruationibus sunt nonnulla huiusmodi, quæ omnibus quidem facere necesse est, nec tamen eorum ratio omnibus patet. *Wherupon he presently reckoneth vp a number of vnwritten traditions.* And *Tertullian l. de corona militis mentioneth*, *Exempla aliarum obseruationum* (quas sine vilius Scripturæ instrumento, solius traditionis titulo, exinde consuetudinis patrocinio vendicamus *And hauiug then reckoneth vp the Cerimonies of Baptisme, the signe of the Crosse, Sacrifice for the dead, &c. hee addeth saying*: Harum & aliarum eiusmodi disciplinarum, si legem expositules, scripturarum nullam inuenies, traditio tibi pretenderetur autrix, consuetudo confirmatrix, & fides obseruatrix. *And concerning Cyprians opinion of the mingling of water with wine in the Chalice, being an vnwritten Tradition, see heretofore tract. 1. sect. 3. subdiuision 2. at 26. 27. & 28. And Cyprian lib. 2. ep. 3. tearmeth it the Lords traditio. and l. 1. ep. 12. he saith*: Vngi quoque necesse est eum qui baptizatus sit: *And Cyprian in serm. de ablut. pedum inirio sayth*: nec minis ratum est quod distante spiritu sancto Apostoli tradiderunt, quàm quod ipse tradidit, &c.

<sup>1</sup> *Fasting dayes, yet k Sunday (then as now euer) excepted,*

<sup>1</sup> *Canonick houres of prayer, \* prayer towards the East. And*

*lastly euen the Primacie of m Peter, and of the n Roman i The Centurists Church cent. 3. col. 136. line 39. say: Origines*

*hom. 10. in Leuiticum dierum quadragesimalium meminit ieiunijs cōsecratorum, item quartæ & sextæ feriæ, in quibus solemnia dicit fuisse ieiunia.*

<sup>k</sup> *See this exception notto fast on Sunday mentioned by Tertullian l. de corona militis, and confessed and reiected by M. Cartwright in M. Whigfies defence pag. 99. prope finem. In lyke manner S. Austine in ep. 86. ad Casilunum sayth: To fast on the Lordes day, is great offence, alledged by M. Whigift ibidem pag. 102. circa med. And see Ignatius affirming the like, alledged by M. Cartwright ibidem pag. 99. prope finem.*

*I The Centuristes cent. 3. col. 134. line 44. say: In libro de ieiunio Tertullianus ait, tres illas horas, Tertiam scilicet, Sextam, & Nonam, insigniores esse in orationibus diuinis. Cyprianus verò in oratione Dominica, Primam, Tertiam, Sextam, & Nonam, horas vocat orandi antiquitatis obseruatas* \* *Centur. 3. col. 135. line 13. it is said: Orabant autem vultu ad plagam Orientalis conuerso, quemadmodum rursus in Apologetico suo Tertullianus adserit.*

*m The Centuristes cent. 3. col. 84 line 37. say: Tertullianus*

H h h h

lian in libro de pudicitia non sine errore sentire videtur, clausa soli Petro cōmissas, & Ecclesiam super ipsum extructam esse. And ibidem line 60. they say of Cyprian: Alibi verò passim dicit Cyprianus super Petrum Ecclesiam fundatam esse, vt libro quarto Epistola nona, tractatu secundo de habitu Virginum, sermone tertio de bono patientiæ, & in Epistola ad Quirinum. And where our aduersaries obiekt out of Cyprian affirming the other Apostles to haue bene equall to Peter, Cyprian is not contrary to himselfe, but only meaneth that they were equall in the office of Apostleship (and were Apostles aswell as Peter) but not equall in Iurisdiction and gouernment. And so accordingly doth M. Bridges Bishop of Oxford in his defence &c. pa. 313. & 445. 446. 1156. fine : & also M. VV hū gift the late Archbishop, acknowledge this distinction, affirming in his defence of the answer to the Admonition pag. 303. post med. that Archbishops, quoad ministerium do not differ from other Pastors, but touching gouernment. Affirming also pag. 386. ante med. and answering to a common obiection out of Hierome who equalleth the meanest Bishop with the Pope, that they are equall quoad ministerium, but not quoad politiam. And see him there further pag. 320. fine & 461. initio, & pag. 390. prope initium. And according to the sense of this distinction wee grant that the Apostles, and Peter, the meanest Bishop, and the Pope, are in respect of their Orders equall, but not so in respect of gouernement. This forsaide acknowledged distinction doth so evidently answer our aduersaries forsaide obiection, that M. Cartwright alledged ibidem pag. 389. prope finem, therof sayth : The Papistes vse the very same distinction for maintenance of the Pope. Also the Cēturists cen. 3. col. 85. line 3. do further say of Origen: Origenes tractatu quinto in Matthæum dicit, Petrus per promissionem meruit fieri Ecclesie fundamentum. Idem homilia decima septima in Lucam, Petrum vocat Apostolorum principem. n See this heretofore tract. 1. sect. 3. subdiuision 10. 79. 80. 81. 85. 86. 87. 88.

Church : In the different obseruation had of which their foresayd errors, and of these their many other before recited opinions of our Catholicke sayth, it is euident that they were all of the (though being the most prime and eminent wryters of that age) for their said errors, though in comparison but few, and of smaller importance, and begun in them only of \* immoderate

\* Immoderate pity, in Origen to desire the saluation of the Diuells. Lyke pietie, in Tertullian in ouer much affecting of Chastity to reiect second marriages. Immoderate and preposterous

pity, piety & zeale ; yet mightily withstood and resisted, and not by obscure sayings of the ancient Churches Doctōrs, vttered casually vpon occasion of other discourse, and now but inforced against the sayd errors by incertaynty of inference or supposed sequele, but by speciall and laboured discourse, written purposely and namely against Origen, & Cyprian, and Tertullian, with speciall recytall and condemnation of their said errors.

serous zeale, in Cyprian against heretickes to deny their Baptisme to be of force.

o See next heretofore at the first u.

p

See there at t.

q See there at x.

errours. Wheras on the other part, our learned Ad-  
uersaries are not able to alledg so much as but any one  
of the ancient Churches orthodoxall wryters, so di-  
rectly & specially contradicting, eyther *Origen*, *Cyprian*,  
or *Tertullian*, so much as but in any one of those so ma-  
ny before recited Articles of our Catholicke sayth;  
which forsaide difference of the Fathers so specially  
contradicting the forsaide confessed particuler errours,  
and their silencing without contradiction, (or indeed  
rather their full allowance of) all the other forsaide  
pointes of our Catholicke faith, not contradicting so  
much as but any one, argueth inuincibly that our said  
sayth being then so knowne and not contradicted,  
was therefore reputed for Catholicke and orthodoxall  
euen in that ancient tymes of *Origen*, *Cyprian*, and *Ter-  
tullian*, who (sayth M.D. Couel) was within two hundreth  
yeares after Christ, and within lesse then a hundreth yeares after  
*S. Iohn*, in which shortnes of tyme it were (sayth hee) iniurie to  
thinke that superstitious idolatrie should be accounted ancient and  
reuerend. And thus much briefly concerning these last  
seenth and eleuenth Markes, and to whether Church, Ca-  
tholicke or Protestant, they are confessedly, appertey-  
ning or wanting.

### III.

Thirdly, hauing hitherto but briefly ( regarding  
the largenes of matter) discoursed of all these markes  
before metioned, let it not (most graciosus Soueraigne)  
seeme tedious, yf by way of preoccupation wee do  
withall but remember, and with such only remem-  
brance explaine our selues, and so preuent that vsuall  
kind of obiection wherewith our aduersaries are accu-  
stomed to obscure some part of the matter of our for-  
saide discourse, affirming that certayne of our alledged  
Markes, as namely *succession*, and the *Conuersion* of hea-  
then *Nations* are of no force, as being not proper alone to

H h h h 2

our

See the full  
allowance of all  
those and many  
other Catholicke  
opinions mentio-  
ned in particuler  
for the time then  
next following,  
tract. 2. c. 1. sect. 3.  
throughout.

f M. Couell in his  
answere to certaine  
reasons deliuered  
by Iohn Burges  
pag. 139. paulo post  
med.

t See this in *M. Fulke* in his answer to counterfayte Catholicke, pag. 27. and in his Reioinder to D. Briftow pag. 327.

u *M. Fulke* in his confutatio of Purgatorie pag. 337. ante med.

x As concerning the succession of the Schismatical Greeke Patriarches, it is not true, but pretended: for they haue their succession but as interrupted and begun from those intruders, who began their owne separation from the Roman Church, about the holy Ghostes proceeding: as others haue in lyke manner entred, not by succession, but by intrusion into the

Seas of the late Catholicke Bishops in other seduced Countries: the ancient succession of the Greeke Church hauing bene there formerly otherwyse continued by ordination or confirmatio from the Roman Bishop. Which course to haue bene in *S. Gregories* tyme, him selfe expresseth l. 7. ep. 61. saying: *Nam de Constantinopolitana Ecclesia, quis eam dubitet Sedi Apostolicæ subiectam?* And see further herof hertofore tract. 1. sect. 7. subdiuision 9. at 18. and see the Centuries cent. 6. col. 426. line 46. & col. 427. line 3. & 35. & col. 428. line 4. & col. 433. line 40. & 45. & col. 438. line 20. & 33. And for the then next precedent ages, see heretofore tract. 1. sect. 3. subdiuision 10. in the margent at 25. & 77.

y As concerning the supposed Conuersion of the *Gothes* and *Vandalls* by the *Arians*, it is but pretended: for the *Gothes* were not at first conuerted by the *Arians*, but being conuerted before, were by them afterwarde peruerted. In prooffe wherof read *Soctrates* l. 4. cap. 27.

*202* *omen* l. 6. c. 37. and specially *Theodore* l. 4. c. vlt. who of purpose, as it were, to take away from the Arians that vaine bragge of theirs, sheweth that the *Goths* were first *Catholickes* and perverted afterwards by false informations, and to much trusting their Bishop *Ulfilas* a seduced Arian. Furthermore the Marke which we prescribe from the predictions of the Prophets, is the answerable conuersion of many *Kinges* and *Kingdomes* of the *Gentills*, wherof see next heretofore sect. 6. initio at f. g. h. And also heretofore tract. 2. cap. 1. sect. 1. initio y. z. a. b. &c. which is accordingly performed confessedly in our Church (next heretofore sect. 6. paulo ante, circa, & post med. at c. d. e. f. l. &c.) Therefore the instance giuen in the *Arians* conuerting but that one nation of the *Goths*, though it were admitted for true, is yet wholly impertinent — z By the word *Inseparable*, wee do not meane, that the Church must euermore actually execute euery of these forsaide Markes, as namely, that she must during euery instant conuert *Natiōs*, worke miracles, &c. but only for so much as the Scriptures haue foretould, that the true Church must vndoubtedly haue all these Markes, wherof *Continuance*, *Succession*, *Visibiliti*, and some others, were after her first beginning to be perpetually inseparable, and the *working of miracles*, *conuersion of nations* &c. were according to the predictions of the Prophets, to be but actually fulfilled at those certayne tymes foreappointed by God to the building vp of his Church, that therefore these forsaide Markes may not in this sort be wanting to, or separable from the Church: and that the Church to which they haue bene so wanting, is not that Church which is foretould and described by the Prophets.

to set downe in the affirmatiue, that where any of such these inseparable Markes be, there the true Church certainly is: but rather in the negatiue; that where these be wanting, there the true Church is not. Which last only point, being hereby but once determined, not against our *Catholicke* Church, which confessedly hath all those saide Markes, and is so therein by vs sufficiently iustified; but against what other Church so euer, in which they be wanting: it cannot be *decorum*, or seemly for the Church, so conuicted heerein of such knowne wāt to stand out against our Church in longer tearmes of further questiō. In the indifferēt cōsideratiō wherof we cānot but thinke it strāge, that whereas the Scriptures do (as heretofore is shewed) most plainly and confessedly, in the iudgment euen of our learned Aduersaries, foretell, that so many forsaide outward and externall Markes as are before mentioned, must all of thē be appertayning to the true Church, our *Catholik* Church should also euen in like iudgment of our ad-

\* *Virgil.*

uerſaries, accordingly be diſcerned to haue had them all, & the want thereof in the ſorſaid Proteſtāt Church ſhould on the other part ſeeme ſuch, and ſo confeſſed by our ſorſaid learned Aduerſaries, as that inſteed of their making clayme, but ſo much, as to any, they ſhould as men recreant, reſt only in excuſes of their confeſſed want in the whole, therein trāſforming them ſelues into mo ſhapes of tergierſation, then euer \* *Cacus* did in his flight from *Hercules*, and yet all this notwithstanding ( vnder their naked pretence of only Scripture, from whole confeſſed ſenſe euery of theſe ſorſaid Markes are as before deduced ) nothing forbear to affirme, that our Catholicke Church, though hauing euery of the ſaid Markes, is erroneous and falſe: & that theirs, though confeſſedly wanting them all, is ſincere and true. This as wee haue ſaid, is in our opinion no leſſe then ſtrang, euen to common vnderſtanding; and for ſuch without further inferring, do wee leaue it to the equall conſideration of your Maieſties right graue, and learned Iudgment.

AN



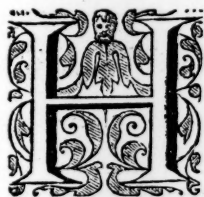
A N  
EXAMINATION  
OF THE MARKES

PROPOVND E D B Y

P R O T E S T A N T E S :

And that those do make for vs, and directly  
against them.

S E C T . X I .



**H**A V I N G thus hitherto deliuered certayne Markes wherby the false Church is inuincibly discovered, and the true Church strongly proued, oportunitie prouoketh vs now lastly to examine those other notes or Markes, which our learned aduersaries propound. For wheras they discerning all the forsaide Markes (by vs as before deduced from the Scriptures) to make against them, do (fearefully as auoyding all meanes of triall) <sup>a</sup> propound for the only infallible and proper Markes of the true Church, the sincerenes of doctrine

<sup>a</sup> M. Whitgift  
and in his defence of the  
Answer &c. pag.

81. ante med. sayth. The essentiall notes of the Church be these only, the true preaching of the Word, and right administration of Sacramentes. And M. Willet in his synopsis Papismi pag. 69. versus finem sayth: The outward notes wherby the true visible

visible Church is discerned are, not many in number (*sc. but*) these two essentiall Markes, the true preaching of the Word, and right vse of Sacramentes: *sc. resting in the same place* Ecclesiasticall discipline, partly as comprehended in the other, and partly also as not being so essentiall &c. And the Confession of Augusta Art. 7. sayth: Habet Ecclesia propriè dicta signa sua, scilicet puram & sanam Euangelij doctrinam, & rectum vsum Sacramentorum. And Calvin Institut. cap. 1. sect. 10. initio sayth: Symbola Ecclesiæ dignoscendæ, Verbi prædicationem, Sacramentorumque obseruationem posuimus. And sect. 9. initio. Vbi cumque enim Dei Verbum sincerè prædicari, atque audiri, vbi Sacramenta ex Christi instituto administrari videmus, illic aliquam esse Dei Ecclesiam nullo modo ambigendum est. And see these yet furthermore deliuered for the only infallible Markes of the true Church, by M. Whitaker contra Camp. rat. 3. pag. 44. and contra Duræum l. 3. pag. 249. & pag. 260.

and pure administration of Sacraments, which vpon the matter, are no other then the thing it selfe in controuersie, propounded (to blind the ignorant) only in other tearmes: we do craue leaue but briefly to examine foure speciall pointes concerning the same. The first, whether that those can be so much as Markes or

\* Notes vnto vs, Notes \* vnto vs, wherby to discern (not the place of the Churches abroad but) which (among so many pretended congregations) is the true Church? Secondly whether that our aduersaries denial of all other Markes & insisting only vpon these, be any other then as meere sophisme

printed 1607. l. 4. c.

2. pag. 201. speaking herof sayth: Notius enim est duplex vnum natura alterum nobis, the Reader is once for all to vnderstand, that our question now is not of notice vnto nature. In which kynd of respect, the true administration of the Word and Sacramentes are, we grant, as in respect of nature, though secret and inward, yet true and essentiall notes, and are in such and other respects next following at §. sometyms by our Catholicke wryters, tearmed Notes. But our proper question now is of notice vnto vs, and wherby our doubtfullnes may be sufficiently directed in our Inquiry, which is the true Church. Herof se further next hereafter in the margent at \*. next before b. and also further in this section subdiuision 3. in the margent at \*. next before r.

§ Not the place. For seeing that where the administration of the Word and Sacraments are neglected & wanting, there confessedly the true Church is not. And seeing also that vnto such as are already agreed and satisfied which is the true Church, and also the true administration of the Word and Sacramentes, the publique or more priuate execution and excecrysle therof yieldeth sufficient notice of the place, and nations, in which the

the true Church is accordinglie to be found, in reſpect of theſe reſtrayned ſenſes the adminiſtration of the Word and Sacraments may be ſaid to be *to vs notes of the Church*, that is, as before, *of the place* or Countrey wherein the Church is in being or wanting. But ſpeaking abſolutely of *Notes*, wherby to direct our doubtfulnes in aſſurance which is the true Church, which only is now the thing properly in queſtion, they are not in ſuch ſenſe any ſufficiēt notes for our directiō in that behalfe.

ſophiſme or circulaſiō of wordes, euidently arguing a miſtruſtfull and forſaken cauſe? *Thirdly*, whether that ſuppoſing theſe were Markes of the Church, they do not yet make moſt clearly, fully, and directly againſt our Aduerſaries? *Fourthly*, whether alſo they do not (in caſe of ſuch ſuppoſall) make wholly and clearly for vs? To touch euery of theſe in order, and concerning \* *M. D. Field in his Treatiſe of the Church l. 2. c. 1. mitio pag. 37. ſayth: A note, Marke, or character is that wherby one thing may be knowne and differenced from an other.*

the *fiſt*, the word *Note*, *ex vi termini*, \* importeth to make notified or knowne. In reſpect wherof it is a generall *axiome*, that the Note of any thing is more knowne, then is the thing, wherof it is a note: otherwiſe admitting yt for leſſe knowne, were to proue *ignotum per ignotum* a thing vnknown or obſcure, by that which is more vnknown and obſcure which is in it ſelfe abſurd, and againſt the *fiſt* principles of learning. Now in application of this, wee do affirme, that the ſincerity of doctrine, or (which is all one) the ſincere inſtruction or ſenſe of the Word, wherto the adminiſtration of Sacramentes, is but in order conſequent, ys (how ſoeuer to nature it ſelfe, which is impertinent to the queſtion, yet) not to vs ſo knowne as is the Church, & that therefore it is not to vs a note of the Church. That it is not ſo knowne to vs as is the Church (the which as *S. \* Auſtine* obſeruethe was made more knowne and playnely diſcribed by the Prophetes then was Chriſt himſelfe) forbearing the

facturos eſſe particulas, & de Chriſto non tantam litem habituros: ideo illud, vnde maiores lites futurae erant, planius praedictum eſt, apertius prophetatum eſt, vt ad iudicium illis valeat qui viderunt & foras fugerunt.

\* Lubbertus (our learned Aduersary in this question) in his booke de Ecclesia printed 1607. is inforced to confesse pag. 201. prope finem, that, *Nobis notiora sunt externa signa, per quæ rem quadoque cognoscimus.* And pag. 226. initio, that in this case, *Sacramenta in vero vsu sunt nobis minus nota quàm ipsa Ecclesia;* hauing no other refuge, but to say there next after: *Sunt tamè natura notiora,* which is impertinēt as to the point of affirming the true administration of the Word and Sacramentes to be vnto vs a note of the Church.

forbearing the euident confession of our learned Aduersaries themselves; wee proue otherwise in that it is euident, that wee do first belieue it, by means and ministrie of the Church, and therefore know the Church, before wee can know it, accordingly as it is said, <sup>b</sup> *How shall they belieue, whom they haue not heard, and how shall they heare without a preacher?* This did the Prophet likewise foretel saying, <sup>c</sup> *In the last dayes the mountayne of the house of the Lord, shalbe prepared in the top of mountaynes (&c.) and all Nations shall flow to yt, and many people shall go and say, come let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his wayes:* So cleare it is that wee are to learne the wayes of the Lord in this mountayne, or house of god, and not by these wayes to learne the Mountayne. Agreeably also heerunto, vpon the doubtfull soules desire to know <sup>d</sup> *where the brydgrome feedeth,* doth Christ in the Canticles giue direction, saying: <sup>e</sup> *If thou know not, get thee forth by the steppes of the flocke, & feed thy kiddes by the tentes of the sheepearde:* directing herby (say our Aduersaries) <sup>f</sup> *the ignorant to their pastours.* The Prophet Esay not forbearing in such respect to tearme the Church <sup>g</sup> *a direct path-way, wherein sooles may not erre.* This course also do the <sup>h</sup> *Fathers* furthermore affirme. This doth <sup>i</sup> *Caluin* and the learned <sup>j</sup> *Protestants* themselves

- b Rom. 10. 14.  
c Esay 2. 2. & Michæas. 4. 1. and see the marginall notes in Esay 2. 2. referring the same to the Church of Christ.  
d Cant. 1. 6.  
e Cant. 1. 7.  
f See the marginall notes of the English Byble of 1576. vpon that place.  
g Esay 35. 8. Whereupon Luther tom. 4. Wittemberg. in c. 35. Isaie fol. 157. b. paulò ante med. sayth therof: *Erit tam plana via, in qua ne stulti quidem errent.*  
h Irenæus l. 3. c. 4. sayth: *Quid enim, & si de aliqua modica quæstione disceptatio orta fuisset, nonne oporteret in antiquissimas recurrere Ecclesias, & ab eis sumere de præsentiquæstione, Quod certum & re liquidum est?* And Tertullian in libro de præscript. cap. 21. sayth: *quid prædicauerint Apostoli, id est, quid illis Christus reuelauerit, & hic præscribam, non aliter probari debere, nisi per easdem Ecclesias quas ipsi Apostoli condiderunt.* And see the like sayings of S. Austine alledged heretofore tract. 1. sect. 10. subdiuision 2. fine in the margin vnder the letter o.  
i Caluin institut. l. 4. c. 1. sect. 5. initio sayth: *Videmus vt Deus qui posset momento suos perficere, nolit tamen eos adolere*

lescere in virilem ætatem, nisi educatione Ecclesiæ, &c. Hoc consilio voluit olim sacros haberi conuentus ad sanctuarium, vt fidei consensum aleret doctrina per os sacerdotis prolata &c. Sicut autem veterem populum non ablegauit ad Angelos, sed doctores excitauit è terra, qui verè præstarent munus Angelicum: ita & nos hodie humanitus vult docere. Ac sicut olim non contentus fuit sola lege, sed sacerdotes addidit interpretes, ex quorū alijs populus inquireret verum illius sensum: ita hodie &c.

i M. Bancroft now sitthence Lord Archbishop of Cant. in his sermon preached the 8. of February 1588. pag. 42. & 43. sayth: God hath bound himselfe to his Church of purpose, that men by her good direction might in matters of doubt be relieved. And M. D. Field in his Treatise of the Church in his Epistle dedicatory to the L. Archbilhop, nere the beginning of that Epistle expresseth this as the reason of his writing the said treatise, adding and further saying: For seeing the controuersies of religion in our tyme are growne in number so many, and in nature so intricate, that few haue tyme and leasure, fewer strength of vnderstanding to examine them, what remaineth for men desyrous of satisfaction in thinges of such consequence, but diligently to search out which among all the societies of men in the world, is that blessed company of holy ones, that housebold of fayth, that spouse of Christ, and Church of the lyving God, which is the pillar and ground of truth, that so they may embrace her communion, follow her directions, and rest in her iudgment: What can be more playnely said to proue, that in tymes of doubt and cōtrouersie we must first know the Church, & then afterwarde by it receyue instruction in the truth? See other lyke sayinges alledged tract. 1. sect. 10. subdiuision 2. fine in the margent at m. n. And see also the citations alledged tract. 3. sect. 7. in the long marginal reference vnder m. at the number 53. being of *implicite* sayth, which is most fully also heere, as before, by M. D. Field implied, and allotted to those that want strength of vnderstanding to examine controuersies. In respect wherof he directeth them, as before said, to rest in the Churches Iudgment, let the indifferent Reader herby discern whether wee are to discern the Church by truth of doctrine as Protestants should, or the truth of doctrine by the Church, as Catholickes should, and as M. Field here confesseth?

selues confesse; nay wee affirme much further that we are not so much as able to determine which is the Word of Scripture, otherwyse then by the Churches iudgment therein to vs first made knowne, as is most plainely affirmed by <sup>k</sup> S. Austine, and no lesse fully con-

fessed by M. <sup>l</sup> Whitaker, and most other <sup>n</sup> learned Protestants, verò Euangelio nō

<sup>k</sup> S. Austine tom. 6. contra ep. Fundamenti c. 5. sayth: Ego crederem, nisi me

Ecclesiæ Catholicæ commoueret authoritas. And a little after, Adtribus Apostolorum necessessest me credere, si credo Euangelio, quoniam vtramque scripturam similiter mihi Catholica commendat Authoritas.

<sup>l</sup> M. Whitaker aduersus Stapletonum pag. 370. prope initium & 357. prope initium disclaymeth in the

testimonies of the spirit, as insufficient to determine the question of the Canon of the Scriptures, saying in the latter place: Spiritus sancti testimonium cum priuatum & arcanum sit, ad alios docendos & refellendos accommodatum non est &c. And *ibidem* pag. 298. *post med.* he sayth: Non nego traditionem Ecclesiasticam esse argumentum, quo argui & conuinci possit, qui Libri Canonici sunt, qui Canonici non sunt. & *vide ibidem* pag. 300.

The author of the Treatise of the Authority of the Scripture and the Church, Englished and printed 1579. and greatly commended by Bullinger in his Preface therto sayth: Wee could not beliene the Gospell, were it not that the Church taught vs and wiuesed, that this doctrine was deliuered by the Apostles, cap. 35. pag. 72. & cap. 16. pag. 74. & 75. See further Chemnitius his examen part. 1. pag. 69. a. b. and Libbertus de principiis Christian. dogm. l. 1. c. 4. pag. 18. and Peter Martyr in his comon places in English part 1. pa. 3. 42. b. and Zanchius de sacra Scriptura pag. 61. *post med.* & 265. circa med. & 281. ante med. And M. Fulke in his answer to a counterfayte Catholicke pag. 5. And M. Lewell in his defence of the Apologie pag. 201.

testants, M. Hooker beydes his sundry other sayinges pertinent to this purpose, concluding directly, that

o M. Hooker in his Ecclesiastical policy l. 3. pag. 146. fine sayth: Wee all know that the first outward motiue leading men so to esteeme of the scripture is the authority of Gods Church.

p M. Hooker in his Ecclesiastical policy l. 1. sect. 14. pag. 86. ante med.

q M. Hooker *ibidem* l. 2. sect. 4. pag. 102. fine.

r M. Hooker *ibidem* l. 3. sect. 8. pag. 146. fine & lib. 2. sect. 7. pag. 116. ante med.

s M. Doct<sup>r</sup> Couel in his defence of M. Hookers five bookes art. 4. &c. pag. 31. ante med. sayth: Doubtlesse it is a tolerable opinion of the Church of Rome, yf they go no further (as some of them do not) to affirme that the Scriptures are holy and diuine in themselves, but so esteemed by vs, for the authority of the Church. And after in the same page: It is not the Word of God which doth, or possibly can assure vs that wee do well to thinke it is the word of God: the first outward motion leading men so to esteeme of the

Scri-

Scripture is the authority of Gods Church, which teacheth vs to receyue Markes ghospell who was not an Apostle, & to refuse the ghospell of Thomas who was an Apostle, and to retayne Lukes ghospell, who saw not Christ, and to reiect the ghospell of Nicodemus that saw him ?

*So sayth M. Fulke in his answer to a counterfayte Catholicke pag. 5. initio. Also M. Iewell in his defence of the Apologie printed 1571. pag. 242. paulo ante med. sayth: The Church of God had the spirit of wysdome wherby to discerne the true Scriptures from false. And see the first edition pag. 201. Furthermore Peter Martyr in his common places in English part. 1. cap. 6. sect. 8. pag. 42. b. circa med. sayth: Wee acknowledg yt to be the function of the Church, that seeing it is endued with the holy ghost it it could discerne the true and proper bookes &c. Wee graunt in very deed, that the ancient Church had such abundance of the Spirit, as therby they easilie knew which of those that were presented to them, were the true and proper wordes of God. And M. Whitaker aduersus Stapletonum l. 1. c. 5. initio pag. 69. paulo post initium sayth: Ecclesiæ officium est, vt veras, germanas, ac geminas Scripturas à falsis, supposititijs, & adulterijs dijudicet ac discernat, quia quidem in re fungitur officio vindicis, & ad hoc munus obeūdum habet spiritum Christi, quo verum à falso possit distinguere. And see the like affirmed in the Treatise of the Scripture and Church cap. 15 pag. 71.*

*iudgment to discerne true wrytinges from countersayte, and the word of God from the wrytinges of men, and ( that ) this iudgment shee hath not of her selfe, but of the holy ghost. Wherupon it euidently followeth, that seeing our Aduersaries are confessedly inforced to acknowledge the assistance and presence of the holy ghost, infallibly directing the Church in discerning which be true Scriptures, and that vpon credit of such the Churches infallible iudgement herin, both they and wee do receyue and acknowledge the said Scriptures, that lykewyse they may not deny the lyke assistance and presence of the holy ghost, directing the Church in her lyke discerning to vs the true sense and meaning of the said Scriptures. For being inforced to affirme the first, with what reason can they deny the other? Which euen their learned Sarauia, and Chemnitius do accordingly acknowledge.*

*Sarauia in defens. tract. 6. c. pag. 8. post med. sayth:*

**II. Spiritus sanctus qui Ecclesijs præ-**

*fidet, verus est Scripturarum interpres: ab eo igitur est petenda vera interpretatio, & cum is sibi non possit esse contrarius qui primitiæ Ecclesiæ præfedit, & per Episcopos eam gubernauit, ipsos nunc abijcere consentaneum veritati non est*

Sec. And Chemnitius in his examen part. 1. pag. 74. b. paulò post initium sayth: Nulli est dubium, primitiua Ecclesiã accepisse ab Apostolis & viris Apostolicis nã tantum textum Scripturæ, verum etiam legitimam & nativã eius interpretationẽ.

II.

By all which premisses thus inferred vpon our for-  
said confessed so needfull instruction first had from the  
Church, is made euident, that the Church is first in or-  
der of our knowledg, and that not Scripture it selfe, &  
much more then, not the sense or pure administration  
therof, are so knowne to vs, as is the Church, and  
therefore cannot be to vs a note of the Church. Which  
conclusion is sundry other wayes yet furthermore de-  
monstrable. As first by the other obscurity in generall of  
this supposed note in it selfe: for who can deny but that  
it is altogether as hard and difficult, to determyne  
which is the sense and true meaning of the Scriptures  
in all chiefe points of controuersie, as to determine  
which is the true Church. In cleare example wherof,  
yf any one as yet doubtfull and desirous to be satisfied,  
which is the true Church, should receiue answer, that  
it is wheresoeuer the Word is truly preached, and Sa-  
cramentes truly administred, would not the party  
thus answered, thinke himselfe rather deluded then  
satisfied in his demand? Furthermore the vnauoydable

Of confessed  
obscurity of the  
Scriptures, See  
Aretius in locis  
commun. loc. 53.  
De obscuritate Mo-  
saica & totius Scri-  
pturæ. & pag. 163.  
prope finem, &  
164. throughout &  
166. And see M.

difficulty is no lesse in our vse of this note: for what  
ignorant man is there, that hauing not yet found, but  
being desyrous to find the Church, can himselfe pro-  
ceed in the syndiug therof by his vse of this supposed  
note, without great and vnauoydable errour? Or  
what more improper or absurd, then for the syndiug  
out of any thing to prescribe that for a note, which  
(as is by our learned Aduersaries in this case of their  
supposed note confessed) is so obscure, as <sup>u</sup> needeth yet  
againẽ

Whitaker de sacra Scriptura pag. 406. post med. And M. Fulke against the Rhemish  
Testament fol. 445. b. post med. u That according to our aduer-  
saries doctrine the true sense of Scripture being their supposed Note, is not made  
knowne

knowne to vs of it selfe, but by other needfull appointed meanes, is euident. To this end M. D. Reynoldes in his Conference pag. 68. ante med. sayth: *It is not the shew, but the sense of the wordes (of Scripture) that must decyde controuersies.* And M. D. VVhitaker de sacra scriptura pag. 521. circa med. sayth: *Nam quando &c. Seeing the Scripture hath no liuely voyce, which we may heare, we must vse certayne meanes wherby we may search out what is the true sense and meaning of the Scripture: which meanes are by M. Reinoldes in his conference pa. 33. 84. & 92. 98. 99. and by M. VVhitaker de sacra scriptura 521. 522. & 523. affirmed to be the parties reading of the scripture, his conference of places, his weyghing the circumstance of the text, his skill in the tongues, his prayer, his diligence, and many mo like.* In his obseruation of which, he is yet (all his possible diligence notwithstanding) subiect to error, oversight and mans infirmity, as is more demonstrably proued hereafter, tract. 3. sect. 7. ante med. at u. f. g. h. i. k. &c. So incertayne are these second notes which yet serue but to direct vs to find out the firster supposed note.

againc other more cleare notes, wherby first to discern and fynd it out? Also that which is properly a note, ought to be not only in it selfe infallible and certayne, but also conspicuous and obuius to euery beholder: wheras the word of Scripture, which M. Fulke will haue to be *the only true Marke*, being according to our aduersaries doctrine, not *authenticall* in any translation, but only in those languages (namely the Greeke and Hebrue) wherin it was originally written cannot be discerned without confessed mist of *frequency and vnauoydable error*, by the ignorant in tongues, much lesse by the vulgar ignorant, who cannot so much as read: whome to depryue of all true ordinary note and direction, wherby to find out the Church, were both vncharitable and absurde, and directly *against the mercies of God who would haue all men saued and come to the knowledge of truth.* In preuention wherof

x M. Fulke in his retentive &c. pag. 143. ante med.

y M. VVhitaker de sacra scriptura controu. 1. quæst. 2. pag. 128. pauld ante med. sayth: *Nulla nos editionem, nisi Hebraicam in veteri, & Græcam in nouo Testamento authenticam facimus*

M. &c. And M. D. Couel in his briefe

answer to Iohn Burges &c. pag. 94. post med. sayth: *No translation whatsoeuer is authenticall scripture.* Furthermore for so much as the rule of sayth is in yt selfe certaine, and infallible, how can our aduersaries possibly affirme their translations of Scripture to be certaynly and infallibly free from error: specially considering, that (as appeareth heretofore at large tract. 1. sect. 10. subdiuision 4. throughout) their translations be seuerall, and many differing ech from other, and (which is most) mutually condemned ech by other. In which confessed diuersity, how shall

shall the vnlearned know which of them is certaynly and infallibly true ?

*2.* M. Whitaker *de sacra Scriptura* pag. 523. *initio* sayth : Harum enim linguarum, Hebrææ nempe & Græcæ, ignorantia multos errores peperit, has certè qui nesciunt, & sæpe, & necessariò hallucinantur. \* *Directly against the*

*mercies of God.* For seeing that he willett the saluation aswell of the vnlearned as learned, and that they cannot be saued without true sayth, the which is in it selfe infallible, and cannot come to them, but by certayne rules or meanes (which also must be answerable to their capacity and in themselves lykewyse certayne and infallible) it he: of followeth most evidently, that God hath prouyded for them a certayne and infallible rule, wherby they may assuredly discerne the truth: which said infallible rule so for them prouyded, cannot be the Scriptures authentick ( according to our aduerlaries opinion ) only in the Greeke and Hebrue ( for that these are most clearely aboue the capacity of such as cannot read ) and therefore the infallible rule of direction prouided in this case can be no other then the instruction ( not of this or that priuate man subiect to errour but ) of the Church of God, the pillar, and ground of truth. 1. Tim. 3. 15. \* 1. Tim.

2. 4.

M. Whitaker is content for the tyme to become recreant, as to the point now properly in question, directing these ignorant to *a* *retayne wholesome sayth by the preaching of their Pastours*, so that to these the true sence of Scripture is not any note or direction, but that is to be by them taken for the Scriptures true sence, which their Pastours shall vndertake for such to deliuer to them. The which, for that it seemeth to sound Popish, is, therefore els where, retracted or withdrawne; he & M. Wotton being in these straytes ( vpon our Catholicke wryters strong vrging herin ) not abashed, concerning the note or direction to be had for such as be thus ignorant, to iump ( as do the Anabaptistes in behalfe of themselves ) to *b* *the testimonie of Gods spirit*, and their immediate *c* *instruction of the holy Ghost*: as lykewyse M. D. Barlow vpon his lyke being vrged, sayth concerning also euen all the saythfull in generall, learned and vnlearned, that \* *the spirit inwardly, and the word*

OUT-

*a* M. Whitaker *ubi supra* pag. 588. *initio* sayth : Multi nesciunt litteras, & tamen sanam fidẽ retinent ex prædicatione Pastorum. And see Caluin next heretofore at h.

*b* M. Wotton in his answer to a Popish Pamphlet intituled, Certayne articles &c. pag. 20. *prope finem* sayth: the vnlearned Protestant restes vpon the witnes of Gods spirit, which persuadeth him of the generall truth, conteyned in the translation.

*c* M. Whitaker *de sacra scriptura controu. 1. quæst. 2. pag. 127. post med.* sayth: Omnes linguarum imperiti: &c. The ignorant in tongues, although they cannot iudge of all places, whether

ether they be truly translated or not, yet they acknowledge and allow the doctrine being instructed by the holy ghost. \* M. D. Barlow in his defence of the Articles of the Protestantes religion, pag. 199. paulò ante med. And a litle before in the same place, he further sayth in proofe thereof, The Apostles giues that priuiledge to euery spirituall, though priuate man. 1. Cor. 2. For sayth S. Iohn, you also haue the annoynting (or those were priuate men) which annoynting teacheth you all things; nether need you that any Man, or Angell, or Councell, or Pope, should teach you. And ibidem pag. 197. ante med. he sayth: The spirit working vpon the hart, and the scriptures explaining themselues (are) the two most infallyble interpreters.

outwardly are the most infallyble Interpreters, and the only arbiter for controuersies; So as they need not that any should teach them:

*Qua data porta ruunt, terras quoque turbine perslant.* Which gappe but thus opened and set abroad, good God what a flood-gate of error, what tempests or rather whirlwyndes of Innouation would then ensue, ech ignorant Sectary pretending colour to his singuler conceipt from his testimony of the spirit. And yet in regard of the knowne difficulty of these forsaide supposed notes, this kynd of pretended extraordinary Instruction from God, is that last euasion, wherto euen their principall man Antony & Sadell is in these straytes inforced likewise to betake himselfe. Again the appointed notes whereby certaynely to know any thing, ought to be not doubtfull, but so properly pertyning to the same thing, as being carefully discerned, they cannot be seriously mistaken to be wanting to it, and apperteyning euen to it very contrary. Whereas the note now in question, is, as seeming \* common to all, most seriously apprehended by ech different and contrary sect of euery age, as apperteyning only to it selfe: the Lutherans, Protestantes, and Puritans, all of them pretending, and that most vehemently, this very note in defence of their repugnant and most <sup>d</sup> contrary opinions. Furthermore, whereas the

Church

\* M. Barlow vbi supra.

& Sadell de rebus grauisimis disput. pag. 768. being vrged with the difficulty of these notes, answereth to the difficulty, not of believing, but of knowledge, saying: Quare sic habeto, nosse quid sit vera Ecclesia, & nosse ipsius Ecclesie notas certissimas esse, non modò difficile, verum etiam impossibile, nisi freti simus, Deo doctore &c.

\* Common to all. And so Lubbertus de Ecclesia printed 1607. l. 4. c. 2. pag. 202. circa med. sayth: Externa signa sunt congregatio, prædicatio, Sacramentorum communicatio, & similia. Hæc ipsam Ecclesie essentiam non attingunt. Sunt enim hæreticorum conuenticulis & veris Christianorum Ecclesijs communia.

Kkkk

d The

The knowne opinions of the Lutheranes are, *Reall presence in the bread, Images, all the Popish apparell &c.* (wherof see *M. Whitakers* defence in his examinatio<sup>n</sup> of places, in the end thereof pag. penult. Also *M. Bridges* in his defence of the government &c. pag. 559. and *M. Parkins* in his foure Treatises &c. tract. *how to know Gods Word*, sect. 10. initio; also *Vniuersity of grace*, and many other opinions, wherof see heretofore tract. 2. c. 3. sect. 5. subdiuision 3. at s. The knowne opinions of the Puritans are, their impugning of Bishops, of the Ciuill Magistrates gouernement in causes Ecclesiasticall, of the vse of the signe of the Crosse, and Cerimonies, wherof see heretofore tract. 2. c. 3. sect. 5. subdiuision 3. at x.

Church continued two thousand yeares<sup>f</sup> before *Moyse* tyme  
*f* *M. Parkins* in his reformed Catho-  
 licke pag. 133. saith, without Scripture: and after the Law was written  
 the same remayned<sup>g</sup> only with the Iewes, and was  
 yet also euen among them for many yeares<sup>h</sup> lost; and  
 that *Moyse* was after our Sauours suffering, a certayne interim was be-  
 fore the wrytinges of the new testament were extant:  
 and after their publishing, the persecutions were so  
 violent, and the difficulty of Manuscriptes or written  
 Copies to be procured so great, that there were (as  
*Irenaeus* affirmeth many Nations which in his tyme be-  
 lieued by only preaching, without any knowledge or  
 sight of Scripture: how could in these forsayd cases the  
 Scripture be any certayne note or direction? or what  
 other note or direction was there, then (as *Irenaeus* saith  
 of his former tymes) *the Churches tradition*? Wherto yf  
 our

want by apparitions to the Patriarches, the assertion herof is but voluntary and  
 deuised: for in the written apparitions, is not extant any supply or new instruction  
 of doctrine formerly forgotten or mistaken, but only a signification of Gods other  
 pleasure: A thing as yet more euident, as well for that euen in *Moyse* tyme, as  
 also after the same, apparitions were vsuall as before: Wherof see concerning the  
 Apparitions in *Moyse* tyme, Exodus 3. 4. & 4. 1. & 6. 1. & Numer. 12. 4. and after  
*Moyse* tyme, Iosue 1. 1. & 4. 1. & 7. 10. & Iudic. 6. 39. & 7. 2. & 16. 10. & 20. 23. & 1.  
*Samuel*. 3. 10. 17. & 8. 7. & 15. 10. & 16. 1. & 23. 4. & 2. *Samuel*. 2. 1. & 7. 4. & 1. Reg.  
 3. 5. & 9. 2. &c.

It remayned only with the Iewes, and yet did the  
 true Church flourish also in other Nations, as with *Iob*, and his frendes, and others,  
 wherof see *S. Austine* de Ciu. Dei 1. 18. c. 47. & de pecc. orig. 1. 2. c. 24. & 1. de prae-  
 dest. Sanctorum. c. 9.

See 2. of *Kinges* 22. 8. & 2. *Chronic*. 34. 14.  
 and the English Bibles of 1576. in the marginall notes of 2. *Kinges* 22. 8. affirme, that it  
 was eyther by the negligence of the Priests lost, or by the wickednes of idolatrous  
 Kinges abolished. And vpon 2. *Chronic*. 34. 19. at k. it is sayd, for sorrow that the  
 Word

Word of God had beene so long suppressed. And M. Sparke in his answer to M. Iohn d'Albines pag. 56. post med. sayth hereupon, that the booke of God had for a certayne season layn hid.

Irenæus l. 3. c. 4. sayth: Quid sineque Apostoli Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis quam traiderunt ijs, quibus commitebant Ecclesias, cui ordinationi assentiunt multæ Gentes Barbarorum, eorum qui in Christum eredunt, sine caractere vel atramento &c.

hē further sayth: Veritatem facile est ab Ecclesiā su nere, cum Apostoli quasi in depositorium diues plenissimè ea contulerunt omnia quæ sunt veritatis.

our aduersaries answer, that no doctrine was then deliuered by tradition or preaching, other then such as is now found in the Scripture, supposing this for true, it is yet impertinent to the point now vrged, because that the hearers neyther then did, nor could receiue this doctrine, whatlocuer it were, by note or direction of the Scripture ( which is the point now only issuable ) but vpon the direction and credit of the Churches tradition. Whose then authority being to them absolute, and not to be gainesaid; can it be made of lesse force now, by the sihence accessary help or comming of the Scriptures? Also wheras our learned aduersaries do hould, that the forsayd Markes of the true Church by them prescribed, are <sup>1</sup> essentiall to it, <sup>m</sup> coneyning the very nature of it, and such as <sup>n</sup> do make it to be a Church; affirming withall that they are therefore so much the more certayne and true notes therof, in that, say they, the most exquisite and true knowlege is <sup>o</sup> per causas cognoscere; all this (as to the matter properly in question ) maketh directly against themselves. For our question now is not what knowledge is in it selfe most exquisite, or to nature most certayne; but what knowledg in this case, and by what meanes it pleaseth God to impart to vs? the which knowledg, in regard

1 That they are affirmed to be essentiall by M. VVhitgifi, M. VVhitaker M. Couel &c. see heretofore tract. 2. c. 2. sect. 1. at b. and in the beginning of this 11. section at a.

m M Whitaker contra Camp. rat. 3. pag. 44. paulo post of med. sayth: Veram Ecclesiæ naturam

continent: si ad sunt, Ecclesiam constituent; & tollunt, si auferantur.

ix Whitaker vbi supra.

o Camierus in Epistolis Iesuitic. pag. 83 ante med. And Sadell in his de rebus grauissimis disput. &c. pag. 767. initio sayth herof

to this purpose Scire, est rem per causas cognoscere. And so doth Lubbertus de Eccle-

*his pag. 202. in iio. Also M. Whitaker contra Duræum l. 3. pag. 234. post med. saith herof: Scriptura Ecclesiam procreat atque efficit, & tum demum aliquid cognoscimus, quando causam perspectam & cognitam habemus. And D. Feild in his Treatise of the Church l. 2. c. 2. pag. 40. fine sayth of these Markes. They are essentiall, and such as giue being to the Church, & therfore are in nature more cleare & euident,*

P 1. Cor. 13. 9.

Q 1. Cor. 13. 12.

• Iustus Molitor  
de militante Eccles.

pag. 134. fine answer-  
ing to Bellarmines

obiection, that the  
Church is more

knowne to vs, then  
is the true prea-  
ching sayth: Notum

enim aliquid esse  
bisariam intelli-  
gitur, nobis & natu-  
ræ &c. Vnde fit, vt

quidditas alicuius  
rei nobis quidem  
sit obscura, ipsi ta-  
men naturæ nota:

sic etiam hoc loco,  
licet nobis quoad  
iudicium rationis,

confusa aliqua no-  
titia prius vera Ecclesia, quàm vera prædicatio innotescat: naturæ tamen ordine

(which is quite besides the question) & secundum distinctam, siue discretam notitiam,

prior est doctrinæ veræ, quàm Ecclesiæ veræ cognitio. And Sadell de rebus grauiß.

disput. 6. c. pag. 767. prope finem sayth accordingly herof: Ipsa quidditas est nobis

quidem obscurior, at ipsi naturæ notior, &c. ergo nobis in ipsius Ecclesiæ defini-  
tione versandum est. And Lubbertus de Ecclesia (printed 1607.) l. 4. c. 2. pag. 201.

fine sayth: Notius est duplex, vnum natura, alterum nobis. Nobis notiora sunt

externa signa &c. Natura notiora sunt ea, quæ vocamus essentialia, (&c.) hæc

nobis quandoque ipsa re quam quærimus ignotiora sunt.

See Hi-  
perius his wordes next hereafter at s. And Lubbertus de Ecclesia pag. 201. prope fi-  
nem

of the deep mysteries of our sayth, is thought certayne, yet sayd to be P but in part, and according to measure, as but q seeing ( yet ) through a glasse darkly. Neyther is our question only of those, whose learning hath made them happie in the knowledge of causes, but as much of the vnlearned, who are no lesse bound then others to know which is the true Church, therefore the note which must in this case afford common direction indifferently to all, must not be the inward or hidden part of that which is inquired after, and which as our aduersaries do ( in this case ) confesse, \* u obscure to vs, though knowne to nature it selfe, but must be ( euen as Hyperius confelleth ) \* externall and visible, and such as doth demonstrate ( to vse the Schoole-terms ) only a posteriore. Lastly this foresayd prescribing ( not the administration of the word and Sacramentes in general but only ) a sincere interpretation of the word, and pure administration of Sacramentes, to be the certaine note appointed for to \* direct the ignorant and doubtfull in knowledg, which is the true Church, presupposeth a false principle, implying so thereby in yt selfe, euident contradiction ( to forbear as here much other pertinent and considerable matter, partly alledged in the † margent herof. ) For the note ( whose nature is to make

the

nem sayth: *Nobis notior a sunt externa signa per quæ rem quâdoque cognoscim?* And yf our aduerfaries would heere feeke to euade, becaufe the adminiftratiõ of the word & sacramentes is externall and vifible: this is but to deceiue. For not euery adminiftration of the word & Sacraments is the note by them prefcribed, but only that which is *fincere* and *pure*: fo that the only thing which giueth life and forme to the fayd note, is *truth* & *purity* of doctrine, and this is not externall nor vifible. Herof fee *Lubbertus de Ecclesia* printed 1607. pag. 202.

f Amandus Polanus in partition. Theolog. pag. 304. sayth: *Harum notarum finis est, vt ostendant quæ Ecclesia particularis fit pura, vt fciamus an nos ei adiungere debeamus.* And *Hiperius in his method.* 6<sup>o</sup> c. pag. 148. ante med sayth: *Necesse est cœtum veræ Ecclesiæ certis distingui notis ab alijs cœtibus incredulorum falsa dogmata traditum (&c.) idque vt quicunque de salute sua anxie sunt solliciti, deprehendant vbinam vera existat Ecclesia, & cui potissimum cœtui debeant se adiungere.* And pag. 552. post med. he sayth: *Ecclesiam in primis visibilem certis signis, siue notis externis, atque visibilibus dignosci ab hominibus velit Deus: profectò enim nisi hæc signa extarēt, ac vera Ecclesia sensibus deprehenderetur, quifcire possit homo, cuinam cœtui salutis consequendæ ergo adherendum sibi foret?*

† Whereas the doubtfull person seeketh to know the true Church, as therby to learne of that Church which is the true faith (as is acknowledged by *M. Bancroft* and *M. Feild* alledged heretofore in this present section subdiuision 1. in the margent at the letter i.) if now before hand to know that Church he must first beginne to learne otherwise which is the true faith, then is it preposterous cõtradiction, that for the obtayning of true faith in case of such supposall already firster had, he should afterwardest intend therby to learne or know which is the true Church. Secondly whereas the note wherby to know any thing must first be knowne it selfe, if knowledge of the true faith should be a note of the Church, then should it be knowne before wee do or can know the Church, whereas most clerely to the contrary the Churches preaching & instruction goeth before faith, accordingly as is sayd: *How shall they belieue whom they haue not heard; and how shall they heare without a preacher?* Rom. 10. 14. And againe; sayth cõmeth by hearing: Rom. 10. 17. Thirdly the true faith is no soner known but instantly withall, as presently is knowne, though perhaps not where (a thing impertinent as to the point now in questiõ) yet which is the true Church: namely the professours wheresoeuer they be of that faith. And therefore knowledge of the true faith cannot be a note wherby to know the Church, becaufe that (as is already said) the note wherby to know any thing must first be knowne it selfe.

the thing knowne wherof it is a note) must needes be first knowne it selfe: but to the ignorant and doubtfull so long as they continued such, the true interpretation and sense of Scripture is not knowne: therefore the ignorant and doubtfull, so long as they continue such, the true interpretation and sense of Scripture cannot be any certayne note. Also in regard of the premisses so fully heretofore proued, wec argue further concerning both the lear-

\* Lubbertus de Ecclesia printed 1607. pa. 226. initio, pre-  
ceding answer to  
this like argument  
granteth, that, Sa-  
cramenta in vero  
usu sunt nobis mi-  
nus nota quam Ec-  
clesia

nied and vnlearned in generall as thus: *Whatsoever is to us vnknowne or lesse knowne, then is the Church, that is not as vnto vs an appointed note wherby to discerne the Church, but the true administration of the word and Sacramentes are to vs confessedly as vnknowne or rather lesse \* knowne then is the Church, therefore the true administration of the word and Sacramentes are not as vnto vs the appointed note, wherby to discerne the Church.* Hitherto of the first point.

III.

Concerning the second point before vndertaken, which was, that our aduersaries deniall of all other Markes & insisting only vpon these, is an idle sophisme of deceitfull wordes, and no other (howsoever varied outwardly in tearmes) then couertly implying and taking for granted the thing in question, the truth herof is euident. For what els vpon the matter is it to demonstrate the Church by these forsaide notes, then *demonstrare idem per idem*, to demonstrate the same by the same. In cleare example wherof when one demandeth which is the true Church, he doth (accordingly to the next and immediate sense or meaning of his wordes) demaund withall, to know which Church it is that retaineth the true & sincere administration of the Word & Sacraments? wherunto when our aduersaries in assigning their foresaide notes do answer and demonstrate it to be that Church which doth retayne the true and sincere administration of the word and Sacramentes, do they not so thereby (purposely to auoyde all meanes of further tryall) most euidently giue in answer the thing it selfe in question? and so withall (dancing as it were in a round) demonstrate the same thing by it selfe, nothing at all explayning or directly answering to the point demanded, but only inuoluing thereby the demanders vnderstanding, in a doubtfull maze or labyrinth of endlesse circulation?

IIII.

Concerning the third point before vndertaken, which was

was, that these forsaide Markes prescribed by our Adversaries, supposing them for true, do make greatly against the forsaide Protestant Church, is in it selfe euident. For whereas the most learned of our aduersaries do affirme, that <sup>t</sup> the Church can neuer want Pastours, that <sup>u</sup> the ministrie is an essentiall Marke of the true Church, <sup>z</sup> that Pastours and Doctours must be in the Church to the end of the world for the administration of the word and Sacraments. And yet further of these Markes, that <sup>y</sup> being present they do constitute a Church, and being absent do subuert it, that <sup>z</sup> it is no longer a Church then it hath these Markes, and that <sup>a</sup> the only absence of them doth make a nullity of the Church; with much <sup>b</sup> more to be alledged in that behalfe. So as if the forsaide Protestant Church haue bene but at any tyme without Pastours, or wanted this their forsaide administration of the Word and Sacraments, it seemeth upon these so euident premisses, no lesse then peremptory to the defenders therof, in losse of their cause. All this notwithstanding, the not once but often wat herof in the forsaide Protestant Church, seemeth so discouerable vpon our examination of the answerable euent, that no knowne example can be giuen of any administration therein of the word & Sacramentes, during the 20. yeares next before Luthers renolt from our Catholicke Church: our aduersaries themselues confessing to the contrary, that as then <sup>c</sup> all Churches were ouerwhelmed with more then Chymeyrian darkenes: with much more further <sup>d</sup> confessed in that behalfe. Neyther also at VVycliffes departure from our Church; themselues also confessing lykewyse to the contrary of that age, that <sup>e</sup> all the world was as then in a most desparage & ylle estate: that darknes of Godstruth had ouershadowed the whole earth: that it was <sup>f</sup> a tyme of horrible darknes, when there seemed in a manner to be no one so litle sparke of pure

Caluin institut. l. 4. c. 3. sect. 4. sayth: Sequuntur Pastores ac Doctores, quibus carere nunquam potest Ecclesia.

u Propositions and principles disputed in the Vniuersity of Geneua, pag. 245. circa med. And M. D. Feild of the Church l. 2. c. 6. initio pag. 51. sayth: The ministry of Pastours and teachers is absolutely, and essentially necessary to the being of the Church.

x M. Fulke against Heskins, Sanders &c. pag. 336. pauld post med. and M. Sparke in his answer to M. Iohn d'Albines pag. 11. prope initia. And Beza in his sermons vpon the Canticles Englished pag. 79. do & 80.

y M. VVhitaker in his Synopsis

contra Camp. rat. 3. pag. 44. z

pag 71. fine. a M. VVillet vbi supra pag. 69. fine. b

See this

much more heretofore tract. 2. c. 2. sect. 1. ante med. Read this

Read this

saying at large alledged heretofore tract. 2. c. 2. sect. 11. subdiuision 3. at k.

d Of

d Of the euident want of Protestant Pastours at *Luthers* first appearing, see more heretofore tract. 2. c. 2. sect. 11. subdiuision 3, at, g. e. f. g. h. &c.  
e M. Fox act. mon. pag. 85. b. initio. f M. Fox act. mon. printed 1596. pag. 391. b. line 60.

doctrine left or remaining : In so much as instead of fellow-Pastours to assist Wyckliffe, it is confessed to the contrary that, & he as then had not ( so much as any ) companions

g Osiander in ep. hist. Eccles. cent. 9. 10 11. &c. pag. 439. post med. sayth : Libri Wycleui non per omnia sunt puri : non enim habuit tum coetaneos qui potuissent eum ( sicubi longius extra metas progressus fuisset ) fraternè admonere.

h Crispinus in his discourse of the estate of the Church Englished pag. 338. pauld post med.

i Act. mon. pag. 628. b. circa med. sayth : Waldo, a rich Marchant of Lyons, inspired from aboue &c.

k Symon de Voyon in his discourse vpon the Catalogue of the Doctors &c. pag. 132. post med. sayth :

The Bishops began to murmure, that Waldo a lay and secular man, as they tearmed him, should preach, and in the vulgar tongue expound the holy Scriptures &c. And Crispinus in his discourse of the estate of the Church pag. 339. pauld ante med. tearmeth him in lyke sort a layman. And Osiander in his Epit. & cent. 9. 10. 11. &c. pag. 287. initio sayth : Petrus Waldensis Vir pietate, eruditione, sapientia cōspicius, laicus tamē. I Illyricus in Catalog. testium veritatis pag. 731. fine: where it is sayd, Sacramentum Ordinis nihil dicunt esse : quod omnis bonus laicus sit sacerdos, uicut Apostoli laici erant. And pag. 732. initio, their opinion is further reported to be, quod omnis laicus & femina

of that tyme brotherly to admonish ( or assist ) him. The like confessed want also appeareth at the time of VValdo's reuolt from our Catholicke Church, our aduersaries themselves instead of all example to be alledged in this kind confessing to the contrary VValdo's beginning to haue bene, <sup>h</sup> in tyme of thicke darknes, and as a first and litle beginning of the instauration of Christian religion. In so much as himselfe being at first, a <sup>i</sup> rich Marchant of Lyons, did through the then known want of Pastours to call him, beginne ( himselfe being but a meere <sup>k</sup> Lay-man ) his administration of the Word and Sacraments, teaching ( in colour therof ) that lay-men and women might consecrate the Sacrament and preach. In lyke manner might wee further vrge and insilt vpon our aduersaries no lesse knowne vnablenes to alledge example of any administration of the Word and Sacraments in the foresayd Protestants Church, during the many seuerall hundreth yeares or ages <sup>m</sup> before VValdo: which point of their forsaide want in generall is yet furthermore so confessedly euident, not for one tyme only, which were sufficiēt, but for so many seuerall hūdreth yeares before *Luther*, that wheras themselves do define a visiblle Church, saying: A <sup>n</sup> visiblle Church

mina debeat prædicare. And pag. 730. *circamed.* de Sacramento Eucharistiæ dicunt &c. quod bonus laicus, etiam mulier, si scit verba, conficiat. And Osiander in *epit.* &c. cent. 9. 10. 11. pag. 287. *fine sayth* of Petrus Waldo excusing his owne preaching being but a lay-man: Respondit Petrus, omnes Christianos esse sacerdotes.

m See this point specially vrged heretofore tract. 2. c. 2. sect. 7. throughout.

n M. Iacob in his reasons taken out of Gods VVord pag. 21. *initio sayth*: The description of a visible Church w hich our publique authority in England teacheth art. 10. (is) viz. a visible Church is a congregation &c. as is alleaged in the text. And see the like in M. Willets Synopsi &c. pag. 54. And Iustus Molitor de Ecclesia militante pag. 19. *fine sayth*: Definitionem Ecclesiæ talem proponimus: Ecclesia est cœtus, siue congregatio hominum, in qua Verbum Dei pure ac sincerè prædicatur, & Sacramenta à Christo instituta legitimè ministrantur &c. And see M. Doctor Feild in his booke of the Church lib. 1. c. 50. pag. 19. paulo post initium.

Church is a congregation of faithfull people, where the VVord of God is preached, and Sacraments ministred; they do withall ( to the full denyall for those tymes of their Churches visibility, and thereby consequently of all administration of the Word and Sacramentes in their Church ) acknowledge to the contrary euen the confessed inuisibility of their Church for many hundreth yeares before Luther. To this end sayth M. Parkins: o VVee say, that before the dayes of Luther for many hundreth yeares, an vniuersall Apostasie ouerspred the whole face of the earth, and that our Church was not then visible to the world: And to omit \* Calvin, M. Napper affirmeth lykewyle, that, p from the yeare of Christ 316. vpon the Creed God hath withdrawne his Church from open assemblies to the hartes of particuler godly men, where it aboad inuisibly for the space of 1260. yeares: with much q more to the same effect. Which their foresaid definition of a visible Church, consisting as before, in administration of the Word and Sacramentes, being compared with their other inforced confession of the inuisibility of their Church, for so many ages past; proueth by necessary sequele, their want, during those tymes, of administration of the Word and

M. Parkins in his exposition of the Creed pag. 400. Also see the like in his reformed Catholicke pag. 329.

\* Calvin institut. lib. 4. cap. 1. sect. 11. sayth: Facit ut aliquot sæculis pura verbi prædicatio euaneuerit.

p M. Napper Sa-vpon the Reuelations pag. 161. col.

3. circa med.

q

M. Napper ibidem pag. 237. circa med. sayth: To wit

a thousand yeares of the 1260. yeares that the Church abroad latent and inuisible.  
And see him further ibidem pag. 23. fine & pag. 156. ante med.

r See this herto-  
fore cōfessed tract.  
2. c. 2. sect. 1. ante  
med, at x. y. z.

Sacraments, which are by them, as before affir-  
med, to be the only Markes of the true Church,  
and <sup>r</sup> without which (say they) it is no Church. Then  
which what can be more enforcing, strong, and  
euidēt, euen from themselues, directly to conuince  
and confute themselues?

V.

Concerning the fourth point before vnderaken, which  
was, that these markes prescribed by our aduersaries  
do make for vs; it is no lesse then very demonstrable.  
For whereas it is by them (as before affirmed) that  
<sup>r</sup> Pastours and Doctors must be in the Church to the end of  
the world, for the administration of the VVord and Sacra-  
mentes: and is also heretofore sufficiently argued,  
that the same hath not bene answerably contin-  
ued in the forsaide Protestant Church, by reason of  
the confessed <sup>t</sup> inuisibility therof, for so many ages past:  
in all which tyme, our Catholicke Church hath  
neuerthelesse confessedly continued knowne and  
<sup>u</sup> visible: It therof followeth, eyther that the same  
Markes haue for, and during all those foresayd  
tymes, answerable continued in our Catholicke  
Church, and haue so (according to our aduersaries  
doctrine) demonstrated it to haue bene the true  
Church of those tymes, or els that there hath bene  
no true Church at all, in which the same Markes  
haue, during those forsaide tymes, continued. Which  
later to affirme, is by our Aduersaries owne graunt  
a <sup>x</sup> profane heresie. And therefore they being so clearly  
pre-

f See next here-  
fore in this section  
at u. x.

t See next here-  
tofore in this sectiō  
at o. p. q.

u M. Gabrel  
Powel in his confid.  
of the Papisles. rea-  
sons &c. pag. 105.  
fine sayth: I grant,  
that from the yeare  
of Christ 605. the  
professant compa-  
ny of popery hath  
bene very visible  
& perspicuous. &  
Symon de Voyon  
in his discourse vpon

the Catalogue &c. in the Epistle to the Reader, sayth accordingly, that, Anno 605.  
fallhood got the Victorie, (that) then was the whole world overwhel-  
med in the dregges of Antichristian filthines &c. then was the vniuersall Apo-  
stasie from the fayth &c. And M. Napper vpon the Revelations pag. 145. fine  
sayth: Euen 1260. yeares the Pope and his Clergie hath possessed the out-  
ward

ward visible Church of Christians. And pag. 68. post med. hee sayth: Per veene the yeare of Christ 300. and 316. hath the Antichristian and Papisticall raigne begunne, rainging vniuersally, and without any debatable contradiction 1260. yeares.

x See this heretofore tract. 2. c. 2. sect. 14. initio in the margin at r.

preuented in this, are therby most euidently informed to admit the other: A thing in it selfe so full of necessary sequele, that Martin y Luther, and Luke

\* Osiander do both of them accordingly acknowledge the sufficiencie, during those tymes, of our Churches administration of the Word and Sacraments. And thus much briefly concerning the Markes of the true Church: A matter, as betweene vs, in it selfe, of great consequence. For that the true Church being by these Markes but once found out, or that false Church but therby discerned, all other our controuersies are therby at once brought to an end.

y Luther in his booke against the Anabaptistes, who in hatred of the Pope reuested the baptisme of Children, sayth: Nos fatemur &c. wee confesse that there is vnder the Papacie most of the Christian good, yea rather all the

Christian good, and that from thence it came to vs: verily wee confesse that there is in the Papacie true Scripture, true Baptisme, the true Sacrament of the Altar, the true keyes to remission of sinnes, the true office of preaching, true Catechisme, &c. I say further that there is in the Papacie, true Christianity, yea rather the true kernell of Christianity. See this saying of Luthers acknowledged by M. Whitaker de Ecclesia pag. 369. And Luther in loc. commun. class. 1. pag. 124. sayth: In medijs furoribus Draconis & Leonis manent Baptismus, Eucharistia, Clauium potestas, Scriptura sancta &c. hæc conseruat, vt manente verbo & Sacramentis, maneat quoque fides & Ecclesia. And ibidem class. 5. pag. 109. fine he sayth. Papiste baptizant, communicant, absoluunt &c.

z Osiander in epitom. &c. centur. 16. pag. 1073 fine sayth: Ecclesia quæ sub Papatu fuit eo tempore, quo Lutherus natus est, fuit Ecclesia: Christi: habuit enim ministerium Euangelij, sacra Byblia, Baptismum, Coenam Domini, licet aliquot abusibus, erroribus, & humanis traditionibus obruta & obscurata: ideoque qui sub Papatu ad ministerium Ecclesiasticum fuerunt ordinati, (vt Lutherus & multi alij Euangelici Doctores) reuerà habuerunt legitimam vocationem &c. Also Osiander in epitom. &c. centur. 8. in Epistola dedicatoria pag. 3. circa medium, speaking of such as liued in our ward Communion with the Roman Church sayth: Multi metu tyrannidis Pontificiæ prosteri non auebant, quod Pontificios cultus improbarent: quorum infirmitatem Deus tolerauit & condonauit &c. Interim autem omnes Christiani sub Papatu, quibus sua salus cordi fuit, Symbolum Aposto-

licum constanti fide retinuerunt &c. filios suos infantes Christo in baptismo obtulerunt: fidem suam ex absolutione Ministrorum Ecclesiæ confirmarunt: cæna Domini (qualem quidem illis temporibus habere potuerunt) vsi sunt in memoriâ redemptionis Christi. Hæc fuerunt organa Spiritus Sancti &c. *Alfo D. Feild. in his booke of the Church l. 3. c. 6. fol. 72. prope initium sayth accordingly:* It is fond and friuolous that some demand of vs where our Church was when Luther beganne? For we say it was where now it is: yf they aske vs which? we answere it was the knowne and apparent Church in the world, wherein all our Fathers lyued and dyed: wherein Luther and the rest were baptized, receyued their Christianity, ordination and power of Ministrie. And Ioannes Rhegius in his booke intituled, *Liber Apologeticus* &c. vnder the title, *Consideratio Censuræ*, 1 ag. 93. initio sayth: *Et si verum est, Pontificiorum ministerium fuisse corruptum multis traditionibus & adinventionibus hominum: habuit tamen ea quæ ad salutem necessaria fuere &c. scilicet libros Canonicos, item Symbolum Apostolicum &c. tum licet impura plurima fuerunt, cum tamen ministerium docendi & Sacramenta administrandi manserit &c.*

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A



A

## B R I E F E

REPETITION OF

THE PREMISSES

OF THE FORMER

second and third Chapters.

## SECT. XII.

**S**INCE therefore ( most gracious Soueraygne ) it appeareth by the second Chapter of this second Tract, grounded vpon the Scriptures, and that confessed sense therof, which our aduersaries themselves acknowledge: First, that the Churches Pastours and do-

ctors, their impugning of error, administration of the Word and Sacraments, must euermore continue in being. Secondly, that where these are wanting, there the true Church is not. Thirdly, that the examples of <sup>1</sup> Bertram, the <sup>2</sup> VValdenses, <sup>3</sup> VVycklyffe, <sup>4</sup> Huse, and \* <sup>5</sup> Luther ( vpon which our aduersaries do most insist ) and all other <sup>6</sup> examples of for-

<sup>1</sup> See heretofore tract. 2. cap. 2. sect. 1. ante med. at b. c. d. & ibidem n. o. u. & ibidem y. z.

<sup>2</sup> See heretofore tract. 2. cap. 2. sect. 1. ante med. at

y. z.

<sup>3</sup> See heretofore tract. 2. cap. 2. sect. 7. at g. x. z. 2.

Lill 3.

4. See

4. See heretofore tract. 2. cap. 2. sect. 3. throughout.

5. See

heretofore tract. 2. cap. 2. sect. 4. throughout.

6. See heretofore

tract. 2. cap. 2. sect. 5. throughout.

\* See heretofore tract. 2. cap. 2.

sect. 10. and 11. throughout.

7. See heretofore tract. 2. cap. 2. sect. 7.

mer tymes, are altogether impertinent to enable (but so much as respectiue for those tymes) a Continuance of their Churches administration of

8. See heretofore tract. 2. cap. 1. sect. 4. at o. p. q. r. s. t. u. x. y. z.

9. See heretofore tract. 2. cap. 2. sect. 11. subdiuision 3. at g. e. \* f. h. i. k.

10. Heretofore tract. 2. cap. 2. sect. 14. y. & ibidem at z. b. c. d. e. f. g. h. i.

11. See heretofore tract. 1. sect. 2. initio at k. l. & tract. 2. cap. 1. sect. 4. at q. r. s. t. y.

12. See heretofore tract. 1. sect. 6. initio at e. f. g. h. l. & tract. 2. cap. 2. sect. 14. b. c.

13. Heretofore tract. 2. cap. 2. sect. 14. prope initium at y.

14. Heretofore tract. 2. cap. 3. sect. 1. 2. 3. 4. 5. 6. 7. 8. &c. throughout.

15. Heretofore tract. 2. cap. 3. sect. 11. subdiuision 4. & 5.

the Word and Sacraments. In so much as themselves are vrged to confesse that the same haue continued latent and <sup>8</sup> inuisible to the world (at the least) for these 1000. yeares last past. *Fourthly* (which point only would suffice to conuince our Aduersaries) that not so much as any one example thereof can be found, but during euen the last 20. yeares before *Luthers* first preaching against the Pope, which are yet within the memorie of this present age. *Fifthly*, that in regard thereof our Aduersaries are (for preservation of themselves) vrged to flee <sup>10</sup> to our Catholicke Church, whose Pastours administration of the Word and Sacramentes haue (accordingly to their former confession) continued <sup>11</sup> *knowne* and *visible* for 1300. yeares last past, and so to acknowledg it for a true <sup>12</sup> Church, whereof *Luther* at, and after his said first preaching, was, and <sup>13</sup> continued (according to their informed confession) a knowne and professed member.

Since also it appeareth further in the third Chapter of this forsaid second Tract, concerning the sundry Markes of the Church deduced from the Scriptures, that they be confessedly found <sup>14</sup> in ours, and wanting in theirs. That also those very Markes, which are by themselves propounded, do directly *make for vs*, <sup>15</sup> and *against them*: Wee do most humbly now hereupon

Señ. 12.

For the Roman Church

639 Tract. 2. Cap. 3

upon appeale to your Maiesly concerning the equity  
of this our present *Apologie*, and whether that wee haue  
not hereby great cause, to stand (as wee do) against  
our Aduersaries, in defence of our Catholicke  
Church: and whether also, that they are not in all  
sense and reason found, of all others, most  
vnreasonable, in their seeking further  
to afflict and persecute  
the same?

\* \*

*The end of the second Tract.*

THE



111



# THE THIRD TRACT.

## CONTAINING THE CONFESSED ANTIQUITY OF CATHOLICKE

Priesthood, Confession, Absolution,  
Masse &c. *And of the penall lawes  
made against them.*

### SECT. I



ALBEIT (most Gracious Soue-  
raigne) that in regard of these so  
playne and confessed premisses  
already alledged in behalfe of our  
Catholicke fayth, the same can  
appeare (euen to our enemies) no  
lesse then worthie of all reuerend  
and due estimation: such yet neuerthelesse hath bene  
the calamity of our former tymes, that euen for this  
fayth, though thus beautified withall this outward  
ornamēt of cōfessed probability (which being in deed  
but as it were the mother-pearle, conteyneth vnder it

M m m m

such

ſuch further ſpeciall proſe fro Scriptures, Fathers, & Proteſtant wryters, as is much more orient and richely demonſtrative, the particulers wherof wee humble pray, but, by this diſcuſſe made only in generall, dare not preſume to offer to your Maieſty: ) wee haue for many yeares paſt ſuſtained the impoſition of ſundry penall lawes, the Catholicke \* *Prieſthood* of our ſpirituall Paſtours, who ( as *S. Auſtine* ſayth ) are now ( not improperly but ) *properly* called *Prieſtes* in the Church, and to whome therefore, the words *Presbyter* and *Sacerdos* are indifferently \* referred, in reſpect of the bleſſed Sacrament, which is by them offered to God, *under Chriſt* the (high) *Prieſt*, and \* *in his ſteed*, or *place*, as the Churches externall and acceptable oblation, and acknowledged \* by learned Proteſtants, to haue bene for ſuch  
 accor-

\* *S. Chryſoſtome* wrote a ſpeciall Booke of this *Prieſt* hood.

¶ *Aug. de cin. it. Dei* l. 20. c. 10. poſt med. ſayth: Non vti que de ſolis Episcopis & Presbyteris dictum eſt, qui iam

propriè vocantur in Eccleſia Sacerdotes. And the moſt ancient Father *Irenæus* l. 4. c. 20. affirmeth beſides the ſpirituall prieſtly Order of all the iuſt an other peculiar *Prieſthood* of the Apoſtles, who are in reſpect therof by him ſayd to attend dayly vpon God and the Altar.

2 *Auſtine* vi ſupra. And the Greeke word *ιερεας* which ſignifieth *Sacerdos* is uſed and referred to Chriſtian *Prieſts* by *Dionyſius Areopagita* de Eccleſ. Hierarch. c. 5. & *Epist. 8. ad Demophilum Monachum*. And *Ignatius* in his vndoubted *Epistle* ad *Smyrnenſes*, now extant, wherof ayuers ſentences are verbatim alledged vnder the name of *Ignatius*, and tytle of this *Epistle*, by *Hierome* lib. de *Viris Illuſtribus*, and by *Eusebius* l. 3. c. 32. as is more at large vrged and proved by the late Lord *Archbiſhop* of *Canterbury* *M. Whitgift* in his defence &c. pag. 408. circa medium: and he (not ſo much as therein gainſaid by *M. Cartwright*) affirmeth the *Biſhop* to be as the high *Prieſt* and Chriſtes Image, in reſpect of his *Prieſthood*: affirming further, that in the Church nothing is greater then the *Biſhop*, who ſacrificeth to God for the ſafetie of the whole world. And *Nazienzen* in *Epist. 8. ad Simplicium* haeret. affirmeth, the *Prieſt* to be the mediator betwene God and man, and ſacrificing together with Chriſt. This point is ſo euident and common in the Greeke and Latin Fathers, that *M. Whitaker* l. 9. contra *Duraum* pa. 813. initio acknowledgeth the ſame and anſwereth only that the ſaid Fathers uſed the wordes *ιερεας* and *Sacerdos*, not propriè, ſed *κατασκευαſτως*, not properly (anſwering againſt *S. Auſtins* for ſaid uſimanie) but by abuſe of ſpeech: and yet (as the ſayd late Lord *Archbiſhop* of *Canterbury* in his ſaid defence &c. pag. 411. verſus finem, conſiſſerh and ſayth: ) this name *Prieſt* is viſually applied to the Miniſter of the Goſpell in all histories, Fathers, and Wryters of Antiquity,

3 *Aug. de Cin. Dei* lib. 17. cap. 17. circa med.  
 4 *Ambr.* in 1. *Tim.* cap. 4. verſ. 14.  
 5 *Cyprian* lib. 2. *Epist.* 3.

poſtmedium.

For theſe laſt 1000. yeares *M. Beacon* (whome the  
 Mini.

Ministers of Lincolne shire in their Abridgment &c. pag. 85. ante med. affirm to be a Deuine of chiefe note in their Church ) in his workes set forth 1560. the 3. part in his Treatise intituled, The Reliques of Rome. fol. 344. a. post medium sayth : The Masse was fully finished by Pope Gregory the first, about Anno Domini 600. &c. and from Charles the Great vnto Charles the fifth, the Masse raigned as a most mighty Queene in all the Churches of the West part of the world. See the lyke confessed by Danæus de Anti. hristo pag. 101. initio. And Melancthon lib. 4. Chronic. in Henric. 4. fol. 186. & 187. sayth of Gregory, He allowed by publike authority the sacrifice of Christes body and bloud, not only for the liuing, but also for the dead. And the like is affirmed of Gregorie by Carion in Chron. pag. 367. paulo ante med. Also Musculus loc. commun. de Coena Dom. pag. 339. fine sayth of Pelagius predecessor to Gregory. Pelagius commemorationem mortuorum in secreta Canonis Missatici retulit (&c.) vt mortuis virtus & efficacia Missæ communicaretur. And see this Pelagius directly further charged with the opinion of Masse helping the dead by M. Symondes, vpon the Revelations pag. 81. antemed. Also Symachus was Bishop of Rome ( Anno 501. ) of whom the Century wryters Centur. 6. cap. 10. col. 664. line 30. say: Notas Antichristi & hic habuit, Missam enim in formam redegit. Before him was S. Leo ( Anno 440. ) of whom M. Bale in his Pageant of Popes fol. 27 sayth: Leo the first allowed the sacrifice of the Masse, not without great blasphemie to God. And see this in Bale in Act. Roman. Pontif. printed Basilea 1558. pag. 32. fine & 33. initio. Before Leo was the Carthage Councell, wherat S. Austine was present, wherof Pelargus in his Schola fidei &c. prope finem in his tract there de Concilijs pag. 13. sayth: Synodus Carthaginensis quinta intercessionem & Missam pro defunctis inuexit. And Osiander centur. 4. pag. 16. circa med. sayth of the 79. Canon of the 4. Carthage Councell. Hic Canon ( si non fictitiu est ) ostendit eo etiam tempore, orationes & oblationes pro defunctis factas. Before these Coucels was S. Ambrose ( An. 370. ) whom the Century wryters centur. 4. cap. 4. col. 295. line 3. proue and charge with not wryting well de transubstantiatione & applicatione pro mortuis. And ibidem line 23. they further say: Ambrosius locutionibus vitur, quibus ante eum ex Patribus nemo vsus est, vt Missam facere, offerre sacrificium &c. Before him againe was Gregory Nyssen of the Greeke Church ( Anno 340. ) of whom Andreas Craetouijs in his booke ( against Bellarmine ) de opificio missæ lib. 1. sect. 164. initio, & pag. 81. sayth: An ignorat opinionem Nysseni per se absurdam esse (&c.) Ait ille ( Nyssenus: ) Cum itaque dedit Christus discipulis suis corpus suum ad comedendū (&c.) iam latèter (&c.) ineffabiliter & inuisibiliter corpus immolatum erat (&c.) And see further her of M. Whitaker contra Duranū lib. 4. pag. 320. fine. Also Cyril of Hierusalem an other Father of the Greeke Church florished ( Anno 320. ) whom Hospinianus in historia Sacramentaria pag. 167. initio, chargeth and reproneth saying: Quod ad Cyrillum Hierosolymitanum attinet, dicit ille quidem pro sui iam temporis recepta consuetudine, sacrificium altaris maximum iuuamen esse animarum. Ana Caluin in libro de Vera Ecclesie reformatione, extant in Tract. Theologic. Caluini &c. pag. 389. a. fine & b. initio sayth of the Fathers of this age: Solemne est nebulonibus istis ( meant g r s Catholicis ) quicquid vitiosum in Patribus legitur corradere (&c.) cum ergo obijciunt locum Malachiæ de Missæ Sacrificio ab Irenæo exponi, oblationem Melchi-

sedech, sic tractari, ab Athanasio, Ambrosio, Augustino, Arnobio, breuiter responsum sit, eosdem illos scriptores alibi quoque panem interpretari corpus Christi, sed ita ridiculè, vt dissentire nos cogat ratio & veritas (&c.) And in his booke of Institutions printed Argentorati 1539. pag. 350. ante medium. and after the other edition lib. 4. Institut. cap. 18. sect. 11. he further sayth: Veteres quoque illos video hanc memoriam aliò detorsisse, quàm institutioni Domini conueniebat, quòd nescio quàm repetitè aut saltem renouatè imolationis faciem eorum cœna præ se ferebat (&c.) Imitati sunt enim propriis Iudaicum sacrificandi morem, quàm aut ordinauerat Christus, aut Euangelij ratio terebat. And see heretofore tract. 1. sect. 3. subdi. if. 3. at b. after 12. where he expressly chargeth the Fathers with forging a Sacrifice in the Lordes supper without his commandements, and with adulterating the supper with adding of Sacrifice. Before these tymes liued S. Cyprian (Anno 240.) Whome the Centurie wryters Cent. 3. cap. 4. col. 83. line 34. reprove saying: Sacerdotem inquit (Cyprianus) vice Christi fungi, & Deo Patri sacrificium offerri. In so much as that in their Index or Alphabeticall Table in the end of that 3. Century vnder the letter S. it is said: Sacerdotem vice Christi fungi in cœna Domini superstitione asserit Cyprianus col. 83. line 34. And M. Fulke against Heskiers, Sanders &c. pag. 100. circa medium sayth: It is granted, that Cyprian thought the bread and wyne brought forth by Melchisedech to be a figure of the Sacrament, and that herein also Melchisedech resembled the Priesthood of Christ. Also Tertullian liued (Anno 220.) him doth Luc. Ofiander centur. 3. lib. 1. cap. 5. pag. 10. circa med. reprove saying: Tertullianus approbavit oblationes pro defunctis, orationes annuas pro natalitijs. In like sort is here proved by the Centurie wryters Cent. 3. cap. 5. col. 138. line 56. amano lisse plynely by M. Fulke in his confutation of pugnatory pag. 265. circa & post med. Before Tertullian liued Irenæus (Anno 170.) Him Caluin reproveth as before: and the Centurie Wryters Cent. 2. cap. 4. col. 63. line 20. charge saying: De oblatione porrò Irenæus l. 4. cap. 32. (&c.) satis videtur loqui incommode, cùm ait noui Testamenti ne uam docuit (Christus) oblationem, quam Ecclesia ab Apostolis accipiens in uerso mundo offert Deo. Before him liued Ignatius the Apostles vndoubted Scholler (Anno 90.) of Whome the Centurie Wryters in cent. 2. c. 4. col. 63. line 9. say: Quædam ambigua & incommode dicta, in quibusdam occurrunt, vt in Epistola Ignatij ad Smirnenfes: Non licet (inquit Ignatius) sine Episcopo, neque offerre, neque sacrificium immolare. And cent. 2. cap. 10. col. 167. line 17. the Centurie Wryters asseme these wordes of Ignatius to be periculosa, & quasi errorum semina. Lastly M. Beacon in his forsaide Treatise fol. 344. a. 1. of med. sayth seriovsly: The Masse was begotten, conceived, and borne anone after the Apostles tymes, yf fall be true, that Historiographers wryte. And Hospinianus in historia Sacramentalia lib. 1. cap. 6. pag. 20. fine sayth: Iam tum primo illo sæculo viuentibus adhuc Apostolis, magis huic Sacramento quàm Baptismo insidiari ausus sit (Dæmon) & homines à prima illa forma sensim abduxerit (&c.) and Sebastianus Francus in Epistola de obviandis in vniuersum omnibus statutis Ecclesiasticis, sayth most playnely: Statim post Apostolos omnia inuersa sunt (&c.) cœna Domini in sacrificium transformata est. In so much as M. Ascham (a prime Protestant) in his Apolog. pro Cœna Dom. pag. 31. post medium acknowledgeth that no beginning therof after the Apostles tyme can be shewed

shewed, saying: *Quibus temporibus & per quos homines Cena Domini a de possessione sua per Missam deturbata sit, Verisimile fieri non potest &c.* Vouchsafeth now your Maistie but to adde herunto the answerable doctrine of the ancient *Iews* mentioned heretofore tract. 1. sect. 4. subdiuision 11. & 12. that the wordes of Scripture are literally answerable also herunto, *Math. 26. 28. Marc. 14. 24. Luc. 22. 19. 20. 1. Cor. 11. 24.* saying: (not which *shalbe* giuen or offred but) which *is* giuen and (not to you, but) for you: I hat the Apostle also calleth our table *Euclagium*, an altar for sacrifice, *Hebr. 13. 10.* A word confessedly lyke wise vsed by *Ignatius* heretofore (tract. 1. sect. 3. subdiuision 3. at 11.) that the Prophet *Esay* cap. 66. vers. 21. foretelling the Ecclesiasticall Mynistres of the new Testament, teareth them *Priesters*. (herof see the English Byble of 1576. in *Esay 66. 21* and *M. Hooker* l. 5. sect. 78. pag. 236. post med. and *M. D. Reynolds* in his conference with *M. Hart* pag. 544. paulo post med.) that the holy ghost also foretellet priesthood and sacrifice, and the same, not the offering vpon the Crosse, which is now in Act of Sacrifice transitory and past, but to continue for ever, and not in bloody manner, but according to the Order *Melchisedech*, *Psal. 110. 4.* that lykewise the Prophet *Malachie* cap. 1. vers. 10. & 11. foreshewing the reiecting of the legall Priesthood and Sacrifice, foretellet the now Sacrifice of the Christian gentils to succeed, which he teareth a cleane oblation: that the Prophet *Daniel* foreshewing likewise the end of the world & Antichristes then comyng, foretellet in like maner, that as then, the dayly sacrifice shalbe taken away, cap. 12. vers. 11. which one sacrifice canot be meant of the manie spirituall sacrifices of prayer and thanksgiuing, for that Antichristes persecution shal rather increase, then take those away. As neyther can *Malachie* predictio of that one cleane oblation be takē to signify those said spirituall sacrifices because that they are many, & but improperly called sacrifices, & were not new or peculier only to the Gētiles, but were also belonging to those of the ould Testament, no lesse then now to vs.

accordingly offered, not only for these thousand yeares last past, but also for so many other precedēt ages, as being (in our opinion) not any new redemption but rather a continuall commemoration and application of the force and benefit of that one Sacrifice (which *was* <sup>u</sup> *Hebr. 9. 28.* offered once for all) is against all example of former tymes made treason in our Priestes: our relieuing of them is death to vs: the remission or forgiuenes of sinnes (which Protestantes terme reconciliation) defended by ancient *Fathers*, against the *Novatians*, and by other

<sup>x</sup> *Ambros. lib. 1. Prote- de poenitentia cap. 2. sayth of the Noua-*

tians: Sed aiunt se Domino deferre reuerentiam, cui soli remittendorum criminum potestatem referunt: Immo nulli maiorem iniuriam faciunt, quam qui eius volunt mandata rescindere. Nam cum ipse in Euangelio suo dixerit Dominus, Acci-

pite Spiritum ſanctū, quorū remiſeritis peccata remittuntur eis (&c.) quis eſt ergo qui magis honorat, vtrum qui mandatis obtemperat, an qui reſiſtit? *And cap. 7. he further ſayth ſo them: Cur baptizatis, ſi peccata per hominem dimitti non licet? In baptiſmo vtiq̃ue remiſſio peccatorū omniū eſt, quid intereſt vtrum per pœnitentiā an per lauahcrū hoc ius ſibi datum, ſacerdotes vendicent: vnum in vtroq̃ue miniſterium eſt. Alſo Pacianus in Epiſt. 1. ad Sympronianum Nouatianum, ſayth: Nunquam Deus non pœnitenti comminaretur, niſi ignoſceret pœnitenti. Solus hoc (inquies) Deus poterit. Verum eſt. Sed, & quod per ſacerdotes ſuos facit, ipſius poteſtas eſt. Nam quid eſt illud quod Apoſtoliſ dicit, Quæ ligaueritis in terris? (&c.) In lyke manner in Socrates in hiſt. Tripart. lib. 2. cap. 13. ſine, is reproveth Aceſius the Nouatian, for that he taught, concerning ſuch as fell in perſecution: inuitandos quidem ad pœnitentiā: ſpem verò remiſſionis, non à Sacerdotibus, ſed à Deo ſolummodo ſuſtinere, qui poteſtatem habet peccata remittere. Hæc cum dixiſſet Aceſius, Imperator ait, O Aceſi, pone ſcalam, & ſi potes, aſcende ſolus in cœlum. So ſtrange and ſingular in thoſe tymes was this opinion deemed. & vide hiſt. Tripart. l. 8. c. 9. prope initium.*

Proteſtants & wryters againſt their breethren our aduerſaries, which our ſaid Prieſtes (according to their cōmiſſion moſt plainly ſet downe in the ſcriptures) vndertake to impart to vs, vpon particuler confeſſion had of our ſynnes (which ſaid Confeſſion both Fathers

y Lobeſchius doctor and Profeſſor in the Vniuerſity of Roſtock in his diſput. Theolog. pag. 301. answereth

our aduerſaries common obiection, ſaying: Eſt quidem ſolius Dei à peccatis abſoluere, ſed ita, vt hoc faciat aliās immediatè (&c.) aliās mediatè per ſuos miniſtros, condonando nobis culpam (&c.) Errant ergo Caluiniāni, qui (&c.) abſolutioni Miniſtri Verbi illam efficaciam detrahunt (&c.) contendentes Miniſtrum abſoluere tantū vt internuntium &c. In like plaine manner is our Aduerſaries obiection of God only forgiuing ſynne: and their deniall therupon of that power to Eccleſiaſticall Miniſters, no leſſe playnly further answered and refelled by ſundry other Proteſtants, as namely by *Andreas Althamerus* in Conciliat. locorum Scripturæ pugnantium &c. loc. 194. fol. 218. a. b. and by *Iacobus Helbrunerus* in Swenckfeldio-Caluinism. pag. 55. In ſo much as abſolution is (affirmed to be) properly a Sacrament by *Melancthon* in Apolog. confeſſ. Auguſt. Art. 13. de numero & vſu Sacramentorum fol. 161. b. initio: by *Spangeburg* (in his margarita Theologica pag. 116. & 117.) by *Andreas Althamerus* in conciliat. locorum Scripturæ pugn. (&c.) loc. 191. fol. 211. b. initio & loc. 195. fol. 219. b. And by *Sarcarius* in loc. commun. tom. 1. de poteſt. Eccleſiæ fol. 305. b. poſt medium.

3 Iohn 20. 22. 23.

a

To omit the plentifull teſtimonies of the Fathers, S. Leo de ſcribentibz vſage of the Latin Church in Epiſt. 91. ad Theodorum Foroiulij Episcopum, ſaying. Chriſtus hanc Eccleſiæ præpoſitis tradidit poteſtatem, vt & conſentibus actionem pœnitentiæ darent, & eoſdem ſalubri ſatisfactione purgatos,

ad communionem Sacramentorum per ianuam reconciliationis admitterent. And  
*Epist. 80. ad Episcopos Campaniae he scribo* Joy: h. Cūm reatus conscientiarum sufficit  
 solis sacerdotibus indicari confessione secreta. *And it is said in the ancient Tripartite*  
*Historie l. 9. cap. 35.* Ad hanc causam presbyterum bonæ conuersationis seruante-  
 temque secretum ac sapientem Virum statuerunt, ad quem accedentes hi qui de-  
 linquebant, delicta propria fatebantur. At ille secundū vniuscuiusque culpam in-  
 dicebat multam: quod etiam hæcenus diligenter in Occidentalibus seruatur  
 Ecclesijs, maximè apud Romam, vbi etiam locus est certus Pœnitentium. *And S.*  
*Basile (signifieth the like doctrine of the Greeke Church) in qua sit in his breuioribus in-*  
*terrogat. 288. saying: Necessariò peccata ijs aperiri debent, quibus credita est*  
*dispensatio mysteriorum Dei, siquidem rationem hanc, in pœnitentia etiam veteres*  
*illos cernimus sequutos fuisse, &c. And the Centurie Wryters, Centur. 3. cap. 6. col.*  
*127. line 29. 30. 31. &c. describe the like doctrine and vsage of the Church of Africke out*  
*of the Wrytings of Cyprian and Tertullian, and see further herof heretofore tract. 1. sect.*  
*7. subdiuision 17. in the margent there at the letters s. f. t. u. x. y. c.*

thers and <sup>b</sup> Protestantes do lykewyse acknowledg)  
 is (to our greatest griefe) condemned for *lesa Maiestas*,  
 as being a disloyall abnegation of our Allegiance. To  
 the clearing wherof wee do, (as in the presence of  
 God and your Maiestie) protest vpon our soules,  
 that no such matter is therein, or thereby expressed,  
 implied or meant: our Recusancie or refrayning to  
 be present at Protestantes seruice (notwithstanding  
 that the lyke denial or Recusancie of Protestants to be  
 present at our Catholicke seruice, is prescribed and  
 taught by sundry of their own most learned & Wryters)

<sup>b</sup> *Sacerius in*  
*loc. commun. de*  
*confessione fol. 289*  
*b. sayth: It is an*  
*error, adserere, con-*  
*fessionem, quæ corā*  
*Deo fit, sufficere, ita*  
*ut contemnas claus*  
*& absolutionem per*  
*fratrem. Hic error*  
*is*  
*prorsus tollit vsum*  
*clauum & absolu-*

*tionis: (&c.) Falsum ergo est, confessionem, quæ coram Deo fit, tollere confessionem*  
*priuatam &c.* In like playne manner is priuate confession defended most earnest-  
 ly against our aduersaries by sundry of their owne other brethren, as namely by  
*Lobechius* in disput. Theol. pag. 295. sect. 4. by *Conradus Schickelburg* in Theol.  
 Caluinistarum l. 2. fol. 147. a. By *Melancthon* l. 1. Epistolarum pag. 224. ante  
 medium: by the *Confessions of Saxonic and Boheme*, in the Harmony of Confessions  
 pag. 231. circa medium, and pag. 357. and 358. initio, and by many others.

<sup>c</sup> *M. Willet* in his Synopsis printed Anno 1600. pag. 612. 613. 614. teacheth  
 this Recusancy, and alledgeth in prooffe of his opinion sundry testimonies from  
 the most famous Protestants, as *Ridely*, *Latimer*, *Philpot*, *Bradford*, &c. In lyke  
 manner is it further taught by *Ridley* in the Aſs and monumentes pag. 1285. b.  
 pauld ante medium: By *Haukes* act. mon. pag. 1150. b. initio, and 1151. a. circa  
 medium: By *Melancthon* in Consilij Theologicis pag. 618. by *Peter Martyr* in  
 his

his discourse hereof recyted in Melancthons forsaide Treatise of Concil. Theolog pag. 634. 635. by *Martin Bucer* alledged ibidem pag. 632. and 633. and 634. by *John Caluin* alledged ibidem pag. 635. fine. and 636. and by *the Deuines of Germany* alledged by *Sleydan* in his Commentaries Englihed lib. 7. fol. 87. a circa med. And by *Caluin* 1. de vitandis superstitionibus, extant in *Caluini Tractat. Theologic. &c.* pag. 584.

is neuerthelesse iudged in vs a kynd of froward and  
superfluous remorse, and accordingly taxed with a  
confiscation or wast of goodes, and yearly reueneues.  
Whereto might be added our sundry other losses,  
contumelies, imprisonments, and publique dis-  
graces, heretofore susteyned. Wherat  
though wee do all mourning plaine,  
yet complayne wee  
will not.

\* \*

T H E





# THE PROTESTANTS

## OBJECTION OF CATHOLICKES

DISLOYALTY

retorted vpon themselves.

### SECT. II.

**A**ND for so much as sundry of our vncharitable aduersaries who are nothing moued with our forsaide calamities, do out of their inueterate and implacable hatred dayly seeke to auert from vs your Highnes most gracious and Princely disposition, inclyned otherwise to commiserate all such as are afflicted, & do therfore, to make vs more odious, often inculcate the doctrine wherewith certaine our wryters are charged, concerning the Popes vndertaking in some cases to depose Princes, pretending withall what great danger may at last hence ensue, when by reason of your Maiesties mercie in the meane tyme to vs extended, our Estates shalbe bettered and number increased: Vouchsafeth your Highnes (before wee enter into petition for our selues) graciously to weigh with equall consideration, that

Nnnn

which

which hereunto wee shall alledge, aswell concerning our Aduersaries, who thus charge vs, as in answer for our selues, that are so charged.

First then concerning our Aduersaries, wee say, that they in their thus vrging, or but remēbring of this point against vs, do of all others shew themselves most discretely malicious. For,

*Quis tulerit gracchum de seditione loquentem &c?*

Or how can it be *decorum* in any to charge others with imputation of that, wherein themselves are further chargeable? And although wee for our parts do altogether dislike all acerbity and gall of inuective writing, being yet thus prouoked to such iust and necessary recrimination, as our owne defence and safetie requireth; wee say from themselves as followeth.

First concerning \* *Luther* and the Lutherans, doth not *Sleydan*, *Luthers* owne scholler, make full report of the seditious doctrine of the Deuines of *Magdeburge* mantayning and publickly <sup>d</sup> teaching in defence of their Rebellion, that in case of Religion it was lawfull for Subiects, euen with force to resist the Prince? Doth not *Chitram*, a learned *Lutherā*, <sup>e</sup> report how the King

\* Concerning *Luthers* doctrine herof, see *Luthers* wordes alledged hereafter: sect. 5. in the margin at the figure 3.

d In *Sleydan* in

*Englib hist. l. 22. fol. 345. a circa med. and in Osianders epitom. &c. centur 16. pag. 520. initio*, the Deuynes of *Magdeburg* thus teach therof: If it so fortune that the magistrate passe the boundes of his authority, and command anything that is wicked &c. yf he attempt any force he should be resisted &c. and seeing the case standeth thus, there can no rebellion of right be obiected vnto vs. And *ibidem* in *Sleydan fol. 345. b. initio* it is further said: The Ministers of the Church set forth a writing, wherein they recyte the Confession of their doctrine, and declare how it is lawfull for the inferiour Magistrate to defend himselfe against the Superiour, compelling him to forsake the truth. And *ibidem* lib. 18. fol. 203. a ante med. the Protestants say in defence of their Rebellion against the Emperour: Considering that he intendeth destruction, both to religion and libertie, he giueth occasion wherby wee may resist him with good conscience. For in this case it is lawfull to resist, as is to be proued both by sacred and prophane stories: affirming further lib. 22. fol. 357. b. circa med. such as were slayne in this Rebellion, to haue dyed honestly and godly, and for the glory of Gods holy name.

e *Chitreaus in Chronic. Anno 1593. & 1594. pag. 74. fine and 75. sayth herof: Tandem Rex flexi se, sibi que persuadere passus est, vt assentiretur se Religionem & Cultum Dei, in Verbo Dei & Augustana Confessione*

fessione comprehensum (&c.) solam in regno conservare ac tueri: nec templa in Urbibus vlla, alteri quàm Augustanæ Confessionis religioni destinare velle; nec aditum in Senatum Regni, vel ad vlla Regni officia publica, alijs quàm Augustanæ Confessionis doctrinam retinentibus concedi debere. Regem verò ipsum ad suæ religionis pontificiæ exercitium, sacellis arcium, in quibus habitabat, contentum fore &c.

King of Suetland being a Catholicke, was by his subjects the Lutheranes vrged to assent to the decree, that no Catholicke should beare any Office in that Kingdome, and that the King should content himselfe with his Catholicke seruice to be celebrated only in his owne priuate Chapell? Was not the force attempted by the Germanes \* against their Emperour in defence of their Lutheran religion, so publicly made knowne to the world with lamentable effusion of much Christian blood, throughout Germany, as that the same is much more worthie of pittie then remembrance?

Secondly concerning the Calvinistes, doth not Calvin himselfe teach herof, that <sup>f</sup> earthly Princes do beereau themselves of authoriti, when they erect themselves against God: yea that they are unworthy to be accompted in the number of men, and therefore wee must rather spit vpon their faces, then obey them? &c. Doth not Zuinglius lykewise say: & due Loyalty is to be promised to Cesar, yf so that he permit to vs our religion inuolable &c. If the Roman Empire or what other Soueraigne soeuer should oppresse the sincere religion, and we negligently suffer the same, we shalbe charged with contempt no lesse then the oppressors thereof themselves: wherof (saith he, abusing therein the Scriptures most grossly) wee haue an example in the 15. of Ieremie, where the

\* Of the Germans insurrection against their Emperour, see further next hereafter in this section in the margin at the figure 4. next before q.

f Calvin in Dan. c. 6. vers. 22. 25. sayth: Abdicant se potestate terreni principes, dum insurgunt contra Deum, immo indigni sunt qui censeantur in hominũ numero: potius ergo conspuere oportet in illorum capita, quàm illis parere &c. And see further this

saying specially mentioned and objected to the Puritans for seditious by D. Wilkes in his obedience or Ecclesiasticall vnion pag. 6. prope initium.

g Zuinglius lib. 4. Epistolarum Zuinglij & Oecolampadij, epist. Conhardo, Somio, & Symperto &c. pag. 868. post. med. & pag. 369. sayth: Promittendum est Cæsari officium debitum, si modò fidem nobis permittat illibatam &c. Romanum Imperium, imo quodque Imperium, vbi religionem sinceram opprimere cœperit, & nos illud negligentes patimur, iam negatæ aut contemptæ religionis, non

minis rei erimus, quam illi ipsi oppressores. Exemplum est apud Hierem. 15. ubi exterminium comminatur Deus Israeli, quod Manassem permisissent impunè esse pessimum. And see Zuinglius his wordes Tom. 1. in explanatione articuli 42. fol. 84. a. Where he treateth concerning Kinges, that, Quando perfide & extraregulam Christi egerint, possunt cum Deo deponi. And ibidem fol. 84. b. be allegeth to this the forsaide example of Manasses.

destruction of the people is prophesied, for that they suffered their King Manasses, being wickedly, to be unpunished. And doth he not aduise to haue this doctrine, priuately, and with respect communicated vnto certayne choise persons of credit? To passe ouer the lyke implied doctrine of \* Iunius, did not also the Caluinistes of Embden (as a brother of their owne reporteth) by force expell the Ciuill Magistrate, being a Lutheran, and inforce that the exercise of the Caluinistes religion should be publique and the other but priuate to the Magistrate in his owne house? Is there not also lyke further report or mention made by the Protestant wyrtter Crispinus, of the sedition at Eagle betwixt the Burgeses and certayne of the Senators, for the cause of Religion? And that the Burgeses hauing taken armes, cast downe the Images in the Temple, and caused the Senate agree to what they demanded? And that hereto, perbuis Senators favouring Papistry were excluded out of the Senate? And that in this sort, the Masse was abolished through all that Saueroy? Whereunto might be added, the knowne confessed example of lyke impatient fury at Antwerp, and certayne other places of Holland, Zeland &c. as also of \* Petrus Dathonus and others chiefe of the congregation in Gant, who Anno 1578. stirred vp the Citizens there to thrust out all the Masse-Priests and Monks out of the City, and put their goods into their treasury &c. doth not M. D. Sarloffe accordingly confesse that, *Bozanius huius de Iure Magistratum in subditos,*

In vbi supra in epist. Zuinglij & Oecolampadij pag. 555. post mod. Prudenter igitur ac paulatim agenda sunt huiusmodi, neque enim paucis quibus credere potius quam adhaerere.

\* Iunius in his Epistle to the French King, see before his exposition upon the Apocalyps sayeth: The subiect is not freed from the duty he oweth to his King, when no compulsion is offered to his conscience &c. implying further by, a more freedom in the subiect from duty to the King, in case his conscience be once compelled.

Gerardus Gieskenius lib. de veritate imperij Christiani sacraeoma pag. 255. paulo post mod. huiusmodi Embdenis illustrum Reminiscuntur nota seditione, & aduocato peregrino milite, sine non solam Civitatem sed totam provinciam populissent. Pastores etiam sunt, ne potestatem habeant illius illius Comes illius religionis, nisi Caluinistae, excommunicatione subditum

ciuitate Erubdana concedere, & tamen liceat (quod magnæ est gratiæ) facere in Aula concionatorem, qui sit Augustanæ Confessionis. Hi sunt fructus fidei vestræ &c. And see another lyke example in Osiander in epitom. 6<sup>c</sup>. centur. 16. pag. 739. ante & circa medium.

2 Crispinus in his booke of the Churches Estate pag. 509. initio and Sleyden l. 6. fol. 80. a. b. and Osiander centur 16. pag. 128.

3 Osiander in epitome histor. Eccles. centur 16. pag. 801. post med. & 803. ante medium.

4 Testified by Crispinus vbi supra pag. 627. fine, and by Osiander cent. 16. pag. 959. and Saravia in defens. tract. de diuersis gradibus Ministrorum 6<sup>c</sup>. cap. 2. pag. 74. ante & circa med. sayth: Quid his verbis D. Beza significare velit, quando pios expectare non æquum censeat, donec lupi publica autoritate expellantur, quidam dubitant: & videre priuata autoritate lupos illos posse expelli, sicut in Belgio, & alijs locis factum est, vbi templa & Monasteria cum monachis & Episcopis, vniuersoque Clero Papistico, spoliata & diruta sunt, populari tumultu & militari licentia, inuis summis Magistratibus & contra fidem datam.

k M. Sutcliffe in his answer to a certayne lybell supplicatorie &c. pag. 75. paulo post medium. And see the Calvinistes other lyke doctrine further mentioned by Beza in epist. Theolog. ep. 24. pag. 166. ad art. 22. 33. 24. 25. 26. & ep. 63. pag. 38. ante medium: and obserue in those places Beza's subuill answer thereto.

doth arme the subjects against the Prince in these cases, & that, this booke auentureth in effect all the authority of Christian Kings and magistrates? Doth hee not likewise further affirme, that the author of the Booke which is intituled, Vindicta contra Tyrannos, whom (sayth he) many affirme to be Beza or Hotmanus, doth giue power to the subjects not only to resist, but also to depose and kill the prince, if hee impugne Gods religion? Did not Iohn Knox alledge in proofe of his owne seditious opinion, that Calvin and certayne other Ministers shewning at Geneva, teaching that it is lawfull for subjects to reforme religion when Princes will not, yea rather than seale, enen by force of armes? Do not our aduersaries themselves acknowledge accordingly that the Protestantes of Geneva did depose their legge Lord and Prince from his temporal iurisdiction? From which yet to this day they keep him by force excluded. In so much as M. Bancroft (then Lord Bishop of London) and M. D. Sutcliffe professe without any conceit of wordes playnely to dislike

l M. Sutcliffe vbi supra pag. 192. post med.

m M. Sutcliffe vbi supra pag. 75. post med.

n Herod see the Historie of the Church of Scotland printed by V. aut. c. vlt. pag. 123. and M. Sutcliffe vbi supra pag. 192. ante medium, and the booke, intituled Dangerous Positions &c. printed 1551. pag. 9. prope finem, and pag. 10. circa medium, and

M. Bancroftes Survey of the pretended holy discipline pag. 42. post medium, & 43. & 49. paulo ante medium.

o M. Bancroft

Herod see Bodinus de Republica

blica pag. 353. and *Caluin* to *Sadolet* pag. 172. and *M. Sutcliffe* vbi supra pag. 184. initio, and *M. Bancroft* in his *Suruey of the pretended holy discipline* pag. 10. 11. 12. 13. 14. and the booke intituled *Dangerous positions* &c. pag. 8. fine.

¶ the Deuinity which was pretended, in defence therof, by the Ministers of Geneva.

p See the for-  
sayd *Suruey* &c.  
pag. 14. circa med.  
and *M. Sutcliffe* in  
his said Answer  
pag. 194. initio.

\* See *Osiander* in  
his epitom. centur.  
1. pag. 802. fine.

2 For France  
see *Peter Martyr* in  
his Epistles anne-

1 hirdly to forbear aswell the confessed example of  
*Ioannes \* Functius*, a prime Protestant, publicly execu-  
ted for his offence of this kynd: as also (for some respect)  
what is, or may be further said concerning the Prote-  
stant Subiects of France and the Low Countries, con-  
fessedly † for 30. yeares together, and many other † lyke  
forraine examples, confessed and reported euen by Prote-  
stant wryters. And to come nearer home, was not  
our

xed to his common places in English pag. 157. b. and *Osiander* in Epitom. histor.  
Eccles. centur 16. pag. 697. initio, and 804. post med. and 809. initio. And see  
*Crispinus* in his booke of the *Estate of the Church* pag. 614. post med. and 615. and  
916. fine, and 619. post medium, and 611. fine, and 613. fine, and 625.  
post medium. And see the History of the Ciuil warres of France (gathered from  
Anno 1585. til 1591. printed at London Anno 1591.) of the Kinges Royall authority  
ioyned with the leaguers pag. 91. initio, and 168. fine, and of resistance after made  
thereto by them of the reformed Religion pag. 48. and 49. fine, and 51. circa med.  
and 104. and 135. post med. and 143. circa med. and 144. ante med. and 165. paulo post med.  
& 109. post medium and 172. &c. Also the Protestant French ministers in their assemblee  
set forth Canons (at Berna 1572.) decreeing Can. 3. that in euery cytty all should sweare  
that they & their posterity should obserue firme and inuiolate the pointes follow-  
wing Can. 40. vntill yt shall please God, in whose handes are the hartes of Kinges,  
to change the hart of the French Tyrant (&c.) in the meane tyme euery Cytty  
shall choose a Maior to gouerne them, aswell in warre as in peace. (Item) let all  
Captaines and Leaders (&c.) neuer lay downe weapons as long as they shall see  
them persecute the doctrine of saluation, & the disciples of the same. (And againe)  
yf yt please God to raise vp some Christian Prince to take reuenge of their sinnes,  
and deliuer his people, let them subiect themselues to that prince, as to an other Cy-  
rus sent to them from God. In the meane space, let them gouerne themselues  
by these rules which wee haue prescribed to them for lawes. See also Michael Fabri-  
cius Epi Bez. fol. 62. And of another lyke dysloyall decree of other 20. French Ministers  
at Cabylon in France, see responsum trium Ordinum Burgundie 1563.

3 Concerning the Low Countries, see *Osiander* in Epitom. histor. Eccles. cent.  
15. pag. 941. fine Where he sayth: Belgici publico Scripto Domino & Regi suo Philip-  
po om. nem obedientiam & subiectionem renunciant. And see there further pag.

801. post med. and 803. ante medium. and 805. prope finem.

<sup>1</sup> M. Sutcliffe in his answer to a libell supplicatory pag 154. *fine*, confesseb that the Protestants in France and other where, taught for 30. yeares and vpwardes violent reformation of religion by Noble men, by the people, or by priuate persons.

<sup>4</sup> See these other examples in *Osiander* cent. 16. pag. 115. circa medium and 735. initio, & circa medium, & 599. pauld ante medium, and 692. fine and 802. fine and 947. and 125. ante medium and 523. initio and 350. ante medium, and 1120. fine and in *Crispinus* in his booke of the estate of the Church pag. 636. circa medium. and 682. ante med. And see the Protestant wyter *Dresserus* in part. 2. millenar. sexti, where he acknowledgeth and reporteth concerning Germany pag. 656. ante medium saying: Scripto publico Saxonem & Lantgrauium proscribit Cæsar, tanquam perfidos rebelles (&c.) Protestantes cognita tanta feueritate, bellum & ipsi denunciant Cæsari. (And pag. 658. *fine*.) Mauritius Saxon. Elector, & Augustus frater, non quiescendum sibi arbitrabantur, priusquam in tuto religionis Lutherane profersionem collocaissent: inde expeditionem Mauritius in ipsum Cæsarem suscepit. And pag. 661. ante medium he acknowledgeth, that disidium & bellum omne, ex mutatione religionis Pontificie in Lutheranam, in Germanæ quibusdam Ducatibus, Comitatibus, & Ciuitatibus ortum est. And pag. 664. ante medium he sayth: Mauritius itaque cum Rege Gallie fœdus fecit, & vi obtinendum id tandem ratus, quod æquitate non poterat, milites præfidiarios in pacificatione Magdeburgica dimissos tacite rursum conduxit, & contra Cæsarem ipsum adduxit. &c. And see Sleydan in *Englisb* fol. 253. a & 268. a & 265. b. *fine*.

our Contreyman M. Godman so farre carried away with this rage of sedition, that he doubted not to publish,

that in case of Religion, <sup>q</sup> It was lawfull to resist the Superior powers, and for subiects to withstand their Prince? Doth he

nother upon affirme, that, <sup>1</sup> Wiat did but his dutie, and that it was the dutie of all others that professed the gospell to haue

risen with him? Is it not euident and confessed, that this <sup>r</sup> Booke was printed at Geneua in Queene Maries tyme,

<sup>1</sup> commended by M. VVhittingham, and <sup>u</sup> approued to be good & godly by the chiefeest men of learning that were then in that Citty?

Did not the Author of the Booke of Obedience written in Queene Maries tyme affirme therin, that <sup>t</sup> Queene Mary

ought to be put to death, as being a Tyrant, a monster, and a cruell beast? did not one VVilliam Thomas, & others according-

ly conspire to <sup>v</sup> murder the sayd Queene? And was not yet the said VVilliam <sup>2</sup> Thomas being for that offence hanged, drawne

and quartered, nothing abait to iustify, and say, at <sup>2</sup> his death

See Goodman's booke pag.

4. 43. 59. 63. 87. 72.

99. 180. 184. 185. 196.

<sup>r</sup> Cap. 14. pag.

204. & 212.

<sup>1</sup> M. Sutcliffe in

his answer &c. pa.

192. *fine*.

<sup>t</sup> Whittinghams

Epist. before Good-

mans booke.

<sup>u</sup> VVhitting-

ham vbi supra. and

M. Sutcliffe in his

said answer &c.

pag. 193. initio.

x Obe-

x Obedience pag. 99. & 113 & see M. Sutcliffe in his forsaide answere pag. 193. ante med. and see the booke intituled, Dangerous positions &c. pag. 36. circa med.  
y Holinheads great Chronicle, the last edition volum. 3. pag. 1104. a initio  
z M. Cowper in his Chronicle fol. 365. b. ante medium:  
a M. Stow in his Annales or Chronicle printed Anno 1592. pag. 1058. pauld ante med.

death, that he dyed for his Countrey &c?

As concerning our English Puritani of later tymes, who yet at this present (to exasperate the State against vs) do so tediously and tragically ryot in their pulpits, with so much want of matter, and wastfull prodigality of tyme, wee will requite their malice, with all sobriety and patience, forbearing purposely at this present to mention in particuler, what may be, and by their owne brethren already is<sup>b</sup> collected in this kynd against them out of their owne writings. As also wee willingly passe ouer, the lyke further examples, to well knowne to your Maiesty of <sup>†</sup> Knox, Buchanan, Andrew Meluin, and those other vnquiet spirits of Scotland, whose seditious doctrine and designments plotted against your Maiesty, & by our Catholicke wryters specially & confuted, are to the world more odious & doubtfull, in that besydes other respects they did perpetrate the same against your Highnes, a Prince zealous in their owne Religion: Only wee will premonish in generall, that the iurisdiction (more then Papall) which they, vnder the veyle of parity, would induce into euery of their seuerall Parishes, is (as her late Maiesty obserued out of her owne Princely ex-

b In M. Bancrofts Suruey of the pretended holy discipline: and in M. Sutcliffes answere to a libell supplicatorie: and in the Treatise intituled: Dangerous Positions, and proceedings, published and practized with in this Iland of Britany vnder pretence of Reformation, wherof M. Bancroft is sayd to be the Author. And in the booke intituled: Conspiracie for pretended Reformation &c. printed 1592. pag. 28. 29. 30. 32. 33. 35. And in the Lord Bishop of Rochesters Sermon at Pauls Crosse the 10. of Nouember and printed 1606. the last page. Also M. Rogers in his Treatise, intituled, the Catholicke doctrine of the Church of England, printed 1607. pag. 221. circa med. alledgeth and reproveth for seditious this saying of M. Fenner, concerning the euill governing Prince: Hunc tollant, vel pacificd vel cum bello, quia ea potestate donati sunt, vt Regni Ephori, vel omnium Ordinum conuentus publicus. And see this saying in M. Fenners Sacra Theologia l. 5. c. 13. fol. 30. b. post med.

<sup>†</sup> In the same Sermon, and on the said last page, the sayd

said Bishop tearmeth Knox and Buchanan the two fyery spiritess of that Church and Nation. And M. Sutcliffe in his answer to a lybell supplicatory pag. 95. initio, wryteth thus of Buchanan and Knox: Noble men (sayth Knox) ought to reforme religion yf the King will not: yf the Prince will not yield to his Nobles and people, he armeth them with power to depose him. Nay (sayth he further) yf Princes be Tyrantes against God and his truth, their subiectes are freed from their oathes of Obedience. With him accordeth Buchanan. He sayth the people is more excellēt then the King, and hath right to bestow the Crowne at pleasure: That the people may arraigne the King: That albeit S. Paul commended Obedience to Tyrantes: yet it was in respect of the tymes, and people that were weake, and not able to take armes. Thus far M. Sutcliffe. § See the booke intituled, Aduersus Georgij Bucanani Dialogum de Iure Regni apud Scotos pro Regibus Apologia &c. per Adamum Blackuodum, Parisijs, 1588.

perience \* dangerous to a Kingly rule, and to the State so much the more doubtfull and to be suspected, by how \* In her late Ma-  
much it is euident that many c domelticke Popes, a- iesties oration in  
mong whome is no subordination, are to be reputed Stowes Abridgmēt  
for more turbulent, and enabled with oportunitie to pag. 1196. prope ini-  
attempt the hurt by them intended, then any one for- tium.  
raine Pope can be: A thing so euident, that certayne c M. Hooker in  
of their owne breethren doubt not to affirme and say his preface to his  
of them, that d they do deliuer doctrine as dangerous to Princes, booke of Ecclesia-  
as Rosse, Sanders, Allen, and other Papistes. sticall policy pa. 34.  
post med. sayth to  
the Puritanes: Yoss

admit so many Supremacies, as there are seuerall Parishes &c. d M.D. Sut-  
cliff in his foresaid answer &c. pag. 198. ante med.



A  
 REPETITION  
 OF CONFESSED  
 EXAMPLES,  
 PROVING  
 the Loyalty of English Catholickes.

SECT. III.

**B**UT certayne of our Aduersaries will perhaps hereto answer (which is all they can well answer) that sundry of them, do dislyke of the forsayd seditious doctrine and practizes wherewith their foresaid brethren are ( as before ) charged, and that therefore wee should greatly wrong them, yf for the example of those, wee should hould all of them in like sort chargeable: Truly wee acknowledge no lesse, and do perswade our selues, that many graue and learned among them, would professe and teach Loyalty to their Soueraigne, any diuersity of religion notwithstanding.

If now then they could but affoord vs the lyke charitable and indifferent Censure concerning that other forsayd doctrine, wherewith they charge certayne of

our

our wryters, they should so discerne matter no lesse euident and sufficient for our excuse. To alledge therefore euen from themselues, that which bynded malice will not as now suffer certayne of them to confesse: and first concerning our owne Countrey, to omit the knowne, & by our aduersaries published doctrine of <sup>a</sup> M. Hart and <sup>i</sup> M. Bishop, do not the English Chronicles testify cōcerning Salisbury, and those other who were sinisterly seduced to designe with Babington, to the effusion of innocent and sacred bloud, that sundry of them, as namely <sup>h</sup> Salisbury and <sup>i</sup> Dunne did at the tyme of their death (when their conscience and religion was not to be dissembled) publicquely and most grievously repent them of their error, dissuading all Catholickes from attempting to restore religion by violence? Did not <sup>j</sup> Johnes very earnestly as then, and to the commiseratiō of the behoulders <sup>k</sup> protest, that although we was a Catholicke, yet he so deeply weyghed the liberty of his countrey, as that he would be, and euer was ready to spend his life in withstanding any force, Italian, Spanish, or whatsoeuer? Doth not the said Chronicle report in lyke sort concerning the Conspiracie wherwith Parrie was charged, that when he came to conferre with the Seminary Priestles beyond the seas, <sup>l</sup> M. VVatts a learned Priest playnely pronounced, that it was vtterly vnlawfull, with whome many English Priestles did agree? And that Parrie in his letter to our late Soueraigne did confesse, that <sup>m</sup> most of the English Deuines did vtterly mislyke and condemne it? And also that VVilliam Chrichton the Scottish Iesuite in his priuate resolution therof to Parry <sup>n</sup> beyond the seas, did at sundry times answer him, <sup>o</sup> Quod omnino non liceret, that it was altogether vnlawfull? And withall alledged vnto him sundry graue <sup>p</sup> reasons to with-draw him from that reported enterpryze? In lyke manner the booke intituled, The execution of Iustice in England &c. penned by a late deceased worthy <sup>q</sup> Magistrate of very honourable memory, published by

<sup>2</sup> In the Epistle of M. Iohn Hart to the Reader, set before the begynning of the conference betweene D. Reynoldes and him, published by authority.

<sup>3</sup> In M. Bishops booke intituled, A courteous conference &c. wrytten by Iohn Bishop a Recusant Papist, printed at London for Robert Dexter in Paules Churchyard at the signe of the brassen Serpent.

<sup>h</sup> Holinsheds Chronicle of England the last edition vol. 3. p. 1574. b. line 8.

<sup>i</sup> Ibidem pag. 1574. b. line 14.

<sup>15.</sup> Ibidem line 60.

<sup>l</sup> See Holinsheds foresayd Chronicle volum. 3. pag. 1385. b. line 2.

<sup>n</sup> Ibidem pag. 1387.

Tract. 3. 660  
2387. b. line vlt.  
31. &c.

The Protestantes Apology  
Ibidem pag. 1338. a line 24.

Scit. 3  
p Ibidem line

q The late Lord Treasurer.

r It is inserted  
into Holinheades  
foresaid Chronicle  
volum. 3. Anno  
Eliz. 26. pag. 1358.  
& 1359. &c.  
f Ibidem pag.  
1360. b. line 26.  
t Ibid. line 35.  
u Ibid. line 40.  
x Ibid. line 53. 54.  
&c.

y Ibid. line 65.  
z Ibid. line 69. &  
pag. 1361. a. line 2.  
a Ibid. pag. 1361.  
a. line 61.  
b M. D. Bilson  
Bishop of VVinch-  
ester in his true differ-  
ence betweene  
Christian subiectio  
and vnchristian  
rebellion. part. 3.  
pag. 243. & 244.  
c These wordes  
of the Commons  
are in the Statutes  
of King Richard the  
2. Anno 16. c. 5.  
d In the said Sta-  
tutes vbi supra and  
in

by authority, and now since <sup>r</sup> inserted into the foresaid  
Chronicle, is it not plentifull in testimonies of this  
kynd? Doth it not affirme and say, that <sup>s</sup> there be many  
subiectes knowne in the realme, that do not forbear to professe their  
religion, and yet do also professe loyalty and obedience to her Ma-  
tie and offer readily, to her Maiesties defence, to impugne and resist  
any forraigne force, though it should come frō the Pope, in respect  
wherof they receyued fauour? and that <sup>t</sup> of these sortes there  
haue bene and are a number of persons not of base and vulgar note?  
As for example, <sup>u</sup> the first and chiefe by office (sayth the  
Booke) was Doctor Heath Archbishop of Yorke, a saythfull and  
quiet subiect. Also <sup>x</sup> Doctor Poole Bishop of Peterburow, a very  
quyet subiect, Doctor Tunstall Bishop of Durham a person of great  
reputation, Doctor VVhyte, & Doctor Oglethorpe the one of VVin-  
chester, the other of Carlisle Bishops: and he of Carlisle so inclined  
to dutifulnes to the Queenes Maiesty, as he did the office at the con-  
secration and coronation of her Maiesty. To these also are there  
added <sup>y</sup> Doctor Thurlebey and Doctor VVatson, the one of Ely, the  
other of Lincolne Bishops; besydes some <sup>z</sup> Abbots & Deanes there  
mentioned, and <sup>a</sup> a great number of laymen of good possessions  
and credit in their countrey. In lyke manner our <sup>b</sup> aduer-  
saries themselves do take notice & affirme, that the comons  
of this land in the raigne of K. Richard the secōd, did in open Parla-  
ment acknowledge, in regard of spirituall iurisdiction, the  
<sup>c</sup> Bishop of Rome (to be) their most holy Father, & yet withall  
did at the very same time expressly deny, that the <sup>d</sup> Crown  
of England which was immediatly subiect to God and to no other in  
all thinges touching the regality of the said crowne, should be sub-  
mitted to the Bishop of Rome. VVherfore (say they) we will be  
with our said Soueraigne Lord the King and his said Crowne and  
his regality in the cases aforesayd, and in all other cases attempted  
against him, his Crowne, and regality, in all pointes to lue and dy.  
Is yt not also testified concerning a Controuerlie mo-  
ued in this kynd in the tyme of King Edward the first,  
that, to vse Holinheades wordes herof, <sup>e</sup> All the Lordes Tem-  
porall

porall of the Land, assembled in Parliament at Lincolne, in name of all the Estates there gathered, did answere (concerning) the Popes right to be Iudge Ecc. that they would not consent that their King should do anything that might tend to the disinheriting of the right of the Crowne of England (and that) <sup>3</sup> it was neuer knowne that the Kinges of this Land had answered or ought to answer for their rightes in the same Realme afore any Iudge Ecclesiasticall or secular? Did not they in their letter herof specially wrytten to Pope Boniface, and by Holinshead at large recyted, acknowledged, and call Pope Boniface, to whom they did so wryte, <sup>4</sup> Boniface by Gods prouidence High Bishop of the Holy Roman and Vniuersall Church, and themselues his deuout Sonnes? And did they not also (all that notwithstanding) yet further affirme, that <sup>5</sup> the Kinges of England ought not to answer for their rightes in the said Realme, or for any their temporalities, before any Iudge Ecclesiasticall or secular, by reason of the free preheminance of the Estate of his Royall dignity, and custome kept, without breach at all tymes? And that, <sup>6</sup> after full treaty and deliberation it was their common agreement, and consent with one mynd, and should be without sayle, in tyme to come, that their foresaid Lord the King, ought by no meanes to answer in iudgment, nor ought to send any Proctors to the Popes presence, especially seeing that the premisses tended manifestly to the disinheriting of the Crowne of England, and also to the hurt of the liberties and lawes of their Fathers, and the duty of their Oath made, which (say they) wee will maintayne with all our power, and defend with all our strength, and will not suffer our foresaid Lord the King, to do or attempt the premisses, being so vnaccustomed and before not heard of? Hitherto concerning only those testimonies which our very aduersaries afford vs from the Catholicks of our owne nation: Wherunto we adde this one further obseruation concerning our owne Countrey, that whereas at the first comming to the Crowne of our late Soueraigne Queene Elizabeth so many Bishops as are before mentioned, and so many other of the Clergy and Commons

<sup>3</sup> Holinshead ibid.  
pag. 310. a line 2.

<sup>4</sup> Ibidem pag.  
310. a line 11.

<sup>5</sup> Ibidem pag.  
310. a line 14.

<sup>6</sup> Ibidem pag.  
311. a line 2.

<sup>7</sup> Ibidem pag.  
311. a line 9.

**E** Loyall respect.

For the Lord Arch-  
Bishop & Chancellor  
of England being a  
Catholicke, made  
a publique Oration  
to perswade the peo-  
ple to acknowledg  
her Maiesty for  
their Queene, Ho-  
linhead vbi supra  
pag. 1170. a line 35.  
36. In so much as  
M. Godwin in his  
Catalogue of Bi-  
shops pag. 491. cir-  
ca med. confesseth  
the said Archbishops  
diligent and faithfull  
endeauor for Queene  
Elizabethes esta-  
blishment in the

throne royall. And the Catholicke Lordes & Bishops with all speed repaired to Lon-  
don to proclayme her. Holinhead vbi supra pag. 1170. b. line 15. h Con-  
cerning open rebellion in the field in *Queene Maries* tyme, M. Stow in his Annales  
printed 1592. mentioneth the rebellion then made by the Duke of Northumberland, &  
his complices pag. 1039. and pag. 1045. circa medium he mentioneth how that  
Craumer Archbisshop of Canterbury was condemned for high treason. Also pa. 1046.  
post med. & 1047. &c. he mentioneth the rebellion made by *VVyat* and his con-  
federates. And pag. 1070. he mentioneth the rebellion made by *Tho. Stafford* and  
others, and their taking of *Scarburrow Castle*. i M. Stow vbi supra mentio-  
neth pag. 1039. initio how at one tyme a dagger was throwne at the preacher at *Pauls*  
*Crosse*: and pag. 1058. paulò post med. that at another tyme a gunne was shot at the  
preacher there, the pellet wherof went very neere him.

of this Realme were all of them Catholicke, and at  
that tyme had also the publique state and government  
setled in that course; and so thereby were of force (no  
doubt) sufficient, to haue impugned & withstood the  
alteration then euidently forscene to ensue: they did  
yet (her Ma. ties knowne professed diuersity of religiō  
notwithstanding) generally and without resistance,  
receyue her withall & Loyall and dutifull respect. Whereas  
yet againe in clere example to the contrary, it is euident,  
that *Queene Marie* came to the Crowne, not without  
open resistance, and endured afterwards more knowne  
rebellions in open field within the Realme, during but  
those fyue yeares of her short gouernment, then were  
after in the fyue and forty succeding of her late Maiesties  
Reigne. Whereto might be lykwise added, the seuer-  
all notable and violent misbehaviours of those tymes,  
done (to omit others) euen to the publique preacher  
at *Pauls Crosse*, the lyke whereof to haue bene com-  
mitted by Catholickes, would haue appeared very  
strang, during the Raigne of *Queene Elizabeth*.

A LIKE



A LIKE  
 REPETITION  
 OF CONFESSED  
 EXAMPLES,  
 PROVING

the Loyalty of forraine Catholickes.

SECT. IIII.



OW concerning forraine exam-  
 ples, do not our aduersaries affir-  
 me and confesse, that the French  
 King <sup>k</sup> Philip the faire, resolutely with-  
 stood the Pope with all his interdictions &  
 depositions? That lykewise concer-  
 ning the Emperour <sup>l</sup> Lodowicke the  
 fourth, the Princes and Bishops of Germa-  
 ny signified their generall determination to him in these wordes:  
 Most gracious Lord, the Princes Electors and other saythfull of  
 your submission, which the Pope requyeth and resteth on, with one  
 consent haue decreed them to be conceyued to the subuersion and  
 ouerthrow of the Empire: So that neyther you, nor they, by reason  
 of the Oath you haue taken to the Empire, can yield to them: and  
 they intend to send Orators to the Pope, and to the Colledge of Car-  
 dinalls, to request him to cease from this course: If they refuse, your  
 Princes are resolu'd to meet at Rhens vpon Rhens, there to delibe-  
 rate with you for the further resisting of these practises: Doth not

k M. D. Bilson  
 vbi supra part 3. pa.  
 223. paulo ante me-  
 dium.  
 l M. D. Bilson vbi  
 supra part. 3. pag.  
 215. fine and 216.  
 initio. Naucleus  
 Gener. 43. Anno  
 1344.

**m** M. Bilson  
ibidem part. 3. pag.  
212. circa medium,  
in the margin  
there.

**p** Concerning  
Fredericke the second  
see M. D. Bilson vbi  
supra part. 3. pag.  
187. fine, & V<sup>o</sup>per-  
gens. Anno 1227. &  
herof see further  
M. Bilson part. 3.  
pag. 206. initio and  
pag. 207. ante &  
circa med. 173. ante  
med. & fine.

**\*** Concerning  
Henry the fourth,  
Ossander in epitom.  
hist. Eccles. centur.  
11. pag. 193. fine and  
pag. 223. circa med.  
testifyeth his pub-  
lique defence  
made by V<sup>o</sup>ezilo  
Bishop of Mentz, &  
Sigebert the Monke  
notwithstanding the  
Popes former ex-  
communication.

**t** D. Bilson vbi  
supra part. 1. pag.  
130. circa med. and  
part. 3. pag. 235. ante  
med. And Chroni-  
con Mass. ii in Anno  
1510. and see fur-

ther herof Crispinus in his booke of the State of the Church pag. 495. circa med. and  
Crispinus vbi supra, addeth further, how that it was by the same Councell agreed,  
that the pragmatike sanction should be kept throughout France, notwithstanding the  
Popes excommunication.

D. Bilson further confesse and affirme, that, <sup>m</sup> All the Pre-  
lats, and Princes of Germany tooke with Lodowicke against the  
Pope? And do not our aduersaries in lyke sort affirme &  
acknowledge asmuch, touching the Emperours Frede-  
ricke the second, & Henry \* the fourth? do they not in like  
manner, take further notice and say, that <sup>t</sup> Lewis the  
tweluth in a Councell at Towers, had the resolution of  
all the French Bishops, that he might contemne the Popes  
against Censures? That also, <sup>u</sup> the Senate of Paris hauing  
considered vpon the Popes excommunication, did Anno 1585. re-  
proue the Pope for vsurping vpon the liberties of the Crowne of  
France, and condemned the excommunication? That likewise  
(as M. Bilson affirmeth) <sup>t</sup> Thomas Aquinas had this moderation  
that Princes should not loose their dominio for heresie: Wherwith  
euen Cardinall Bellarmine himselfe (who is most char-  
ged herin by our aduersaries) seemeth yet so farre to  
assent, as that he maketh the King subiect to Censure,  
but conditionally, \* yf he go about to draw by force his subiects  
to heresie and infidelity: affirming also that <sup>b</sup> yf Princes do not  
endeauour this, but permit liberty of Conscience to  
their subiects, then (sayth he) Non existimo posse eos priuari  
Dominio suo: I think they may not be depriued of their Dominion.  
For he acknowledged the Pope <sup>u</sup> to haue (in this case)  
no temporall iurisdiction directly, but only <sup>u</sup> quando aliter non  
potest bonum spirituale tueri, when he cannot otherwise preferue  
the spirituall good. In so much as he doubteth not to affir-  
me that <sup>q</sup> yt is lawfull to resist the Pope, inuading the body or  
troubling the Common weath. It is lawfull I say (sayth he) to  
resist him by not doing that which he commandeth, and by letting or  
hindering him that he execute not his will. Wherunto might  
be added aswell the late <sup>u</sup> examples yet fresh in memory  
of the Catholiks of <sup>s</sup> France, who not only acknowl-  
ged, but also assisted & ayded this their present King,

not-

<sup>u</sup> See the History of the ciuill warres of  
France

France from anno 1585. till 1591. printed 5591. pag. 58. circa med.

1 Affirmed by D. Wilson vbi supra pag. 4. fine.

\* Bellarm. tom.

2 lib. 5. de Romano Pontif. cap. 7.

℔ Bellarm. ibidem.

3 Bellarminus ibidem cap. 4. the title of that Chapter being, Papam non habere ullam temporalem Iurisdictionem directam.

3 Bellarmine ibidem

cap. 7. ante med.

¶ Bellarmine lib. 2. de Romano Pontifice cap. 29.

versus finem. And see this very testimony or saying of Bellarmine alledged in this acknowledged sense by M. Morton Apol. Cathol. l. 2. c. 5. pag. 295. post med. after the edition at London c. 13. c. v.

4 See this at large in the Ciuill

warres of France in English, collected by Antony Collinet, from Anno 1585. till 1591. printed at London 1591. lib. 7. & 8.

5 In Historia Belgica &c. ad

Annum vsque 1598. Senatui, Populo Belgico, posterisque inscripta A. E. Meterano Belga l. 17. And 1596. pag. 618. fine & 619. initio it is reported, how that in the Parliament

at Paris it was concluded, Non licere resistere Principi hæretico: And that the subjects were bound to obey such a Prince:

notwithstanding his the knowne professed diuersity of religion, or any former excommunication had from the Pope. And of so many Irish Catholickes who in the last trouble there demeaned themselves with like signe of loyalty to her late Maiesty. As also the King of Spaines no lesse knowne detayning (euen to this day) of Naples against the Pope, notwithstanding the Popes yearely clayming of it in the right of his Sea. And thus much briefly concerning such forraine examples as are alledged & acknowledged by our very Aduersaries. Wherunto might be further added sundry other no lesse playne, & for such confessed, & alledged by M. Morton & others;

only we thinke this one point further worthy of obseruation; that whereas it is manifest and confessed, that sundry Catholicke Princes haue bene by their Protestant subiects actually deposed, as your Highnes late Mother from her Kingdome of Scotland (which wee referre to your Maicities owne more feeling \* testimony) the temporall Lord of Geneva from his territories there, and (to forbear the examples of the Low-Countries) the King of Sweethland reitrayned, as

6 See M. Morton in his Apologia Catholica printed 1605. l. 1. cap. 84. pa. 254. 255. And see M. Bells Downefall of Popery printed 1604. pag. 3. & 4. and in his Challeng printed 1604. pag. 3. 4. 6. 16. 17.

before \* How they vsed

that poore Lady my Mother is not vnknowne, and with griefe I may remember it: who desired only a priuate Chappell wherein to serue God after her manner with some few selected persons, but could not obtayne it at their handes. In the

Summe of the conference before his Maiesty betweene the Bishops and other of his Clergie, printed 1604. pag. 81. fine. & 82. initio.

Heerof see heretofore tract. 3. sect. 2. in the margent at the letter e. pauld postinitium.

before, to his priuate Catholicke seruice in his owne Chappell: Wee fynd not yet on the other part, that so much as any one Protestant Prince, was at any tyme deposed by his Catholicke Subiectes; so different are the spirits of Catholickes & Protestants: and yet is it euident that Protestants haue receyued their chiefest beginning, increase, and strength, by the only fauour and toleration of their Catholicke Princes.

A





A  
**PROTESTA-**  
**TION OF THE**  
**NOW ENGLISH**  
**CATHOLICKES.**

SECT. V.



S concerning our selues, wee do acknowledge from the Scriptures, that as <sup>d</sup> there is no power but from God: so likewise that vnto <sup>e</sup> Kinges rule is giuen by the Lord, and power by the most High: that <sup>f</sup> by him Kinges do raigne, as being <sup>g</sup> his Ministers. And that <sup>h</sup> who soeuer resisteth them, doth withall resist the Ordinance of God. Hence it is that wee are commanded to <sup>i</sup> render vnto Cesar the tribute of our obedience to be <sup>k</sup> subiect to the King as hauing preheminance, to <sup>l</sup> feare, and <sup>m</sup> honour him, <sup>n</sup> not to speake euill of him, but to <sup>o</sup> pray for him though he were wycked or. not beleeuing: And not so much as in our <sup>p</sup> thought to imagin his hurt, but to be <sup>q</sup> subject of necessity, and euen for conscience sake, least that by our disobedience, wee <sup>r</sup> purchase to our selues damnation. Against all which, the Prince his dyuerse or contrary religion, is in our opinion so litle preuayling, as wee doubt not further to affirme, aswell with our

pppp 2

bree-

<sup>d</sup> Rom. 13. 1.  
<sup>e</sup> Wyldome 6. 3.  
<sup>f</sup> Prouerb. 8. 15.  
<sup>g</sup> Rom. 13. 4. 6.  
<sup>h</sup> Rom. 13. 2.  
<sup>i</sup> Marth. 22. 21. &  
 Rom. 13. 7.  
<sup>k</sup> 1. Pet. 2. 13. & Tit.  
 3. 1.  
<sup>l</sup> Prouerb. 24. 21.  
<sup>m</sup> 1. Pet. 2. 17.  
<sup>n</sup> Exod. 22. 28.  
 Act. 23. 5.  
<sup>o</sup> Of Prayer made  
 for

Kinges, though wicked, see Hieremie 29. 7. & Daniel 3. 9. & 6. 21. & Baruch 1. 11. &

1. Tim. 2. 2.

o

Ecclef. 10. 20.

p

Rom. 13. 5.

q Rom. 13. 2.

brethren the Remists, that \* Christians are bound in conscience to obey (euen) their Heathen Emperours : As also with our learned wryter M. D. Kellison, that \* sayth is not necessarie to iurisdiction, neyther is authoriuy lost by the losse of sayth. Herupō it is that wee differ in doctrine from our Aduersaries 2 mantayning against them and their contrary 3 assertion, that the Ciuill magistrates lawes made of things lawfull or indifferent, do bynd vs euen in conscience. And from this sacred ground-worke proceedeth likewise that reuerend and religious respect of loue and dutie, wherewith wee do admire your Royall Maiesty. And hence lastly it is, that wee do, as now, in most humble remonstrance and testimonie of our Loyalty, acknowledg & recognize, euē with vnspeakable ioy to our selues, and all due thankfulness therefore to God, that your Highnes is our true, vndoubted, lawfull Soueraigne liege Lord and King, in in whome is fulfilled the succesfull and blessed euent of a most graue and prudent \* foresight, and wee thereby enri-

1 See the Remists Testament, and the Annotations there in Rom. cap. 23. vers. 2. after M. Fulkers edition fol. 259. a. paulō post medium.

\* M. Kellison in his Suruey &c. printed 1603. pag. 430.

2 See Bellarmine lib. 3. de Laicis cap. 10. & 11.

3 Luther. de seculari potestate in tom. 6. Germanico sayth : Among Christians no man can or ought to be Magistrate, but

each one is to other equally subiect &c. Among Christian men none is superiour, saue one and only Christ. And in ferm. de oue perdita, and also in his Sermons Englished by William Gage pag. 97. fine. and tom. 7. VVittenberg. fol. 327. b. Luther further sayth : Therefore is Christ our Lord, that he may make vs such as himselfe is : and as he cannot suffer himselfe to be tyed and bound by lawes &c. So also ought not the conscience of a Christian to suffer them. And in his said Sermons pag. 261. circa medium he doth admonish that wee obey the Ciuill Magistrate: for (sayth he) there cometh no lesse of Christian liberty or sayth thereby. For, so much as they do not contend, that those things are necessary to saluation, which they ordayne &c. howbeit, yf any should contend that those commandments of the Ciuill Magistrate be necessary to saluation (as doubtles they be in regard that they bynd vs in conscience, and to breake them were synne) then as it is said of traditions of the Papistes, the contrary rather were to be done. And M. Whitaker doubted not to mantayne this doctrine of Luther, teaching vs obedience of Policie, rather then Conscience. For whereas Luther is charged to say absurdly: Christiani liberi sunt à statutis hominum, M. Whitaker explaineth, and

and defendeth the same saying: *Liberi sunt Christiani, nō vt nullis legibus obtēperent, sibi que semper viuant; sed vt conscientias, mentesque tuas legum humanarū religionē liberatas esse intelligant.* Whitaker in resp. ad rationes Campiani rat 8. pag. 154. circa med. *Ani see his like doctrine in Danæus in prima partis altera parte contra Bellarminum pag. 1127.* \* In regard and foresight of this, which now is happily come to passe, King Henry 7. ei poused his eldest daughter: o James King of Scotland Anno 1502.

enriched with the most happy vnion of our long deuided Continent, by whom only, also, and no other, our dearest Countrey may enioy her established and swetest peace, auoiding so that dreadfull confusion and turbulencie of State, which otherwise our former feares haue of long imagined, and vnto whom therfore, wee are by all lawes, diuine and human indissolubly obliged, in the highest degree of all earthly Allegiance. To the inuioiable obseruing wherof, against all trayterous designements and the ambitious clayme or competencie of all pretenders whatsoeuer, forraine or domesticall, wee do herby (as in the presence of God and his Angels) most seriously and sincerely protest vpon our soules: Most humbly this once for euer imploring of your Maiesty, that wheras the anciēt enemie of our Catholicke sayth (obseruing the weakenes of such as are most apt to be seduced, and withall discerning himselfe now at last discovered, and made vnable to obscure the light and passage of our Catholicke sayth, otherwyse then by his attempting to performe against vs by scandall, what he cannot by truth of Argument) will therefore (so to discredit our Religion) still busie himselfe with *ſowing tares* *ſ* Matth. 13. 24. amongſt the wheat: If therefore (as God forbid, and wee strongly hope the contrary) any one or other vnquyet spirit should arylse, and *goe forth from vs* *t* 1. Iohn 2. 19. & *ſ* Act. 15. 24. (as among the *chosen twelve, one was a Diuell*) whole least errour or indiscretion our politicke Aduersaries (ouer greedie of our discredit) would draw on and aggrauate against vs with all tragicall and

immoderate amplification ; your Highnes would yet in the equity of princely and rightfull iudgment, distinguish the fault from the religion, returning ( which wee wish ) most seuerely the offence and punishment therof vpon the offender himselfe, according \* to the lawes in that behalfe provided, without imputation therof to vs, or further scandall to our profession.

\* Caluin in his Preface to the French King prope finem, set before

his booke of Institutions, petitioneth the sayd King in lyke manner, saying : Quodd si qui sub prætextu Euangelij tumultuantur ( &c. ) sunt leges & legum pœnæ, quibus pro meritis grauius coercantur, modò ne interim Euangelium Dei, ob scelestorum hominum nequitiam male audiat.

T H A T





THAT THE  
ARGUMENT  
DRAWNE FROM  
THE CONFESSION

OF THE ADVER-  
saries is strong:

*With a brieft repetition of the principall pointes  
throughout all these severall Tractes:*

All of them proued by the testimony & confession  
of learned Protestants.

VVITH

*An humble petition for priuate  
Toleration.*

SECT. VI.



OR so much as our learned  
Aduersaries do affirme, that, it is  
a great peece of worke to convince the Ad-  
uersary from himselfe: and M.D.VVh  
taker saith accordingly, The argu-  
ment must needs be strong, which is taken  
from the confession of the Aduersaries:  
For the confession of the Aduersaries  
against themselves is effectuell. And truly (sayth he) I do ac-  
knowledge, that the truth inforceth testimony from her enemies. And  
hence also (most gracious Soueraigne) that wee haue  
in

x Accademia Ne-  
manfis Respons. ad  
professorum Tur-  
noniorum Socie-  
tatis Iesu assertio-  
nes Sec. pag. 84.  
sayth: Magnæ pro-  
fectu industriz est,  
ex ipsius aduersarij  
verbis Aduersariu  
conuincere. And  
M.D.

M. D. Peild in his treatise of the Church l. 3. c. 47. initio pag. 182. circa med. sayth: The next note wherby Bellarmine indeauoreth to proue the Romish Sinagogue to be the true Church of God, is our owne confession: Surely yf he can proue that wee confesse it to be the Church, he needeth not vise any other argumentes.

y M. Whitaker de Ecclesi controu. 2. quest. 5. cap. 14. initio pag. 366. sayth: Decimam tertiam Notam statuit Bellarminus aduersariorum confessionem, fir-  
mum certè sit necesse est argumentum illud, quod hinc sumitur &c. Efficax enim erit Aduersariorum ipsorum contra ipsos testimonium &c. & quidem fatèor veritatem etiam è suis inimicis testimonium extorquere &c. And S. Austine contra Do-  
natist. post collat. c. 24. affirmeth accordingly, that truth is more forcible to wring out Confession then any racke or torment. And Peter Martyr in his common places part. 2. pag. 329. b. circa med. sayth: Doublelesse among all testimonies, that testimonie is of greatest accompt, which is testified by the enemies.

\* Deutrom. 32. 31.

\* Esay 19. 2.

Heretofore tract. 1. sect. 1. initio at d. e. f. & c.

a Tract. 1. sect. 2. at k. l.

b Tract. 1. sect. 2. frō m. to the end. And tract. 1. sect. . particularly through- out. And in gene- rall there, at subdi- uision 15.

y For my part I know not how to answere the obie- ctions of the Papi- stes, when they charge vs with no- uelties, but truly to tell them, that their abuses are new. In the Summe of the Conference before the

in this discourse (for bearing our other plentiful helps) restrayned our selues to this inequality or precyſenes of Method, making \* euen our enemies Iudges, & bringing so forth (as the Prophet sayth) \* the Egyptians against the Egyptians, haue to the more euident setting forth or the equity of this our most humble Apologie, according- ly shewed, euen by the frequent and manifest confi- sion of our learned aduersaries: First, that wee English- men were about a thousand 2 yeares since conuerted by S. Gregory and Austine to our now professed Catho- licke sayth. Secondly, that the same sayth was as yet much more ancient and long<sup>a</sup> before that tyme vni- uersally professed. Thirdly that it carrieth with it great b probability to haue begunne, euen in the Apostles tymes, and is so therby cleared from that note of No- uelty, which your y Ma.<sup>tie</sup> most religiously seemeth to dislyke in what profession soeuer. Fourthly, that the argument of true miracles is \* strong and certayne, and that our sayth is confessed to haue bene accordingly c confirmed with such. Fifthly, that the hopefull pro- mises of d saluation do appertayne to it. Sixthly, that the Roman Church being couerted in the Apostles tymes, did neuer b since make change of her religion. Since also wee

Kings

Kings Maieſty pag. 73: ante medium.

\* Tract. 1. ſect. 5. pauld poſt initium.

at a. b. c. e.

c

Tract. 1. ſect. 5. in the margent at \* and at n. q. r.

t. u.

d

Tract. 1. ſect. 6. ſubdiuiſion 1. at m. n. o.

Heretofore tract. 1. ſect. 7. & ſect. 8. & ſect. 9. throughout,

wee haue by lyke testimony of our aduerſaries further ſhewed in the 2. Tract of this diſcourſe, *Fiſt*, that the Prophets do fortell, how that Chriſtes true Church muſt after her firſt increaſe, continue Catholicke and Vniuerſall, and muſt lykewiſe (with great and proſperous ſucceſſe) conuert many Nations and Kingdomes of the Gentills from Paganisme to the fayth of Chriſt. *Secondly*, that during the firſt 300. yeares after Chriſt theſe predictions were not performed by reaſon of the perſecutions that as then raged. *Thirdly*, that the performance of them was begun, but not accompliſhed, during the ſecond 300. yeares after Chriſt: and howſoeuer it were as then, eyther begun or accompliſhed; yet was it done by our Catholicke, and not their Proteſtant Church. *Fourthly*, that after the ſayd ſecond 300. yeares euen till *Luthers* tyme, the Proteſtantes Church was ſo farre from performing the ſayd predictions, that during all that tyme, and long before, it is confeſſed to haue remayned inuiſible, our Church neuertheleſſe, during all the ſayd tyme conuerting the Kingdomes and Nations of the Gentills. *Fiſtly*, that the maniſeſt & confeſſed defect of the Proteſtants Church in not performing of the ſayd predictions, aduantage the Lewes againſt them. In ſo much as it made their learned Caſtalis to ſtagger in his fayth, and *Dauid* George with others, to reuolt from them to playne Apoſtaſie. Since alſo in the ſame ſecond Tract, wee haue lykewiſe further ſhewed from the lyke testimony of our learned Aduerſaries, *Fiſt*, that Chriſtes true Church can neuer want Paſtours and Doctours, that theſe ſhall alwayes reſiſt falſe doctrine

with

e Tract. 2. c. 1.

ſect. 1. circa med. at

a. b. c. d. &c.

f Heretofore

Tract. 2. cap. 1. ſect.

1. at c. d. f. q.

g Heretofore

Tract. 2. cap. 1. ſect.

2. initio at ſ. x. in

the margent.

h Tract. 2. cap. 1.

ſect. 2. at ſ. y. z. a.

b. c. d.

i Tract. 2. cap. 1.

ſect. 3. throughout,

k Heretofore

tract. 2. cap. 1. ſect.

4. at o. f. u. & tract.

2. c. 3. ſect. 3. ſine at

d. e. f. g. h.

l Tract. 2. cap. 1.

ſect. 4. initio in the

mar. at \*. and there

after at n. o. p. 4. 54

q. r.

m Tract. 2. cap. 1.

ſect. 5. from the be-

gynning to b.

n Tract. 2. cap. 1.

ſect. 5. at d. e.

o Tract. 2. cap. 1.

ſect. 5. at f. 7. 13. 15.

16. 17. &c.

q

Tract. 2.

p Heretofore tract. 2. c. 2. ſect. 1. initio at z. a. b. c. d.

cap. 2. ſect. 1. ante medium, at p. q. r.

r Tract. 2. c. 2. sect. 1. ante med. at y.

f Ibidem at z.

t See there pauld ante medium at c.

u Tract. 2. c. 2. sect. 3. throughout.

x Tract. 2. c. 2. sect. 4. throughout.

y Tract. 2. c. 2. sect. 5. throughout.

\* Tract. 7. cap. 2. sect. 10. throughout & sect. 11. subdiuision 1. & 3.

† Heretofore tract. 2. c. 2. sect. 7. throughout.

z See next heretofore at k, in the margin.

a Tract. 2. cap. 1. sect. 4. initio at n. r. f. and tract. 2. c. 3. versus finem at a. b. c.

b Tract. 2. c. 2. sect. 11. subdiuif. 1. & 3. throughout.

c Heretofore tract. 2. c. 2. sect. 11. subdiuifion 3. at e.

d See there at \*. next after e.

e See there at k. f Heretofore tract. 2. c. 2. sect. 14. initio. and in the marg. there at the letter r.

g Heretofore tract. 2. cap. 2. sect. 14. at y. and also in the margin there

with open reprehension: that also the true Church can neuer be without <sup>r</sup> the administration of the word and Sacraments, that <sup>s</sup> the only absence of them, doth make a nullity of the Church, and that <sup>t</sup> these notes are needfull to distinguish the true Church from the false, that men carefull of their saluation, may know where the true Church is, and to which company they ought to adhere. Secondly, that the common instances or examples of <sup>u</sup> VValdo, <sup>x</sup> VVycllyffe, <sup>y</sup> Huffle, <sup>\*</sup> Luther & their followers alledged vsually in performance herof, are found insufficient to proue a cōtinuance of these premisses, but so much as for those tymes in which they first beganne or lyued, and that no <sup>†</sup> sufficient example therof during those tymes, and sundry other ages before, can be giuen. Thirdly, that instead of example in this kynd to be alledged, it is confessed to the contrary, that the Protestants Church hath during all those ages & many other before, remayned <sup>z</sup> latent and inuisible, & that our Church hath neuerthelesse, during all the same time, cōtinued <sup>a</sup> visible, reigning vniuersally &c. Fourthly (which only point is sufficient to cōvince our aduersaries) that no knowne exāple can be found herof, but during the last <sup>b</sup> twenty years next before Luther, which are yet in the memory of this present age, our aduersaries acknowledging to the cōtrary, that <sup>c</sup> the truth was at that tyme knowne and vnheard of, and that as then <sup>d</sup> an vniuersall Apostasie ouerspread the whole face of the earth, <sup>e</sup> all Churches being as then overwhelmed with more then Chymeria darkenes. Fyfhly, that therefore for the preseruacion of Chrittes true Church (which is confessed <sup>f</sup> neuer to fayle, so much as for any one momēt of tyme) sundry of our learned aduersaries do acknowledged, that Luther though being before his first preaching against the Pope, a confessed earnest Catholicke, did yet neuerthelesse, after his said preaching against the Pope, not <sup>g</sup> erect any new Church, or become member of any other Church thē before not in being, but remayned still a mēber of the same Catholicke or Popish Church, without departing from it, & so withall, that the Popish Church <sup>h</sup> is the Church of God, & the religion

at the letter y. and in the margent at the letter z.

\*

Heretofore tract.

2. c. sect. 14. at b. c.

h

Tract. 2. cap. 2. sect. 14. versus finem at g. l.

&amp; tract. 1. sect. 6. subdiuision 1. at e. f. g. h.

giō therof sufficient to *a* saluation. Sixty, that the sundry  
 markes of the true Church fortould in the Scriptures,  
 are \* accordingly to be found in our Church, and wan-  
 ting in theirs. And that also those very markes which  
 are by themselues prescribed, do make fully for † vs and  
 directly against † them. All which premisses haue bene  
 heretofore proued from the frequent confession of our  
 learned Aduersaries. *Synce also* wee for our partes do  
 hereby most seriously, and as in the presence of God,  
 professe (according to your Highnes graue and me-  
 morable <sup>i</sup> prouision) to content our selues soberly and quietly with  
 our owne opinions, not resisting authority, but to possesse our soules  
 in peace &c. and are accordingly in good hope that  
 there will appeare to your Maiestie iust cause to moue  
 your Highnes (in your Princely wildome) so much i  
 the rather to obserue towards vs, this worthy and  
 Kingly saying, <sup>k</sup> that it can no wayes become to pronounce so  
 lightly sentence in soould a controuersie: By how much it is  
 by so many confessed premisses made euident, that our  
 doctrine is vndoubtedly more ould, then was any  
 question of that other doctrine (or in comparison ra-  
 ther innouation) wherto your Maiesty vouchsafed  
 this gracious fauour. *Since lastly* the obiection of disloy-  
 alty vrged against vs by our aduersaries is retorted  
 fully vpon themselves, and wee found <sup>m</sup> to deserue  
 (at the least) as well as they, some part of that Princely  
 fauour, which they (without our repyning therat)  
 in greater measure do enioy. Therefore all prostrate  
 before your royall Maiesty, wee do most humbly pray,  
 euen by our holy Communion of sayth with her,  
 whose soule is now blessed in heauen, and her memo-  
 ric vpon the Earth to your Maiesty most deare, and to  
 vs Reuerend: and by the most humble intercession of  
 our Allegiance, and euer resoluēd Loyalty, that your  
 Highnes would of your Princely clemency grant vs

*a* Tract. 1. sect. 6.  
 subdiuision 1. at m.

<sup>n</sup> Tract. 2. c. 3. sect  
 1. 2. 3. 4. 5. 6. 7. 8. 9

† For vs: hereto-  
 fore tract. 2. c. 3.  
 sect. 11. subdiuision  
 5. throughout.

\* Against them:  
 heretofore tract. 2.  
 c. 3. sect. 11. subdiui-  
 sion 4. throughout

*Βασίλειος Δύσεω*  
 in præfat.

<sup>k</sup> Ibidem.

*l* Heretofore tract.  
 3. sect. 2. through-  
 out. and see herto-  
 fore in the preface  
 sect. 9. 10. 11. 12. 13.  
 &c.

<sup>m</sup> Heretofore  
 tract. 3. sect. 3. & 4.  
 & 5. And see here-  
 tofore in the pre-  
 face sect. 7. & 8. &  
 19.

**I** Herof M. Couell in his examination &c. pag. 199. post med. sayth: Concerning the Iewes, a Prince may lawfully permit them to dwell in his Kingdome &c. the lawes of the Emperors haue permitted the like. Some of the Fathers, but specially S. Austine was so fauourable to the, that he alledgeth severall reasons for the doing of it &c. And Peter Martyr in his Commō places in English part. 2. pag. 329. b. fine affirmeth lyke wyse, that they may be tolerated among Christians, haue also Synagogues &c. but it is not lawfull to grant vnto Turkes religious assemblies &c.

so much fauour, as the vndoubted example of all former and present tymes, and the confessed doctrine both of Fathers and Protestants sheweth euen to the misbeleeuing Iewes: Vouchsafing so (for our humble thoughts presume no higher) but that wee might adore <sup>the God of our Fathers,</sup> with our priuate freedom and liberty of Conscience. The integrity of our ancient Catholicke faith, and confessed Current of so many former ages, spent in profession therof from the time of our Coutries first Conuersion, with all honour to your Maiesties most Noble Progenitors, can in our opinion no lesse then claime it. The distressed and miserable condition of so many your Catholicke and Loyall subiectes altogether needeth yt. Our long continued hopes of your Princely clemencie, with chearfull expectation of mylder tymes to ensue vnder your Highnes happie raigne, presume (with all humble respect) to demand it. The many yet standing Monumentes of sacred Churches and Colledges, erected by our Catholicke Ancestours for the only profession of our sayth, and now sithence impropriated to our Aduersaries, make (in their kynd) most religious and mournfull intercession for it. The doctrine of so many learned Protestantes, who teach, <sup>that</sup> no man ought to be compelled, or suffer for his sayth, prescribeth it. The grauer Iudgment of our forenamed learned Aduersaries, who acknowledge our Catholicke Church to be a true <sup>1</sup> Church, and our religion for sufficient <sup>2</sup> to saluation, maketh most clearly for

\* Act. 3. 13. n M. Hayward in his answer to R. Dolman, dedicated to your Maiessty cap. 9. pauld post med. sayth: All the chiefe wryters of our age are now reduced to the former opinion, affirming with Tertullian, Lactantius, Cassiodorus Iosephus, Bernard and others, that religion must be persuaded, not enforced: Tindall in the *Aples and Monumetes* pag. 133 b. <sup>4</sup>. initio sayth: The new Testament of Christ will not suffer any law of compulsion, but only of counsaile & exhortation. And ibidem pag. 1337. b. post med. and ibidem pag. 1152. b. <sup>5</sup>. fmr. Haukes sayth to Bishop Bonner: Where proue you that Christ or his Apostles did kill any man for his sayth? Also Iacobus Acontius *stratagematum Satanae libri octo*, discoursing at large

to her late Maieſtie of this point, ſayth: Conſequēs ergo eſt manere quidem ſuo in vigore veterem legem, aut certē renouari ſimilem poſſe, neque tamen permitti hæreticorum ſupplicia, quia videlicet alia ſit Apoſtata, alia Hæretici cauſa ( pag. 158. initio.) And further: Dominus proſectō definitē declarauit magiſtratus non eſſe idoneos dogmatum Iudices, interdixitque illis talis Iuriſdictionis vſu omni ( pag. 160. circa med.) And pag. 161. circa med. he further ſayth herof: Hæc quidem iudiciorum genera ad Magiſtratuum non pertinent, ſed ad ſolum Dei filium, qui in nouiſſimo die per Angelos ſuos ſeparatus ſit à tritico zizania: with much more againſt all puniſhment for Chriſtian religion. And Vrbanus Rhegius in loc. Theolog. fol. 117. a ſayth herof: Chriſtianorum ſpiritus comburit tantū igne charitatis &c. Deus non docet comburere errantes ouiculas, ſed Ezechiel 34. ſanare infirmas, macilentas paſcere &c. And Luther in aſſertionibus art. 33. de non comburendis hæreticis, maketh a ſpecial diſcourſe in prooſe therof. And Caſtalius in his preface vpon the Byble to King Edward the ſixt, aſſureth the ſame doctrine: and ſo like wiſe doth Cælius Secundus Curio in libro de amplitudine Regni Dei lib. 2. pag. 216. And Franciſcus Gomarus in ſpeculo veræ Eccleſiæ pag. 227. & 229. and M. Marbecke in his Common places pag. 483. & 484. and Muſculus in loc. commun. de hæreſ. pag. 564. paulo poſt med. And Luc. Oſiander in epit. &c. Centur. 7. pag. 94. circa med. 1 See next heretofore at h. in the margin. 2 Next heretofore in the margin at A. next after h.

for it. The policy of the tyme & ſuccesfull euent vpō lyke examples had of toleration in other Countreys ſtrongly perſwadeth it. And (about all) the generall care of Chriſtian profeſſion, and long deſyred peace

3 See in Luc. Oſiander epit. hiſt. Eccleſ. cent. 16. ſun- of dry examples of toleration, as name-

ly in France pag. 1135. fine, & 1136. initio & pag. 816. & 713. & 750. & 735. fine. & 718. And in Liouonia pag. 950. initio. And in Germany pag. 629. & 630. & pag. 598. And of Germany ſee further the Proteſtant wyter Dreſſerus in parte ſecunda millenarij ſexti where he ſayth ( pag. 659. initio ) Anno 52. pax proſitentibus Auguſtanam confeſſionem perpetua conceſſa eſt &c. And ( pag. 661. ante med. ) he further ſayth: It was agreed vpon, ea quidem lege & conditione vt Pontificij qui antē infectati religionem Euangelicam erant, infectari deſiſterent: & contra, Euangelici qui religionem Pontificiam abrogārant, deinceps à tali abrogatione abſtinerent: cauereque vtraque pars, ne in ſuis dominijs quemquam ad ſuæ religionis profeſſionem cogat, aut religione, quam proſitetur, contra ipſius conſcientiam auocet aut depellat. And pag. 666. ante med. he ſayth ( in allowance therof: ) Nec hic metuo eorum reprehentionem, qui putant non niſi vnam religionem eſſe ſerendam &c. And D. Fulke lib. de ſucceſſione Eccleſiaſtica &c. pag. 285. & 286. giueth very many examples of toleration giuen by Catholike Magiſtrates to Proteſtants, in ſo much as he doubteth not to ſay further: Hispaniarum Rex vnicus eſt inter omnes Europæ Reges tam alienus à nobis, vt nec foueat, nec palām coire Eccleſias permittat in ſuiſ ditionibus, ibidem pag. 285. fine. And ſee further Chiræus in biſchoyn. An. 93. 94. & 95. pag. 74. & 75.

¶ 76. concerning toleration in the Kingdome of Suecia. And concerning lyke toleratio in France, see L'edit du Roy sur la pacification des troubles de ce Royaume, Anno 1576. And see likewise the K. Edict published in Paris, 25. Februarie 1599. Englished and printed Anno 1599. And se the like example of toleration in Heluetia, in the booke intituled Centuria Epistolarum Theologicarum, Epist. 39. Martini Bucerii pag. 123. & 124. wherunto might be added the knowne example of lyke toleration in Poland.

of so many Christian Kingdomes, disturbed (to the Turkes great <sup>o</sup> aduancement, and <sup>p</sup> hinderance of Christians) with intestine diuision, for the appeasing and reconciling whereof, to the full enabling of a most holy and needfull <sup>&</sup> vndertaken warre, against that hatefull Monster to God and man, whose proceedinges Luther & some other Protestants, haue ouer indiscretly yf not fauoured, yet <sup>s</sup> furthered (your Maiesty being in happie league with them all, is therefore, & otherwise the most worthy honourable and able instrument) most instantly vrgeth and requireth it.

o Concerning countries which the Turke hath gotten by our dissentio, for former tymes read the oration of the French Embassadour, in Sleydons Commentaries in English lib. 14. fol. 187. a. b. And M. Doct<sup>r</sup> Humfrey in Iesuitismi part. 2. rat. 3. pag. 186. And for later tymes, see Chitraeus his Chronicon Anni 1593. & 1594, and see the Treatise intituled, Ad principes populumque Christianum de Bello aduersus Turcas gerendo &c. Gulielmi Brusij Consilium, Lipsia 1595. And see M. Haruey in his Theologicall discourse pag. 191. <sup>p</sup> M. Fox in his Acts and Monumentes printed 1576. in his Alphabeticall table, at the word discord, sheweth (with particuler references therof to his booke) that discord brought the Turke into Hungary 727. 695. And giueth him strength against Christendome, 712. 998. spoyleth Germany, 317. and Christendome, 314. <sup>4</sup> Concerning the important necessity hereof, read the oration made by Dresserus a learned Protestant, intituled, de Bello Turcico oratio Matthaei Dresseri in Accademia Lipsica printed 1598. & see the Treatise intituled, The Ottoman of Lazaro Soranzo, published in English by M. Abraham Hartwell An. 1603. in Epist. dedicat. to the L. Archbishop of Canterbury circa med. And see in the Treatise part. 3. c. 33. fol. 106. b. 107. a. And see Symon Sandes in his Relation of the religion vsed in the West partes of the world V. and Z. 2. and Z. 3. <sup>5</sup> Herof see heretofore tract. 2. cap. 2. sect. 10. subd. 1. throughout.



CONCERNING  
THE EVIDENT  
INCERTAINTIE,  
AND DISAGREMENT

OF PROTESTANTS

in their fayth:

*And the reason and particuler examples  
thereof.*

VVITH

a like humble petition therupon  
for Disputation.

SECT. VII.



AND now lasty for so much as our  
learned Aduersaries do hould, *first*,  
that concerning matter of fayth,  
they are to belicue nothing for  
certaine, but the holy Scripturs on-  
ly. *Secondly*, that *it is not the shew, but*  
*the se of words (of Scripture) that must*  
*decyde Controuersies; & that herin the*  
Scripture doth not \* instruct them of it selfe, but only  
by  
to worke fayth.

M. Willet  
*in his Synopsis pag.*  
*38. initio. sayt b. The*  
Scripture is not  
one of the meanes,  
but the sole, whole  
& only meanes  
to worke fayth.

M. D. Reynoldes in his conference with *Hart* pag. 68, ante med.

\* M.

\* M. Hooker in his Ecclesiasticall policy lib. 2. pag. 116. paulo ante medium sayth: The Scripture could not teach vs the things that are of God, vnlesse wee did credit men who haue taught vs, that the words of Scripture do signify those things.

by certaine <sup>s</sup> meanes on their behalfe to be obserued. Thirdly, that these meanes are affirmed to be their <sup>t</sup> rea-

f M.D. VVhitaker de Sacra Scriptura pag. 521. circa med. sayth: Nam quando Scriptura non habet viuam vocem quam audiamus, vtendum est quibusdam medijs, quibus inuestigamus quid sit sensus, quæ mens Scripturarum. And in his booke de Ecclesia contra Bellarminum controu. 2. quest. 4. p. 221. ante med. demanding of vs, if wee affirme the Church to interpret the Scriptures, without meanes, sayth: Si

fine medijs dixerint, hoc inuestigandum est, & Anabaptisticum.

t M.D. Ry-

noldes in his Conference pag. 83. 84. 92. 98. 99. and M. VVhitaker de sacra Scriptura pag. 521. 522. 523.

u Lubbertus de principijs Christian. dogm. pag. 561.

initio sayth of the learned Interpreters: Hos omnes vt interpretando errare posse ostendimus, ita etiam in iudicando errare posse asserimus. And Hierom Zanchius de sacra Scriptura pag. 411. fine & 412. initio sayth of them: Cùm iudicio eos audiamus, persuasi eos esse homines, & potuisse ac posse errare.

x M. Bridges

in his defence of the Gouernment &c. pag. 559. and M. Parkins in his foure Treatises, tract. How to apply Gods word &c. sect. 10. initio.

y Apolog.

Angl. part. 2. c. 4. 2. z M. Fox in his Acts and Monumentes pag. 416. a. initio.

a Aretius loc. commun. loc. 63. pag. 198. circa med.

And Danaus in Ilagog. Christian. part. 4. lib. 2. pag. 36. initio.

b The booke intituled: Antichristus, siue prognostica finis mundi pag. 12. 13. & 86. fine. and Schlüsselburg in Catal. hæret. lib. 13. & vlt. pag. 314. & 316. fine.

c Act. mon. pag. 399. b. initio. and Fox in Apocal. pag. 324.

d Sleydant

in

in English fol. 221. b. paulo post med. And see the margin there, *Lu-*  
*ther aduersus falso nominatum Ecclesiasticum Statum sayth*: Scire vos volo, quod  
 in posterum non ampliùs vos hoc honore dignabor, vt finam, vel vos, vel ipsos  
 Angelos de cælo de mea doctrina iudicare &c. Nec volo meam doctrinam à  
 quoquàm iudicari, atque adeo ne ab Angelis quidem. Cùm enim certus de ea sim,  
 per eam quoque & vester & Angelorum iudex esse volo. And in tom. 2. *VV* ittem-  
 bergensi l. contra Regem Angliæ fol. 333. a fine he further sayth: Certus enim sum  
 dogmata mea habere me de cælo &c. dogmata mea stabunt &c.

f *M. VVhitgift* in his defence of the answer to the admonition pag.  
 201. circa medium, & *M. Sparke* in his answer to *M. Iohn d'Albines* pag. 107.  
 initio. g *M. D. Sutcliffe* and *D. Saravia* haue written whole Trea-  
 tises herof against *Bezæ*. h In *M. Whitgiftes* defence &c. pag.  
 522. initio *M. Cartwright* sayth: Bucer though otherwise very learned, hath  
 grosse absurdities i *M. D. Fulke* in his answer to a counterfayte  
 Catholicke pag. 35. & 87, & *Gomarus* in speculo veræ Ecclesiæ Christi. pag. 91. & 94.

Fathers, and Generall<sup>k</sup> Councils are accordingly affirmed  
 to haue erred, notwithstanding all their prayer and possible diligence in conferring the Scriptures. As also  
 it is further taught, that euen<sup>l</sup> the whole Church militant  
 may erre altogether, as euery part therof. These being the  
 confessed groundes and principles of our Aduerlaries  
 doctrine, they do appeare to be no other, but as it  
 were lincked chaynes, or naked cōnectiōs of vnauoy-  
 dable incertaynty; & being such, can therefore afford  
 to our aduerlaries not assured knowledge or certaynty  
 of sayth, but *according to the nature of themselues a necessary*  
*doubtfulnes, and incertaynty of opinion.* For albeit that the  
 Scriptures, be in themselues certayne, infallible, & free  
 from error: yet what can this pretence therof auaille  
 or free our aduerlaries frō incertaynty, seeing it is eu-  
 ident, & by them confessed, that the Scriptures instruct  
 the not otherwise then by the forsaid meanes on their  
 behalfe to be obserued, and that their obseruation of  
 those meanes, their best endeauiours notwithstanding,  
 is but human, and subiect to error, & that according-  
 ly *Luther* and many other (notwithstanding all their  
 diligent and carefull obseruation of the sayd meanes)  
 haue grievously erred, euen in those pointes wherof  
 they thought them selues so clerely certayne, that sun-

k *M. Fulke* vbi  
 supra pag. 89. & 90.  
 and *M. VVillet* in  
 his synopsis pag.  
 92.  
 l *M. Fulke* vbi su-  
 pra pag. 86. fine.

§ *M. Whitaker*  
*de Ecclesia contra*  
*Bellarminum con-*  
*trou. 2. quæst. 4. pa.*  
*221. paulo antemed.*  
*sayth herof*: Qualia  
 Alla media sunt,  
 talem ipsam inter-  
 pretationem esse  
 necesse est, at me-  
 dia interpretandi  
 loca obscura sunt  
 incerta, dubia, &  
 ambi-

ambigua, ergo fieri non potest, quin & ipsa etiam interpretatio, incerta sit. Si incerta, tunc esse potest falsa &c.

\* Concerning Melancthon's inconstancie in this be-  
halse, see in l. Epist. Zuīnglij & Oecolā-  
padij l. 3. pa. 603. post med. where Melan-  
cthon in his Epistle

there to Oecolāpadius, sayth most confidently in be-  
halse of the Reall Presence: Non modò  
cogitauī ipse quid in vtramque partem dici possit, sed inquisiui etiam veterum ea  
de re sententias &c. Cū omnia quæ in vtraque parte firmissima videntur, expēdi,  
dicam pace tua, non tamen eo in sententiam tuam: nullam enim firmam rationem  
inuenio, quæ conscientiaē descendenti à proprietate verborum (Christi) satisfaciāt  
&c. And see Melancthon's wordes more vehement, full, and at large ibidem in his  
Epistle to Fredericus Miconius alledged there pag. 618. & 644. post med. and 645.  
And see Hospinian in histor. sacram. part. altera fol. 63. b. And yet of Melancthon's  
change afterwards into Caluinisme, see the same confessed by Hospinian in Hist. Sa-  
cram. part. altera fol. 115. a initio & circa med. & fol. 141. b. initio. And by Osiander  
in epitom. &c. centur. 16. pag. 615. initio, where Osiander doth expressly charge  
Melancthon with inconstancia Viro Theologo indigna. And see no lesse there pa. 667.  
Hence it is that though the Protestantes in Colloqu. Aitembergensi printed in quar-  
to Ienæ ad Salam. 1570. fol. 510. b. pauld post medium do there commend and tearme  
Melancthon to be, Optimum & sanctissimum Virum &c., yet in regard of such his no-  
ted and knowne inconstancie in doctrine, yt is also there fol. 377. b. circa med. said  
of him: Illud saltem de locis Philippi paucis & modestè addimus. Primū cōstare  
Philippū toties ferè eos mutasse, & rebus & verbis, vt quibus sit fides adhibenda in  
dubio est. Lutherū istā crebrā mutationē improbasse, ex fide dignis accepimus. And  
see further of Melancthon's inconstancie the Protestāt wyter Schlusfelburg in Theol. Cal-  
uinist. l. 2. fol. 91. a. post med. & b. & fol. 92. a. b. & fol. 94. & 95. And Osiander in epit.  
&c. cent. 16. pa. 309. circa & post med. & pa. 703. pauld post med. where it is said of  
him: Huius Viri eruditioni si constātia in vera religione respondisset, planè incōparabilis  
Vir extitisset &c. As concerning Bucers notable inconstancie (for which Luther in  
ep. ad Io. Har. Typ. Arg. calleth Bucer a very monster, charging him further with  
Perfidia, in Lutheri loc. commun. quinta class. fol. 50. ante med.) see further  
Osiander in epitom. &c. centur. 16. pag. 249. initio. That after his first Apostasie  
from our religion, he defended with Luther the reall Presence, is in it selfe euident  
and confessed by Peter Martyr in his treatise Of the Lordes supper, annexed to his  
Common. places in English pag. 138. a. fine. after which he became a Zuīnglian, as  
appeareth by Bucer himselfe in epist ad Norimb. & ad Esseingenses. After which  
he reuked that opinion, and ioyned againe with Luther, as appeareth by the  
Acts of the Synode houlden at Luthers house in VVittemberge Anno 1536. and is  
fur.

further confessed by *Osiander* in epitom. &c. centur. 16. pag. 246. post med. and by *Schlusſelburg*. in Theolog. Calu. lib. 2. fol. 17. b. ante medium, and by *Lauaterus* in hist. sacram. pag. 31. alledged also by *Schlusſelburg* vbi supra. In so much as *Lauaterus*, in histor. Sacramentar. alledged by *Schlusſelburg* lib. 2. fol. 129. a post medium sayth of *Bucer*, *Non parum abalienatus à Tigurinis esse visus est, quos ante & amarat plurimum, & singulari quadam pietate coluerat.* And see there also fol. 129. b. circa medium, where it is further sayd: *Bucerus à Tigurinis Zuinglianis omnino abalienatus est.* And see *Bucers* first edition of his Commentaries vpon the 6. of Iohn and 26. of Matthew, where he asketh pardon of God and the Church, for that he deceyued so many with the error of *Zuinglius*. And see further also *Functius* in Chronic. And for his fourth change after all this, into *Zuinglianisme* againe, at his comming to *Cambridge*, it is to all men euident and he therefore noted by the Protestant wryter *Schlusſelburg* in Theolog. Calu. l. 2. fol. 70. b. fine where he sayth: *Idem tamen Bucerus Anno 1551. Cantabrigiæ in Angliæ, iterum ad Zuinglianorum hæresim defecit.* And ibidem fol. 17. b. circa medium it is further sayd: *Bucerus Anno 1551. Cantabrigiæ in Angliarursus parua cum honestate ad Caluinistas defecit.* So euidently he did change his doctrine, first to *Lutheranisme*, and from thence after wardes to *Caluinisme*, from thence backe againe to *Lutheranisme*, & frō thence lastly againe to *Caluinisme*. And all this thus done both by *Melancthon* and *Bucer* with solemne profession and shew, at euery such change, of all full confidence and resolution of opinion, and the same with great vehemency pretended euermore, as playne and euident from the Scriptures.

*Shon* and *Bucer* concerning the Reall Presence, & many haue vpon a second consideration wholly & returned *In M. Fulkes* to our Catholicke Church: and others, who as yet continue in their sundry Protestant opinions certainly persuaded, are notwithstanding dayly in many things contradicted, by the many \* volumes and pu- *Treatise de Successione Ecclesiastica. pag. 281. circa med. are alledged the wordes of M. Sta-*

blique pleton next ensuing  
(not there gaine-said but acknowledged by *M. Fulke*) viz. *Quāplurimū à vobis etiā magni nominis & excellētis eruditionis Viri ad Catholicam migrauerint, vestras tam nō insipientias & ineptias, quā impietatem & blasphemias pertæsi atque exosi, Huiusmodi sanē sunt (vt paucos è multis nominem, eosque solos qui etiam scriptis monumentis, suam à nefaria secta vestra discessionem orbi testatam reliquerunt) Georgius Vicelius, Fredericus Staphilus, Franciscus Baldwinus, Stanislaus Orichonius, Valentinus Parçæus, Gaspar Frauct, Ioannes Albertus, & Laurentius Albertus, Fabianus Quadrantinus, Matthæus Grillus, Ioānes Brunæus Gallus, & nuperimè duo ministri Galli, Matthæus Launoy & Henricus Pennetier, qui etiam vestras insipientias & improbitates, sibi ex aliquot annorum consuetudine notissimas, scriptis Gallico idiomate libellis genti suæ propalarunt. Herunto might be added hke knowne domesticall examples. As namely M. William Reynoldes, M. Alabaster M. Steuens (Chapaine sometyme to M. Iewell) M. Copley, and others.*

\* To omit the ouer many bookes of this kind published by English Protestantes one against another, *Iudocus Coccus* in his thesaurus &c. printed 1569. tom. 1. pag. 1068. 1069. 1070. 1077. 1078. 1089. & 1090. numbred vp almost two hundred seuerall bookes written and published by forraigne Protestantes one against another, recyting withall in particuler the speciall name or title of euery of the sayd bookes, their seuerall volume and yeare of print. And concerning further testimonie of the Protestantes many bookes written one against another, see *Castalio* alledged next hereafter at p. and *Osiander* in epitom. & cent. 16. pag. 822. 823. 824. vsque ad pag. 829. & vide ibidem pag. 863. & 712. & 713. And see also further mention of Protestantes many bookes written one against another in the only question of the Sacrament, made by *Hospinian* in his *Historia Sacramentaria*, part. altera, from folio 399. to fol. 403. where numbring vp the bookes, wrytten vpon all partes, Catholicke and Protestant, in the question of the Sacrament, he therewithall reckoneth vp in particuler seuerall hundredth of bookes so wrytten by Protestantes against Protestates in that one only questiō, alledging withall in particuler, the author of euery such booke, the tytle therof, and the very yeare in which yt was so published. See also the foure seuerall Catalogues set downe after the ending of this booke,

blique writings of their owne learned brethren, who in diuers chiefe pointes, are as certaynly and fully resolved in their iudgment to the contrary: the examples wherof, euen in the sundry Articles of our Catholicke fayth defended (and that most earnestly) against the other opinion of our learned Aduersaries, by sundry of their owne no lesse learned brethren, and all this by eyther party, vpon pretended certaynty from the Scriptures, are many, knowne, and euident, as may appeare by the seauenty (and aboue) seuerall examples therof, alledged particularly heere in the <sup>m</sup> margin.

Hence

m First, as concerning the Reall Presence of Christs

body in the Sacrament to the bodily mouth, it is affirmed by *Luther* and the *Lutherans*: and contradicted for Popish by *Caluin*, and his followers.

2.

Secondly, the Reall Presence not only of the efficacie of Christes body, but also of the body it selfe, after a wonderfull and incomprehensible manner, to the mouth of fayth, is affirmed by *Caluin* Institut. l. 4. c. 17. 18. & 19. & 32. by *M. Rider* in his *friendly Caneat* &c. the third leafe a. circa medium. by *M. D. Whitaker* contra *Duræum* pag. 169. by the *Confession of Belgia* in the English Harmony pag. 431. by *Bucer* in Script. Anglican. pag. 348. post medium, & 349. and by *M. Hooker* in his Eccle-

Ecclesiasticall policie lib. 5. sect. 67. pag. 174. circa medium and pag. 177. post med. & vide Apolog. modest. ad Asta Conuentus quindecim Theolog. Torgæ nuper habit. &c. pag. 19. & pag. 13. initio & 23. & 47. And contradicted as inclining to Poperie (to omit the known doctrine of *Oecolampadius* and *Zuinglius*) whereof see *M. Hooker* lib. 5. sect. 67. pag. 174. ante med. and *Lauater* in *Histor. Sacramentar.* pag. 4. & *Caluin* in libello de cœn. Dom. versus finem extant in *Caluins Tract. Theol.* pag. 11. a. and *Schlusfelburg* in *Theol. Calu.* l. 1. fol. 78. b. & 82. b. by *Peter Martyr* in his Epistles annexed to his common places in English pag. 107. b. Epist. 25. & ibidem pag. 98. a. & pag. 108. a. for which *Bucer* in his *Scripta Anglicana* pag. 548. post med. & 549. ante & post medium reproueth *Peter Martyr*. Also by *Aretius* sermon. 3. de Cœna, by *Szegedine* in loc. commun. pag. 182. at 12. & 15. and by our English Puritans in their *Christian letter to M. R. Hooker* pag. 35. pauld post med. by certaine French Protestantes mentioned by *Hospinian* in *Histor. sacram.* parte altera fol. 344. a. post med. & b. initio. And by others mentioned by *M. Rogers* in his *Catholicke Doctrine &c.* pag. 176. circa med. And by *Ludouicus Alemannus* in positionibus apud *Lugdunenses* editis Anno 1566. who said herof: *Neque etiam per fidem, seu incomprehensibili modo, ut vocant, quia hoc totum imaginarium, & repugnat apertissime Dei Verbo*: of whose opinion see further *Beza* Epist. 5.

## 3.

Thirdly, that Sacraments do not only signify, but also conferre grace, is affirmed by *Oflander* in *Enchirid.* controuerſarum quas *Augustanæ* Confess. Theol. habent cum *Caluinianis* pag. 272. post med. and in epitom. *histor. Eccles.* &c. centur. 16. pag. 527. & 529. & 531. & 538. by *Iacobus Andraas* in epitom. *Colloquij Montisbelgar.* pag. 58. prope initium & pag. 42. initio. by *M. D. Bilson* in his true difference &c. part. 4. pag. 539. ante med. & 592. post med. & 368. post med. by *M. Hooker* in his *Ecclesiasticall policie* l. 5. sect. 57. pag. 127. & 128. & by *M. D. Whitaker* contra *Duræū* l. 8. pag. 662. pauld ante med. & 664. post med. & *Me-lâchō* in c. 4. ep. ad *Rom.* after the first editiō saith: *Repudienda est Zuinglij opinio, qui tantum in illo modo iudicat de signis, scilicet Sacramenta tantum notas esse professionis &c.* apud *Vlembergium* causa 20. pag. 697. And contradicted for Popish by the *Suruey* of the booke of Common prayer pag. 103. & 104. by *M. Villet* in his *Synopsis* pag. 415. ante med. and he reproueth some Protestants herin in his meditation vpon the 122. Psalm. pag. 92. ante med. And by *M. Fulke* against *Purgatory* pag. 35. & many others.

## 4.

Fourthly, the sufficiency of Christes corporall death vpon the Crosse without his suffering of further paynes in soule &c. is affirmed by *M. Bilson* in his *Treasure* intituled, *The full redemption of Mankynd* by the bloud & death of Christ in his Preface there to the Christian Reader, post med. and by many others. And contradicted for Popish by *Caluin* institut. lib. 2. c. 16. sect. 10. and by *M. Willet* in his *Synopsis* printed 1600. pag. 985. ante medium. & pag. 987. initio and many others.

5.

Fifthly, that Chriſt after his corporall death did deſcend in ſoule into Hell, is affirmed by *M. D. Hill* in his ſpeciall Treatiſe of that title printed 1592. And by *Aretius*, *Apinus*, *M. Nowell* & *Melancthon* alledged by *D. Hill* vbi ſupra fol. 33. & 44. & contradicted for Popiſh by *M. Carlie* in his booke that Chriſt deſcended not into Hell, by *Beza* in Act. 2. by *Bucer* in Matth. 26. and many others.

6.

Sixty, that the Church muſt continue viſible, is affirmed by *Melancthon* and ſundry others alledged hertofore tract. 2. cap. 2. ſect. 1. poſt med. at d. e. f. g. and in the margin there at the letters d. e. f. and contradicted for Popiſh by *M. D. Fulke* in the Tower diſput. with *Edm. Camp.* the ſecond dayes conference, by *M. VVillet* in his Synopſis pag. 48. circa med. and many others.

7.

Seauently, as concerning the neceſſity of good workes to ſaluatio, it is affirmed by *M. VVillet* in his Tetraſtylon Papiſmi pag. 90. fine, by *M. Fulke* againſt the Rhemiſh Teſtament in 2. Pet. 2. ſect. 3. fol. 444. a poſt med. and by *M. VVhitaker* againſt *M. Reynoldes* pag. 350. poſt medium: and contradicted for new Papiſtry as pernicious as the old, by *Illyricus* in præfat. ad Rom. and many others: where of ſe Colloquium *Altembergense* fol. 210. a. & 231. b. & 321. a & 382. b. fine & Acta Coloquii *Aldeburgensis* pag. 5. & 7. & 151. initio and heretofore tract. 2. c. 2. ſect. 10. ſubd. 4. at k. l. m. o. p.

8.

Eighty, concerning *Euangelicall counſells*, viz. that a man may do more then he is commanded, is affirmed for moſt cleare by *M. Hooker* in his Eccleſiaſticall Policy lib. 3. ſect. 8. pag. 140. poſt medium and lib. 2. pag. 103. & 122. poſt medium by *Doctör Couell* in his defence of *M. Hooker* art. 8. pag. 49. 50. 51. 52. by *Luther* in aſſertionibus art. 30. and others. And contradicted for Popiſh by *M. VVillet* particularly reproving *M. Hooker* for this and other lyke Catholicke opinions in his meditations vpon 122. Pſalme pag. 91. poſt medium. By *M. Parkins* in his reformed Catholicke pag. 242. and many others.

9.

Nynthly, as concerning the doctrine of Vniuerſality of Grace, and Chriſt dyed for all, it is affirmed by *Zuinglius* in libro Epistol. Oecolampadij & Zuinglij. 1. pag. 274. circa med. by *Hemingius* Enrichid. claſſ. 3. pag. 220. 221. and lib. de vniuerſali Gratia, by *Hiperius* in Method. theolog. lib. 2. pag. 431. 435. 436. by *Snecanus* in Method. deſcript. 430. by *M. Hooker* in his Eccleſiaſticall Policie lib. 5. pag. 104. by *Bullinger* vpon the Apocalyps in Engliſh fol. 79. b. initio, by *M. Gibbens* in his Questions vpon Genetiſ pag. 108. circa med. by *M. Smith* in his Treatiſe of prayer in generall for all mankind &c. & (beſides the Lutherans) by very many other learned Caluiniſtes, alledged by *Huberus* in his Theſes &c. pag. 159. and 163. & 164. and 166. &

157. and 168. And contradicted for Popish by *M. VVillet* in his Synopsi of Anno 1600. pag. 789. circa medium, and 808. post initium, And by *Bezæ*, *Caluin*, *Knox*, &c. in whole Treatises.

10.

Tenthly, That God doth permit or suffer synne, and not will and decree the same, is affirmed by the booke intituled *Corpus doctrinae* &c. printed 1561, in folio pag. 618. fine & by *Iacobus Andraeas* in epitom. Colloquij Montisbelgar. pag. 47. 49. and 53. By *Hemtingius* lib. de vniuersali gratia, and almost all the *Lutherans*: and (of the *Caluinistes*) by *Amandus Polanus* in partion. Theolog. lib. 1. pag. 75. 76. and 10. 11. and 12. by *Suecanus* in methodic. descript. pag. 621. 622. &c. 645. 650. by *Bullinger* in his decades Englished pag. 492. 493. 494. by *Castalio* in l. ad *Caluinu* de prædestinat. by *Melancthon* in loc. commun. de causa peccati & contingent, and in libro de Consil. Theolog. part. 2. pag. 111. and 112. by *M. Gibbens* in his questions vpon Genesis pag. 108. circa medium. And contradicted for Popish by *Caluin* institut. lib. 2. c. 4. sect. 3. & 4. & 5. & 1. c. 18. sect. 1. and 1. 3. c. 23. sect. 8. by *D. Baro* in his Treatise of Gods providence cap. 4. pauld ante med. by *Aretius* loc commun. loc. 40. de induratione pag. 129. by *M. VVillet* in his synopsi pag. 562. fine. 563. ante med. and many others.

11.

Eleuenthy, that men are not certayne of their election, and that he, who is once in state of grace, may finally fall: is affirmed by their publique confessions cyted in the Harmony &c. pag. 224. post medium, & 80. pauld ante medium, & 230. post medium, and 233. fine: by *Chemnitius* examen part. 2. pag. 193. 2. post medium, & part. 1. pag. 190. b. initio. by *Musculus* loc. commun. pag. 29. circa med. by *Lobechius* in disput. Theolog. pag. 317. 318. by *Hassenrefferus* in loc. Theolog. &c. pag. 184. 188. and 331. by *Rungius* in disput. &c. ex epist. ad Corinth. part. 1. thes. 5. By *Gesnerus* in disput. pro libro concord. pag. 150. 156. 157. 650. by *Iacobus Andraeas* in epitom Colloqu. Montisbelgar pag. 47. 61. By *M. D. Ouerell* Deane of *Paules* in his speech set downe in the Conference before his Maicsty, pag. 42. circa med. and contradicted for Popish by *M. Parkins* in his reformed Catholicke pag. 39. and 55. by *Caluin*, *Bezæ* &c.

12.

Tweluthly, that in case of diuorce vpon adultery, the innocent party may not marry againe, was some few yeares synce preached openly at *Paules Crosse*, by *D. Doue*, and since defended publicly in the Vniuersity by *M. D. Howson* in *tertia Thesi*, printed Anno 1602. and is the constant doctrine of many others. And is yet contradicted for Popish by *M. Fulke* against the *Rhemish Testament* fol. 38. a circa med. and many others.

13.

Thirteenthly, that to Children of the faythfull dying vn baptized saluation is not promised, is affirmed by *Vrbannus Reginus* in 1. part. operum in Catech. min. fol.

fol. 105. by *Hoffmanus* in *Commentar. de poenitent. lib. 3. cap. 4. fol. 229. a. b.* by *Sacerius* in *loc. commun. fol. 238. 239. 240.* by the *Confession of Ausburge* in the *Harmony* pag. 403. fine. and by *M. Bilson* (now Bishop of Winchester) in his true difference &c. part. 4. pag. 368. ante med. & 369. ante med. And see the summe of the Conference before his Maiesty pag. 16. And contradicted for Popish particularly in the Protestants, by the Suruey of the Booke of Cōmon prayer p. 105. And by *M. Willet* in his meditation vpon the 122. Psalm. pag. 92. ante med. and vulgarly by *Beza, Caluin, &c.*

## 14.

Fourteenthly, Free will is affirmed by sundry protestants mentioned in *M. Fox* his *Actes* and monumentes pag. 1533. b. pauld post medium, and pag. 1605. b. fine Also by *Snecanus* and *Hemingius*, witnes herof *M. VVillet* in his *Synopsis* printed An. 1600. pag. 803. post initium & 810. post initium and by sundry others: & is contradicted for Popish by *Caluin, Beza, &c.*

## 15.

Fifteenthly, That in regard of Christes passion and promise, our good works proceeding from sayth, are meritorious or deseruing, Affirmed by their publike confessions in the *Harmony* &c. pag. 495. ante med. and pag. 273. circa medium. by *Spangeburge* in *margarit. Theol. pag. 48. & 50. post med.* by *Melancthon* in *loc. commun. &c. de bonis operibus circa med.* and see *M. Hooker* lib. 5. Eccles. polic. sect. 72. pag. 208. fine. Contradicted for Popish, by *Caluin, Beza, &c.*

## 16.

Sixteenthly, temporall punishment referued by God in Iustice for synne remitted, is affirmed by *Iohs Knox* in his answer against the Aduersaries of Gods predestination pag. 215. 216. 217. by *Gasper Olenius* in *Symbolum* pag. 8. ante med. and by the publike Confessions of Protestantes in the *Harmony* &c. pag. 229. pauld ante medium, and pag. 135. circa & post medium, and 508. initio. Contradicted, as inclining to Purgatory, by *M. VVillet* in his *Synopsis* pag. 514. by *Caluin, Beza, &c.*

## 17.

Seauenteenthly (were this place capable therof) wee could lykewise alledge at large dyuers other pointes defended in lyke manner from the Scriptures by sundry of our learned aduerfaries, as namely, *Peters Primacie*, by *M. Whitgift* in his defence &c. pag. 373. initio & circa med. & 70. initio. & 394. & 395. and by *Caluin* alledged by *M. Whitgift* vbi supra pag. 373. ante med. & 469. ante med. and by *Musculus* alledged ibidem pag. 66. post med. & pag. 68. and by *M. Bridges* Bilhop of Oxford in his defence of the gouernment &c. pag. 445. & 446.

## 18.

The impugnng of the Ciuil magistrates headship, though but of a particuler Church, by the Century wryters p̄s̄fat. centur. 7. pag. 11. ante med. where it is sayd of the Ciuil Magistrates: *Non sunt Capita Ecclesie, quia ipsis non competit iste Primatus,* & vide pag. 13. and by *M. Carrwright* in *M. Whitgifts* defence pag. 650. & 181. &

301. & 694. & 695. and in his second reply part. 1. pag. 414. where he alledged *Caluin* to that purpose. And see further there pag. 413. & 415. & 418. And by *Caluin*. In the *Suruey of the holy pretended discipline &c.* of *M. Bancroft* now Lo. Archbilhop pag. 251. fine. And by *Viretus* alledged there pag. 252. & 253. & 254. And by *Martin Chemnitius* who in *Epist. ad Electorē Brandenburg.* sayth of our late *Queene Elizabeth*: *Famineo & à sæculis inaudito fasus se Papissam & Caput Ecclesiæ fecit.*

19.

*Intercession of Angells*, by *M. D. Couell* in his answer to *M. Iohn Burges* pag. 90. circa medium. and by *Peter Martyr* alledged fully there pag. 91. ante medium. And by the *Communion booke* in *K. Edwards* tyme printed 1549. fol. 117. a circa med. And by *M. Hooker* 1. 5. sect. 23. pag. 52. & 53. And by *Caluin* institut. 1. 1. c. 14. sect. 6. & 7. & 1. 3. c. 20. sect. 23. And by *Melancthon* in *Apolog. Confess. August.* fol. 179. b. post med.

20.

*Intercession of Saintes*, by *Latimer* Añ. mon. pag. 1312. a. initio. Art. 6. & pa. 1315. a. paulò ante med. and by *Oecolampadius* ad orat. 1. *Chrysostomi* de *Iuuentio* & *Maximo* martyribus. And see this only point of intercession impugned by *M. Whitaker* contra *Duræum* pag. 793. circa med.

21.

*Inuocation of Saintes*, by *Luther* in *epist. ad Georgium Spalatium*. And also in *purgatione quorundam Articulorum*, where he sayth: *De intercessione Diuorum, cum tota Ecclesia Christiana sentio, & iudico Sanctos à nobis honorandos esse, atque inuocandos*, by *Oecolampadius* in orat. 1. *Chrysost.* de *Iuuentio* & *Maximo*, by *Thomas Bilney* a *Protestant Martyr* Añ. mon. pag. 462. b. post med. art 6. by *Latimer* Añ. mon. pag. 1312. a. ante medium & b. paulò ante medium, & pag. 1315. a. paulò ante medium. And by certayne *Protestantes in Polonia*, wherof see *Hafferenferus* in his loc. *Theologic.* 1. 3. stat. 4. loc. 5. pag. 463. ante & circa med.

22.

*Vowed Chastity*, by *Augustine Marloret*, & *M. R. Alison* and others alledged hertofore tract. 1. sect. 4. subd. 9. in the margent at 13. & 14.

23.

*Voluntary pouerty, Chastity, and Obedience*, by *M. D. Couel*, in his defence of *M. Hooker* art. 8. pag. 52. fine & 51. paulò post med. And for voluntary pouerty, see *M. Hooker* in his *Ecclesiasticall policie* 1. 2. pag. 103. paulò post med. alledged hertofore tract. 1. sect. 4. subd. 9. at 11.

24.

*Prayer for the dead*, both by *Luther* and *Vrbanus Regius*, teste *Vrbano Regio* in *prima parte operum in formula cautè loquendi* cap. de *Sanctorum cultu*. And see *Vrbanus Regius* in loc. commun. cap. 19. & 18. and by the *Communion booke* in *K. Edwards*

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Edwardes

Edwardes tyme printed 1549. fol. 116. a. circa & post med. & 140. b. post med. & by *W<sup>il</sup>liam Thorpe* act. mon. pag. 149. a. paulo post initium. And by *Martin Bucer* in his *scripta Anglicana* pag. 450. circa med.

25.

*Purgatory*, by *Luther* tom. 1. *Wittemberg*. in resolut. de indulgentijs conclus. 15. fol. 117. a. prope finē. And in disput. *Lipica* cum *Eckio*, and by *Laviner* Act. mon. pag. 1313. a. paulo ante med. and b. ante med. and pag. 1315. b. paulo ante med.

26.

*Lymbus Patrum*, by *Iohn Lascicius* in the booke, intituled, *De Russorum, Muscovitarum, & Tartarorum Religione* pag. 122. & 123, and by *Oecolampadius* in libro *Epistolarum Zuinglij & Oecolampadij* l. 1. pag. 19. and by *Zuinglius* ibidem l. 3. pag. 560. & 561. and by *Peter Martyr* in his common places in English part. 2. c. 18. pag. 621. a. ante & circa med. & part. 3. c. 16. pag. 377. a. versus finem & pag. 378. b. circa med. & 379. a. initio. and by *Bullinger* in his *Decades* fol. 66. a. And also in *Luc. 16.* alledged in *M. Billsons* Suruey of Christs sufferings pag. 656. post med.

27.

*Images in the Church*, though impugned by *M. Fulke* as against the Commandements I. against the *Rhemish Testament* in 1. ep. *Ioan. c. 1.* fol. 456. b. ante med. & fine, and in his defence of the English Translations cap. 3. pag. 119. initio: are yet defended by *Luther* and *Brentius*, teste *Beza* in respons. ad *Acta Colloquij Montisbelgar.* part. altera in præfat. pag. 12. post med. & vide ib. pag. 30. ante & post med. by *Iacobus Andreas* in epitom. *Colloquij Montisbelgar* pag. 39. fine by *Chemnitius* in his examen part. 4. pag. 14. a. circa med. & pag. 31. b. paulo post medium. And by *Eckmannus* in *Centur. exercitac.* Theologic. pag. 270. fine & centur. 1. pag. 53. post med.

28.

*W<sup>or</sup>shipping of Images*, by *Thomas Bilney* a Protestant Martyr act. mon. pag. 462. b. art. 7. & 464. b. Art. 5. And by certayne Protestants of Germany teste *Beza* in his respons. ad *Acta Colloquij Montisbelgar.* part. altera pag. 23. post med.

29.

*Reuerence and bowing at the name of Iesus* ( which is the same to the eare, that the Image is to the eye, and being lawfull at, or to the sayd Name, proueth the lyke lawfulness thereof at, or before his Image ) is affirmed by the late Queenes Injunctions Art. 52. by *M. Leonard Wright* in his *Summons for Sleepers* pag. 30 by *Muculus* in loc. commun. pag. 59. fine by *Zanchius* in *Epist. Pauli ad Philip.* Coloss. Thessal. in *Philip. c. 2.* vers. 10. fol. 123. col. 2. by *M. W<sup>ig</sup>gistr* in his defence &c. pag. 742.

30.

That the good workes of one may help another, by *Melancthon* in loc. commun. de *Eucharistico Sacrificio* ante medium, and in his edition of Anno 1561

pag.

pag. 425. initio. and by the *Harmonie of Confessions* pag. 298, ante medium.

## 31.

The power of Priestes, not only to pronounce, but to give remission of sinnes, by sundry Protestantes alledged heretofore tract. 3. sect. 1. in the margent at y. & by the *English Communion Booke* in the visitation of the sicke, where the Priest sayth (And by his authority committed to me, I absolve thee: from al thy synnes &c.) for which the Ministers of Lincolne Diocesse in their abridgment pag. 72. fine and the Suruey of the Booke of Common Prayer pag. 154. & 155. do expressly reprove therein the said Communion Booke.

## 32.

*Confession of sinnes to a Priest*, heretofore tract. 3. sect. 1. in the margent at b.

## 33.

Distinction of mortall and veniall synne in one and the same person (and therefore not from the diuersity of persons, but from the disparity of the synnes) affirmed by *Melancthon* in *Consil. Theolog.* pag. 546. initio and in *loc. commun. de discrimine peccati mortalis ac venialis*. And see also his latter edition of 1561. pag. 346. initio & 350. fine, & 345. circa med. and see *Corpus Doctrinae* &c. printed in folio 1561. pag. 525. post med. & pag. 488. and by *Adamus Francisci*, in his *margarita Theologica* pag. 469. and by *Bachmannus* in *centur. exercitatus Theologic.* pag. 663. & 664. and by *M. Iacob* in his defence of the Ministry and Church of England pag. 88. prope initium. by *Musculus* in *loc. commun.* pag. 29. circa med. also by the Protestants alledged in the *Actes of the disputation in the Council of the Empire*, holden at *Regenspurg* &c. set forth by *Martin Bucer*, and *Melancthon*, Englished and printed 1542. pag. 165. circa med. by *Hemingius* in *Enchirid.* pag. 103. fine printed *Londini* 1577. by the *Harmonie of Confessions* pag. 80. & 81. circa med. & 290. post med. & 82. prope initium And by *Iacobus Andreas* alledged in *Beza's respons. ad Acta Colloqui. Montisbelgar.* pag. 68. fine 69. initio & 70. paulo ante med. In so much as he is therefore specially reprehended by *Beza* in *respons. ad Acta Colloquij Montisbelgar. part. 1. in præfat.* pag. 23. fine. & 24. paulo antemed.

## 34.

The indifferencie of Communion vnder one or both kyndes, by *Luther*, *Melancthon*, and others alledged heretofore tract. 2. c. 2. sect. 14. in the margent vnder t. next after f. at *Fourthly*: and tract. 2. cap. 2. sect. 5. initio in the margent at x.

## 35.

Sacrifice of the new Testament, according to the Order of *Melchisedech* by *Andreas Crastonus* in *libro de officio Missæ* l. 1. pag. 28. paulo post medium, & 119. paulo ante med. & 51. post med. & 38. paulo post med. & 102. ante med. & 171. and see *M. Jewell* in his reply pag. 7. initio.

36.

That the firſt motions of our concupiſcence, without our conſent therto are not ſynne, by Szgedine in loc. con. min. printed Baſiles. c. 10. 10. xnc. pag. 229. poſt med. where he ſayth: Peccatum tribus gradibus exurgit, & abſoluitur, ſuggeſtione, delectatione, & conſenſione plena &c. qui non conſentit, ſed delectationi reſpugnat & tentationi, immo, delectationem reſpuit, peccati impuritate non inſicitur &c. contradicted by Keckermannus in Syſtem. Theolog. pag. 275. poſt medium.

37.

That the Commandementes are not impoſſible, by Sebaſtian Caſtallo de perfect. obed. leg. Dei (and he therein namely contradicted by M. Reynoldes in his 2. conſclusion annexed to his Conference pag. 697. ante med.) alſo by M. Hooker in his Eccleſ. policie l. 2. pag. 101. prope finem, where he ſayth: Diſtributiue, at the leaſt all great and grieuous actual offences, as they offer themſelues one by one, both may, and ought to be auoyded ( wherein he is namely reprehended by certayne Engliſh Proteſtantes in their Chriſtian letter to that Reuerend man, M. R. Hooker pag. 35. circa med. and by M. Willet in his meditation vpon the 122. pſalme printed 1603. pag. 91. poſt med.) and ſee M. Hookers ſaid ſaying yet affirmed by M. D. Couell in his defence of M. Hooker art. 7. pag. 54. And ſee this lyke poſſibility now in the time of the Ghospell further affirmed by M. Parkins in his reformed Catholicke pag. 26. fine & pag. 51. prope finem & 52. ante med.

38.

That no profeſſed widdow might be ſuch, as had before bene Bigama, or twyce married, by Marloret in 1. Tim. c. 5. verſ. 9. pag. 374. poſt med. And by Caluin in omnes Pauli Epistoſas in 1. Tim. 5. verſ. 9. pag. 778. a. circa med. And ſee Caluins words ſo vnderſtood by M. Bancroft now Lord Archbiſhop in his Suruey &c. pag. 218. circa, & poſt med. who in the ſame place alledgeth Beza and M. Cartwright, as herin contrary to Caluin.

39.

Transubſtantiation, affirmed by Luther after his reuolt from our Church, teſte Huſpiniano in Hiſtor. Sacramentar. part. altera pag. 12. circa med. and ſee Melancthon in Conſil. Theolog. part. 1. pag. 584. initio affirmed alſo by D. Barnes (one of M. Fox his martyrs) who in his proteſtation at his death ſayd expreſly, that the Sacrament after the wordes ſpoken by the Prieſt doth change the ſubſtance of bread & wyne into the very body & bloud of Chriſt: which his proteſtation being the publiſhed by a profeſſed Ghospeller of that time, & the alſo answered vnto by Doct<sup>r</sup> Stanuſſij in his booke then printed in 8. in Engliſh, the ſaid wordes are yet extant therein: though fraudulently ſynce omitted by M. Fox, who aet. mon. pag. 610. 611. 612. following the ſaid copie Verbatim, and comming by courſe to theſe very wordes, doth purpoſely ouerpaſſe them. See alſo Tranſubſtantiatio belieued by the Lord Cobham, aet. mon. pag. 272. a. and by Iohn Huſſe aet. mon. pag. 209. a. fine & b,

& b. initio & paulò post med. & pag. 197. b. fine.

40.

That Christ is God of God, and hath his substance of his Father, affirmed by diuers alledged heretofore tract. 2. cap. 2. sect. 10. subdiuision 13. §. 1. in the margent at f. & impugned by others alledged there at n. o. p. q.

41.

That Christ, as man, was from his Natiuity freed from ignorance. and full of of knowledge, Affirmed by *Iacobus Andreae*, alledged by *Feza* in respons. ad Acta Colloquij Montisbelgar. part. 1. pag. 147. fine & 148. initio. & pag. 134. circa & paulò post medium. And affirmed further by *Andreas* in epitome Colloquij Montisbelgar. pag. 33. circa & post med. by *Oflander* in Enchirid. controuersiarum printed Tubingæ 1603. pag. 146. 147. & c. And affirmed also further generally by the Lutheran Protestantes ouer many to recyte, yet contradicted by *Beza vbi supra*. by *M. VVillet* in his synopsis pag. 599. & pag. 600. paulò ante med. and many others, and namely by *M. Sutchiffe* who (in his Reuiew and examination of *M. Kellisons* Suruey printed 1606. pag. 55. post med.) will not attribute to the human nature of Christ, fulnes of knowledge, so much as but in respect of it personall vnion with the Godhead, but sayth to the contrary, If Christ as man, by the vnion, be omniscient, why is he not (also) omnipotent, and present in all places?

42.

That Christ after his passion descended in soule into Hell, affirmed by *D. Hill* in his defence of the Articles that Christ descended into Hell, throughout that booke. by *M. Bilson* now Lord Bish. op of *Winchester*, in his *Suruey of Christs sufferinges & c. and of his descent to Hell* pag. 650. 651. 652. 653. & c. by the Lutherâs generally, and very many Calvinists. & impugned by *M. Carleile* in his speciall Pooke, that Christ descended not into hell, by *M. D. VVillet* in his lyke speciall booke intituled, *Lymbomastix*: also by *M. D. Fulke* alledged by *M. VVillet* in his synopsis pag. 605. 606.

43.

That Christes corporall death was sufficient without his further suffering in soule the paynes of hell, affirmed by *M. Bilson* Lord Bish. op of *Winchester* in his seuerall Treatises of that very Argument, alledged heretofore tract. 2. c. 2. sect. 10. subdiuision 8. in the margent at 19. and by many others, and contradicted by *Caluin*, and others alledged ibidem at 8. 9. 10. & c.

44.

That the Sacramentes of the old Testament were not in working, and effect equall with ours, affirmed generally for the most part by the Lutherans, whereof see *Schlusselburg* in *Theologia Caluinistarum* l. 1. fol. 59. a circa & post medium, & b. and *Luther* in loc. commun. classe 1. pag. 82. circa med. and *Luc. Oflander* in epitome & c. centur 16. pag. 411. prope finem. Contradicted for most part

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by

by the Caluinistes, wherof see *M. VVillet* in his synopsis pag. 418. paulo post medium.

45.

The Visible signe of imposition of handes in Confirmation with the inward grace therby conferred ( which proueth it a Sacrament: ) Affirmed by the *Communio* booke turned into Latin, and printed at London by *Thomas Vautrollerius* An. 1574. in the tract of Confirmation. And by *M. D Couell* in his modest examination &c. against the Plea of the Innocent pag. 192. paulo antemed. where he sayth: *In Baptisme wee are regenerate to life, but in Confirmation wee are strengthened to battaile,* and by *M. Hooker* in his Ecclesiasticall policie l. 5. sect. 66. pag. 69. fine. & 170. initio, & 171. post med. Impugned by the Suruey of the booke of Common prayer pag. 117. & 118. by *Iosias Nicolls* in his Plea of the Innocent pag. 25. post medium where he reproueth in this behalfe the forsaide Communion Booke. As also doth *M. Cartwright* in *M. Whitgiftes* defence pag. 726. initio. And the *Ministers of Lincoln-diocese* in their Abridgment pag. 76. ante med. say: *The Communion Booke giueth to Confirmation the definition of a Sacrament.* And most, or rather all the other Caluinistes, who vse the same, deny yet the inward grace giuen therwith; professing to vse it as but by way of instruction or catechizing.

46.

The lyke visible signe, and inuisible grace giue in Orders, Affirmed by *M. Hooker* in his Ecclesiasticall Policie l. 5. sect. 77. pag. 230. prope finē & initium. by *M. Bilson* in his perpetuall Gouernment of Christes Church pag. 109. In so much as it is accomplished a Sacrament by *Melancthon* in loc. commun. edit. 1596. de Sacramentorum numero, where he sayth: *Maximè mihi placet Ordinem, ut vocant, inter Sacramenta numerari.* And see his edition of 1561. pag. 383. fine & 384. initio. and see his other edition of 1552. & 1558. accounted lykewise for a Sacrament by *Caluin* Institut. lib. 4. c. 19. sect. 28. alledged by *M. Bilson* vbi supra. See all this impugned by *M. VVillet* in his Synopsis pag. 545. & 546. and generally by many others.

47.

That Deaconship is a distinct Order from Priesthood, and a step therto, affirmed by *M. Whitgift* in his defence &c. pag. 586. & 587. & 582. 583. 584. 585. & 688. And so is it at this day vsed in the Church of Englad, as an Ecclesiasticall degree, distinct from the Ministry, and yet contradicted by *M. Cartwright*, vbi supra pag. 519. initio & 587. ante med.

48.

That there is no extraordinary calling synce the Apostles tymes, affirmed by diuers alledged heretofore Tract. 2. c. 2. sect. 3. subdiuision 2. at a. & sect. 6. at y. z. a: And see the contrary affirmed by others heretofore tract. 2. cap. 2. sect. 6. at f. & tract. 2. cap. 2. sect. 10. prope finem at r. & sect. 11. subdiuision 3. at f. f. i.

## 49.

The indelible Character imprinted by certayne Sacramentes, affirmed in expresse termes by *M. D. Couell* in his defence of *M. Hooker* pag. 8-. fine & 91. initio. & circa med. where he alledgeth *S. Austine* for it: And for the doctrine therof, see *M. Hooker* l. 5. pag. 228. circa & pauld post med. yet impugned by other Protestantes, wherof see *M. VVillet* in his synopsis pag. 419. And see him reproving *M. Hooker* herin in his meditation vpon the 122. Psalm. printed 1603. pag. 92. fine.

## 50.

The Baptisme of Women and lay persons in case of necessity, affirmed by *Iacobus Andreas* in epitome Colloqu. Montisbelgar pag. 46. prope initium. & 58. circa med. by *M. Hooker* l. 5. sect. 61. pag. 137. circa med. & prope finem. & sect. 62. initio. pag. 139. ante med. by *M. D. Couell* in his defence of *M. Hooker* pag. 518. ante med. who also there alledgeth *Zuinglius* by *Schlussemburg* in Theolog. Caluinst. l. 1. fol. 68 b and many others: Yet contradicted by *Calum*, as appeareth in *Schlussemburg* in Theolog. Calu. l. 1. fol. 60. b ante med. & 61. a initio. And contradicted by *M. VVillet* in his Synopsis pag. 432. fine & 433. and by many others.

## 51.

The knowne intention of the Church needfull to the administration of Sacramentes, by *M. Hooker* in his Eccles. Policie l. 5. sect. 58. pag. 126. versus finem, and by *M. Couell* in his defence of *M. Hooker* pag. 103. ante med. and more playnely 104. post med. & 106. post med. And yet impugned specially in *M. Hooker*, by certaine English Protestantes in their Christian letter to *M. R. Hooker* pag. 29. fine & 30. initio & post med. and promiscuously by others.

## 52.

Seauen Sacraments, by the Protestant Deuines assembled in the Conference at Lipsia, teste *Illyrico* in adhortatione ad Constantiam in agnita Christi religione &c. printed in 8. Magdeburgæ 1550. pauld post initio. & pauld post ante med. and by the Protestant Deuines assembled in the conference at Ratisbone anno 1542. wherof *Bucer* in Actis Colloqu. Ratisbon. sayth: *Protestantes non grauati admittunt septem Sacramenta*.

## 53.

Implicite sayth commonly termed, *Fides implicita*, affirmed by *D. Feild* of the Church l. 1. c. 2. pag. 65. circa med. And in his epistle dedicatory to the Lord Archbishop, the saying wherof see alledged heretofore tract. 2. c. 3. sect. 11. subdiuision 1. in the margent vnder 1. by *D. Baro* l. de fide & eius ortu pag. 40. initio & pag. 91. 92. initio 94. ante med 97. initio, by *M. Iacob* in his Reasons taken out of Godes Word pag. 55. ante med. In so much, as wee are taught to rest in others iudgements by the French Confession in the Harmonie pag. 319. prope finem, and by *Iacobus Acontius* Strateg.

stratag. Satan. lib. 4. pag. 203. paulo post inirium. by *M. Hooker* in his *Eccles. Pol.* in the preface sect. 6. pag. 28. paulo ante & circa med. by *Melancthon* l. 1. Epist. ep. ad Regem Angliae pag. 49. fine: yet impugned as Popish by certayne English Protestantes in their *Christian letter to M. R. Hooker* pag. 30. post med. and generally by others.

54.

Vsurie altogether vnlawfull, affirmed by *D. Pic* in his *Treatise intituled, Vsurie* Sprite coured, with his answer to a Treatise written in defence of Vsurie, printed 1604. And in his Epistle dedicatorie. he alledgeth *M. D. Powell* and sundry others who haue written herin against Vsurie: yet contradicted by sundry Protestantes mentioned there pag. 20. fine & 32. initio. Contradicted also by *Bucer* in script, Anglican. pag. 789. 790. 791. &c. And contradicted by *Geneuait* selfe, witnes whereof is *M. Hutton* in his second part of the answer &c. in his Preface to his fellow-brethren &c. where he sayth: *Two Ministers at Geneua were deposed and banished for speaking against vsury allowed in that State.* See also vsurie further defended by *Matthew Well* in his Principall groundes of Religion, Englished and printed 1595. pag. 148. post med. & 149. ante med.

55.

*That Antichrist is yet to come*, Affirmed by diuers alledged heretofore tract. 1. sect. 9. subdiuision 3. in the margent at 18. 1. And impugned generally by those other who pretend the Pope to be Antichrist.

56.

Certayne distinct degrees and Orders of *Angells* and *Archangells* &c. affirmed by *M. Hutton* in his second part of the answer to the reasons &c. pag. 168. & 169. & 170. throughout: and by *Frigeniellus Gaunius* in his palma Christiana pag. 39. and by *Keckermannus* in System. Theolog. pag. 159. fine & 160. initio. & 163. ante med. by *Piscator* in volum. 1. Thes. pag. 93. ante med. And by *Peter Martyr* in his Common places in English part. 1. pag. 120. b. paulo post med. And see *Marloret* his Enchiridion printed Londini 1591. pag. 20. post med. yet contradicted by *Caluin* institut. lib. 1. c. 14. sect. 5. & 6. where he maketh the diuersity to consist only in diuersity of names or callings giuen to them all in generall, diuersly according to the diuersity of their employment. And with him in opinion herin *Hiperius* in Method. Theol. pag. 287. initio. and paulo post med. & 288. paulo ante & post med. and many others do agree: in so much as the *Ministers of Lincolne diocese* in their Abridgment &c. pag. 74. post med. will not grant, that there are Archangells.

57.

The Patronage and protection of certaine Angells ouer certayne countreys and Kingdomes, Affirmed by *Caluin* institut. 1. l. c. 14. sect. 7. and by *Hiperius* in Method. Theolog. pag. 291. initio. and by *Peter Martyr* in his Common places in English part. 1. pag. 120. a. paulo post med. and in the margent there. And contradicted by *M. D. Fulke* against the *Rhemish Testament in Reuel. 1. vers. 20. sect. 9. fol.*

fol. 464. a. paulò ante med. and by M. D. Villet in his Synopsis pag. 264. paulò post initium, and many others.

58.

That by *Mi hael* the Archangell, is meant not Christ, but a very Angell, affirmed by the English Communion booke which appointeth a peculiar collect for *Saint Michæll*, and by *Marloret* in his *Enchirid.* printed Londini 1591. pag. 20. post med. and by *Wyandus* and *Matthæus Iudex* in their *Syntagma &c. ex nouo Testamento.* printed Bassæ 1535. pag. 509. initio: yet contradicted by M. D. Villet in his synopsis pag. 293. fine & 294. initio. And by M. Fulke against the Rhemish Testament in 1. Reuelat. sect. 9. fol. 464. a. ante med. & ibidem in c. 12. sect. 3. fol. 477. a. fine, and by the Ministers of *Lincolne-diocesse* In their Abridgment &c. pag. 74. circa med. reprehending there the Communion booke, because, say they, it affirmeth that *Michaell* mentioned *Reu. 12.* is a created Angell.

59.

That the obseruation of *Sonday for our Sabbath*, is not alterable to any other day, Affirmed by M. VVhigitt in his defence &c. pag. 89. fine, and by M. Cartwright alledged ibidem pag. 89. paulò ante med. and by M. VVillet in his Synopsis pag. 382. ante med. and in his edition of Anno 1600. pag. 431. circa med. by M. Fulke against the Rhemish Testament in *Reuelat.* 1. sect. 6. fol. 463. b. ante med. and by the Deuines of *Geneua* in their *propositions and principles &c.* cap. 33. pag. 80. sect. 12. & 13. yet most clearly contradicted by *Caluin* in his booke of Institutions. And see in his other edition l. 2. c. 8. sect. 34. by *Peter Martyr* in 1. Cor. 16. & in his comon places in English part. 2. pag. 375. b. circa med. by *Vfinus* in his doctrin. Christian. compend. pag. 775. initio. & 777. circa med. and by M. Thomas Bell in his *Suruey of Popery*, printed 1596. l. 3. part. 1. c. 5. pag. 117.

60.

That the alteration of the *Sabbath* from Saturday to Sunday, is not proued by Scripture (but is therefore Apostolicke tradition:) affirmed by *Bullinger* in his *decades &c.* Englished, decad. 2. & serm. 4. pag. 140. b. initio. by M. VVhigitt in his defence &c. pag. 88. fine & 89. post med. and most fully and at large by M. Thomas Bell in his said *Suruey of Popery* l. 3. part. 1. c. 5. pag. 116. In so much as it is acknowledged for an Apostolicke tradition to be perpetually obserued by the Deuines of *Geneua* in their said Propositions and Principles &c. pag. 80. sect. 11. and see M. Fulke in *Reuelat.* 1. sect. 6. fol. 463. a. prope finem: and *Vfinus* in his doctrin. Christianæ compend. in prolegom. pag. 36. sayth therof: *Hanc esse Apostolicam traditionem credimus*: Yet contradicted by *Hierome Zanchini* de sacra scriptura printed 1593. pag. 123. & 124. and by many other.

61.

Set tyme of fasting, and from certayne meates, appointed not only for politicke order, but for spirituall considerations, affirmed by M. Hooker in his Ecclesiasticall policie l. 5. sect. 72. initio pag. 204. fine. & 205. initio. In so much as pag. 209.

T t t t

fine

fine. he answereth the vulgar obiection of *Montanus*. & ibidem post med. he like-  
wife answereth the common obiection from *S. Paul*. 1. Tim. 4. 3. and pag. 210.  
pauld post med. he sayth: *Arius* was worthily condemned for his opposition against  
fasting, with whome agreeth the other Protestant Author of the Treatise intitled,  
*Querimonia Ecclesie* printed Londini 1592. reproving in lyke manner *Arius* pag.  
31. fine & 94. ante med. & 103. fine, answering also the said obiection of *Montanus*  
pag. 110. ante & post medium, and answering lykewise the said obiection from  
*S. Paul* pag. 106. circa med. yet contradicted by *M. Fulke*, who to the contrary ob-  
iecteth *Montanus* (against the Rhemish Testament in Matth. 15. sect. 3. fol. 28. a post  
med. & in Act. Apost. c. 13. sect. 5. fol. 208. a fine) defendeth *Arius* (in his answer  
to a counterfayt Catholicke pag. 45. initio, as also doth *M. Whitaker* more fully co-  
tra Duræum l. 9. pag. 830. initio) and obiecteth 1. Tim. 4. 3. to proue this fasting  
to be the doctrine of *durells* (in 1. Tim. 4. sect. 5. fol. 375. a.)

62.

That making of *Vowes* was not part of the ould law now abrogated, but  
continueth yet in force, and to be performed; affirmed in diuers cases by dyuers  
alledged heretofore tract. 1. sect. 4. subdiuision 9. in the margent at 10. Yet contra-  
dicted in generall by others alleged ibidem in the margent at 8.

63.

That *Fasting*, *Chastity*, and the giuing of ones goodes to the poore for reli-  
gious vses, imbracing pouerty, is of greater perfection and acceptance before  
God, then not fasting, marrying or retayning of the said goodes: Affirmed by *M.*  
*Hooker* l. 5. pag. 2. 5. initio & 208. fine & l. 3. sect. 8. pag. 140. fine. and by *M. D. Conell*  
in his defence of *M. Hooker* Art. 8. pag. 51. circa med. Yet directly contradicted in  
the case of retayning goodes by *M. V. Villet* in his Synopsis pag. 245. post medium  
alledged heretofore tract. 2. c. 3. sect. 8. fine at h. in the margent. And in the case of  
marriage most grossly by *Luther* alleged heretofore tract. 2. c. 3. sect. 8. fine in the  
margent at g. & by *M. V. Whitaker* alleged ibid. And by *M. Wotton* in his defence  
of *M. Parkins* pag. 500. initio, where he sayth: *Marriage is simply better*. And  
pauld ante med. where he defendeth *Iovinian* condemned for but equalling mar-  
riage with Virginity. And in the case of *Fasting* alleged heretofore tract. c. 3. sect.  
3. subd. 5. in the margent at f.

64.

That he, who hath the the gift of *Continencie*, may lawfully, eyther marrie,  
or for the Kingdome of heauen refraine from marriage: Affirmed directly  
by *Bucer* in sacra quatuor Euangelia, in Matth. c. 19. vers. 10. fol. 150. b.  
circa med. And after the other edition at Basile 1536. pag. 400. pauld post  
initium. by *V. Vigandus* & *Matthæus Index* in their Syntagma &c. ex nouo Te-  
stam. col. 1011. pauld ante & post med. by the *Century Wryters* centur. 1. l. 2. c. 4. col.  
454. lin. 3. by *Cheminius* in *Enrichid.* c. de coniugio pa. 411. by *M. Hooker* l. 3. sect. 8.  
pa. 140. prope finem. by *M. D. Conell* in his defence &c. pag. 51. circa med. and by the  
*Harmonie of Confessions* pag. 343. post med. & 345. prope finem. Yet contradicted  
(because

(because otherwise it proueth evidently that a man may supererogate, or do more then he is comāded) by M. D. *VVillet* in his Synopsis pa. 236, circa & pauld post med. & fine where he absolutely restrayneth such from liberty of marriage, wherto many others do, for the same reason, assent.

65.

That *Syme* against the holy ghost is only finall impenitence, and that all synnes during this life may be repēted of, are remissible, & the parties may be prayed for: Affirmed by M. Smyth in his Treatise of prayer in generall for all men, against those that preach, that all men are not to be prayed for, by *Vrbanus Rhegius* in loc. comun. c. de peccato fol. 20. b. fine & 21. a initio. by *Wigandus & Mathæus Index* in their Syntagma ex nouo Testam. col. 580. b. & 582. line 34. & 584. line 28. & line 41. & line vlt. & 585. initio. by *Chemnitius* in enchirid pag. 269. & 273. Yet impugned by M. D. *Fulke* in his Confutation of Purgatory pag. 274. post med. and against *Rhem. Test.* in 1. ep. Ioan. c. 5. sect. 4. fol. 455. b. circa & post med. and by M. *VVillet* in his Synopsis pag. 562. ante med.

66.

That one text of Scripture may haue diuers vnderstandings & all of them true (against our aduersaries practice, who to make the same plaine by one example for many, yf they can shew that *S. Austine* or some other Father doth by *fyer 1. Cor. 3. 15.* vpon occasion of other application, vnderstand the tribulation of this life, do therefore vrge this exposition thus giuen against the other common receyved sense of Purgatory; though also giuen els where by the very same and other Fathers, which the said Fathers by other foresaid firster sense neuer meant to gainsay. This sleight being visuall by our aduersaries is hereby once for all preuented: ) affirmed by the Translator of the English Bible published 1576. in his Epistle to the breethren of England, Scotland, and Ireland circa med. by the *Deuines of Geneva* in their propositions and principles disputed in Geneva &c. cap. 51. pag. 149. post med. by *Hierom Zanchius* de sacra scriptura pag. 422. fine 424. 425. and by *Aretius* in loc. comun. loc. 59. pag. 187. circa med. & pa. 177. circa med. (with whome herin agreeth *Austine* de Ciui. Dei. 11. c. 19. intio & 1. 12. confess. c. 37. & de doctrina Christiana. 3. c. 27. & 1. 1. c. 36. & de vit. cred. c. 3. & de Gen. ad lit. 1. 1. 12. Yet contradicted by M. *Fulke* in his Confutation of Purgatory pag. 151. and M. *Willett* in his Synopsis pag. 26. fine.

67.

The distinction of Order and iurisdiction ( wherby the greatest Archbishop and the meanest Bishop or Priest are said to be equall or inequall, the equality being in respect of Order, & the inequality in respect of Iurisdiction, which distinctio serueth to explaine the seeming repugnant sayings, whether of Scripture or Fathers, which otherwise may be thought to affirme sometimes a Superiority, at other times an equality betweene Peter and the other Apostles, & so lykewise betweene the Pope & other Bishops. ) Affirmed by M. *Whitgift* late Lord Archbishop of Cāterbury & by M. *Bridges* now B. of Oxford alledged heretofore tract. 2. c. 3. sect. 10. subdiuision

3, fine in margent at m. And contradicted for Popish by M. Cartwright alledged in M. Whigfistes defence pag. 389. prope finem, and by many others.

68.

That the true visible Church cannot wholly erre: affirmed by M. Fox his Martyrs, as by Philpot act. mon. pag. 1401. a prope finem, by Bilney Act. mon. 464. b. art. 4. by Ridley Act. mon. pag. 1361. b. post med. & pag. 1286. b. prope finem. by James Bayneham Act. mon. pag. 493. b. prope finem. Also by M. Fox himselfe act. mon. pag. 999. a. fine, at Art. 36. by M. Bancroft in his Sermon and pag. mentioned next hereafter at 53. by the Deuines of Geneva in their propositions and principles disputed &c. pag. 141. sect. 12. & 13. and most expressly by Bertrand de Loque, Minister of Dolphenine, who in his discourse of the Church cap. 12. pag. 198. sayth of this very question: *The controuersie in my iudgment is not of the Catholicke (or vniuersall) Church, for wee all agree herin that she cannot erre touching sayth &c. VV before this question is touching (only) a particular Church: Impugned by M. Fulke who in his answer to a Counterfaite Catholicke pag. 86. fine sayth: The whole Church militant consisting of men, which are all lyers, may erre altogether, as euery part therof. And by the Puritans, who in their briefe discouery of vntruthes in a Sermon preached 1588 by D. Bancroft pag. 34. do expressly reprove M. Bancroft for his teaching our Catholicke doctrine herin.*

69.

An externall Iudgment or definitiue sentence (and not only Scripture) appointed for the ending of controuersies, affirmed by M. D. Field in his wordes alledged heretofore tract. 2. c. 3. sect. 11. subdiuision 1. in the margent vnder 1. by M. Bisson Lo. Bishop of Winchester in his perpetuall gouernement &c. pag. 372. initio by M. Bancroft now Lo. Archbishop in his Sermon preached 8. Februarij. 1588. pag. 42. 43. (see his saying alledged and reprehended in the Puritans foresaid Discouery &c. pag. 34.) by M. D. Couell in his modest examination &c. pag. 108. pauld ante med. & 109. prope finem. by M. Hooker in his Ecclesi. Policie in the preface sect. 6. initio pag. 26. circa med. & pag. 28. ante med. by Melancthon in Consil. Theolog. part. 2. pag. 1. & 2. And in the end (after much winding in and out) by M. D. Reynolds in his Conference with M. Hart pag. 99. post medium. And by the Puritans, wherof see M. Bancroftes Suruey &c. pag. 304. fine: Yet contradicted vulgarly by ouer many (to be named) Sectaries of all sortes, who (therby to exempt themselves from all tryall) do pretend that the Church may erre, and therefore that only Scripture is to be our iudge. See this at large pretended by the Protestants throughout the late Conference at Ratisbone, printed Lauinga Anno 1602.

70.

Those that be learned know that the Gouernment of the Church, is neyther popular nor Aristocraticall, but a Monarchy: Affirmed in these wordes by the late Archbishop M. VVhigfist in his defence &c. pag. 641. post med. by M. D. Couell in his examination &c. against the Plea of the Innocent pa. 109. & 107. alledged heretofore tract.

tract. 1. sect. 3. subdiuision 10. after 15. at a. b. c. e by *Luther* alledged there after-  
wards in the margent vnder \*, next before 18. and vulgarly by many other Pro-  
testantes, who affirme the temporall magistrate to be the head of the Church. But  
yet many others ( who discerne the knowne difference betweene the seuerall  
Common wealthes of forraine nations gouerned by seuerall Princes, and the par-  
ticular Churches of those nations: as namely that those sundry Comon-wealthes  
be ech of them of it selfe a seuerall absolute politicke body gouerned seuerally by  
distinct lawes, wheras yet all those seuerall National Churches, professing all of the  
one sayth and religion, make but one Catholicke Church, one body. Ephes. 2. 16. &  
Ephes. 3. 16. *One visible Church of Christ*. Hooker l. 3. sect. 1. pag. 126. prope finem )  
do therfore impugne M. *VV* *bigists* foresaid assertion as forseeing that by sequele  
therof the seuerall Churches of forraine Nations, making, as before said, all of  
them but one *V* *isible Church, one Body*, should be accordingly gouerned by one vi-  
sible Ecclesiasticall Head or Monarch. And hence it is, that M. *Iacob* in his Reasons  
taken out of Godes Word retorteth ( how probably we referre to iudgment ) M.  
Hookers assertions, saying there pag. 24. paulo ante med. It followeth from this  
necessarily, thar there ought to be a Catholick or Vniuersall Gouernment Ecclesia-  
sticall. This is a conclusion wherunto M. Hooker setteth downe both the propo-  
sition and assumption, viz. Euery Visible Church, truly and properly so called,  
ought to haue a correspondent Ecclesiasticall gouernment: butt there is a Catholicke  
Vniuersall visible Church on earth ( to which premisses euery childe can adde the  
Conclusion ) ergo there is, and ought to be on earth a Catholicke or Vniuersall  
Ecclesiasticall gouernment. Thus far M. *Iacob*, only vpon supposall of a Catholicke  
visible Church and Monarchicall Gouernment.

*That children haue not actuall sayth*: affirmed by dyuers alledged heretofore  
tract. 1. sect. 6. subdiuisions, at r. Yet impugned by *Luther* in loc. commun. class. 2.  
pag. 122. fine, and generally in his wrytinges and by *David Rungius* in his disput.  
in Academia Wittembergensi, printed Wittemberg. 1606. pag. 195. sect. 144.  
145. 146. &c. by *Iacobus Andreas*, see his wordes in Beza's respons. ad Acta Col-  
loquij Montisbelgar. part. 2. pag. 124. ante med. and see there part. 1. in præfat.  
pag. 21. fine & 22. circa med. And impugned generally by the Lutherans, see further  
of this confessed Controuersie *Musculus* in loc. commun. pag. 309. post medium.  
And *Iacobus Rimedonius* in his Redemption of mankynd l. 2. cap. 15. pag. 164. post  
med. & 165. & 166.

*That the controuersie of the Scriptures, as which be sacred, which not, is not to vs  
determined other wise then by the Churches tradition*: Affirmed by M. *Hooker* in his  
Ecclesiasticall policie l. 1. sect. 14. pag. 86. ante med. and lib. 2. sect. 4 pag. 102. fine  
& 103. initio. & l. 3. sect. 8. pag. 147. circa medium. And by M. *Whitaker* aduer-  
sus Stapletonum l. 2. c. 6. pag. 170. prope initium & pag. 357. prope initium. & l. 2. c.  
4. pag. 300. ante med. & pag. 298. post med. And see *Peter Martyr* in his common  
place.

places part. 1. c. 6. sect. 8. initio pag. 42. b. and Lubbertus de principijs Christian. dogm. l. 1. c. 4. pag. 13. circa med. Yet impugned by certaine English Protestantes in their Christian letter to M. Hooker pa. 9. & 10. by *Vrsinus* in his doctrinæ Christianæ compend. in prolegomen. pag. 13. circa med. by *Caluin* Institut. l. 1. c. 7. sect. 4. post med. and generally by diuers others, who to auoid the Churches authority, do referre the prooffe and knowledge of the Scriptures to the testimonies of the spirit.

73.

That the Church of Rome is part of the house of God, a hymne of the visible Church of Christ &c. is affirmed by diuers alledged hertofore tract. 1. sect. 6. subd. 1. at e. f. g. h. k. l. m. n. Yet impugned so generally by others, as to name any, is needlesse.

74.

The Patriarchship or Primacie of one, ouer the Church, in seuerall Nations and Kingdomes, is acknowledged by *Melancthon* alledged heretofore tract. 1. sect. 3. subdiuision 10. paulo post initium in the margent at 17. by *Iacobus Andreas* alledged there in the margent at \*. next before 16. by *Luther* alledged ibidem in the margent at \* next before 18. And by *Syr Edwin Sandes*, who more then insinuateth the knowne want herof in the Protestantes Church, to be to them as a matter of defect and imputation. See his wordes alledged heretofore tract. 2. c. 3. sect. 5. subd. e. fine in the margent at l.

75.

Vnwritten traditions, necessary to be obserued, are confessed euen by such Protestantes as are professed Aduersaries therto: As namely by *M. D. Feild* in his Treatise of the Church l. 4. c. 20. pag. 241. fine, where hauing impugned vnwritten Traditions, in the end yet, as inforced, confesseth, & concludeth, saying: Let vs come to those traditions which concerne the manners and conuersation of men, that the Apostles deliuered many thinges of this nature to the Churches, some by way of precept, some by way of counsell only, some to continue but for a time, some to continue for euer, wee make no doubt. Of this sort, is the obseruatiō of the Lords Dayes: and sundry other thinges there are, which doubtelesse the Apostles deliuered by tradition. And see the vnwritten traditions of the Lordes day, and of the Canonickall Scriptures further acknowledged next heretofore vnder the seuerall numbers of 39. & 60. & 72. and see also in *M. D. Field*, vbi supra pag. 239. circa med. the tradition of lent-fast. And *M. D. Couell* in his answer to *Iohn Burges* pag. 139. circa med. affirmeth the moderate vse of the Crosse to be an Apostolicall constitution. As also the said *M. Couell* in his examination against the plea of the Innocent c. 9. pag. 104. paulo post med. referreth expressly the termes of Archbishops vnto Apostolicall Ordinatio. And the then Bilhop of London and now of Canterbury in the Conference before the King pag. 11. initio, referreth lykewise Confirmation to Apostolicall institutio, signified, not but necessarily proued frō *Hæbr. 6. 2.* Also *M. Whitgift* late Lord Archbilhop in his defence &c. pag. 339. fine, affirmeth and proueth abundantly the Apostles tradition of Easter. And *Oecolampadius* doth affirm

affirme the baptisme of infantes not to be taught in the Scriptures, in libro Epistolariū Zuinglij & Oecolapadij p. 301. post med. & 363. post med. And so likewise doth Zuinglius tom. 2. l. de Baptismo fol. 98. a circa med. And M. D. Feild pag. 239. tearmeth it a tradition, because (sayth he) it is not expressly deliuered in Scripture (eyther) that the Apostles did baptize infantes, nor any expresse precept there found, that they should so do: only vndertaking that Scripture deliuereth vs the ground therof: which is impertinent, vnlesse he shew that it withall deliuereth also to vs a necessary prooffe therof, which his former wordes deny: for which cause he tearmeth it as before a Tradition. And see lastly M. Hooker in his Eccles. Policie l. 2. sect. 7. pag. 118. post med. & 119. where he maketh special answer (as we do) to diuers testimonies of the Fathers, as namelie of Irenaeus, Hierome, and Austine, alledged there by M. Cartwright, & vsually by other Protestantes in behalfe of onlie Scripture. And see there sect. 5. pag. 106.

Lastly concerning Equiuocation or doubtfulness of answer, Affirmed by some Catholickes, not in matter of sayth (for it is euident to the contrarie that wee refuse to go to Protestant Churches, or to make the least dissimulation of our sayth) neyther in Ciuill contractes (for who confessedly more credible, or of better performance therein then Catholickes?) neyther in the case of our Prince or Country (for concerning eyther of these, wee are bound in Conscience to make our selues transparent: in so much, as to conceale any thing preiudiciall to these, were in the sight of God grieuous, and multiplyed iniquitie:) but only as in case of vnlawfull demands to betray the Professours of Religion to the persecutors therof, or to reueale, to the hurt of others, that which the partie demanded, is in conscience bound to keep secret. For so much as the doctrine herof is objected, as a speciall imputation to Catholickes: wee will (forbearing the question therof) only but briefly examine, whether any lyke (yf not worse) Equiuocation or doubtfulness of speech be affirmed by our aduersaries. Peter Martyr in his common places part. 2. c. 3. sect. 39. pag. 547. a post med. after much discourse of this matter, concludeth, saying: In these cases I thinke, it is not forbidden, nay, I rayther thinke it is most lawfull to speake doubtfully. Zuinglius tom. 3. fol. 45. a initio, intreating of Abrahams speech to his seruantes, when intending to sacrifice his sonne, he said to them, abide you here, and I, and the child will go yonder and worshippe, and come againe to you. Gen 22. 5. sayth of Abrahams reserued meaning: Mentitus non est, neque enim mentitur qui secretum aliquod celat, ne quid periculi inde nascatur. M. Willet vñ Genesis c. 27. pag. 290. ante med. teacheth by many examples of Scripture, that dissimulation in our ward and gesture is tollerable, and pag. 292. circa med. he sayth: It is one thing to conceale the truth, another to lie, as Abraham did hide the truth when he said Sara was his sister, Gen. 26. 7. Melancthon in loc. Con. m. n. printed Basileæ 1561. pag. 763. paulo post initio m sayth: Non enim nomino mendacia figuræ quibus ex probabili causa aliquid tegitur quod non necesse est dici, vt Raab negat speculatores domi suæ esse: tales figuræ nominantur officiosa mendacia. Of these figuratiue locutions, or (as Melancthon tearmeth them) officiosa mendacia, Luther

tom. 5. *VVittenberg*, fol. 352. b. *prope finem* sayth: Simile est mendaciū Raab Iosue. Est igitur mendacium officiosum, quo salutī famæ, corporis vel animæ consultitur &c. Igitur honestum & pium mendacium est, ac potiùs officium charitatis appellandum. *Szegedine* (a learned Calvinist) in loc. commun. pag. 422. initio affi meth: Mendacia licita & bona quæ commendantur. In *prooffe* wherof he there alledgeth from Scripture, the examples of Raab, and diuers others. *Wolfgangus Musculus* in loc. commun pag. 106. paulò post initium sayth: Alius mentitur ex timore Dei, sic obstrices *Ægyptiæ*, Exod. 1. Alius ex charitate, vel fide debita, sic *Micol*, 1. Sam. 19. Alius ex fide, sic Raab, Hæb. 11. &c. To come now to our *Aduersaries* knowne practice, *M. Fox* reporteth of *Wycliffe* saying. *Wycliffe* to auoyd the rigour of things answered with intricate wordes &c. To forbear the like knowne and confessed example of the *Waldenses*, as alledged heretofore tract. 2. c. 2. sect. 3. subdiuision 4. in the text and margent at 17. *Iohn Carelesse* a Protestant Martyr being demanded by the *Magistrate*, yf he knew such a man, recordeth his owne answer thereto in these wordes: No forsooth I do not know any such, nor haue I not heard of him that I wot of. But yet (sayth he) I lyed falsely, For I knew him in deed: *Act. mon.* pag. 1530. a post med. As concerning the Equiuocation or doubtfull speaking and wryting, euen in matter of Religion vsed by *Martin Bucer* (of whose high prayles see heretofore tract. 2. c. 7. sect. 10. subdiuision 5. at h. i. k.) ye is reported in the example of the Sacrament by the Protestant wryters *Schlusfelburg* in *Theolog. Calvinist.* l. 2. fol. 129. a. post med. from the wordes of *Lauater* the Calvinist, and by *Osiander* in epitom. *Histor. Eccles.* &c. centur 16. pag. 249. initio, and by *Iesi Symlerus* (Bucers dearest friend) who (in his oration of the life and death of *Peter Martyr* annexed to the end of his Common places in English fol. Qq. on the a. side paulò post initium) reporteth that many learned (Caluinistes) did in explication of the Sacrament, vse a certaine affected obscuritie; that accordingly Bucer oftentimes exhorted *Peter Martyr* that in the question of the Lordes supper he would vse some certayne obscure and doubtfull kynd of speaking. That also therupon *Peter Martyr* gaue place to Bucer, and vsed the selfe same formes of (doubtfull) speaking that Bucer did. See f. 11. ther herof *Hospinianus* in his *historia Sacramentar.* part. 2. fol. 210. a. fine & b. initio. And of the very same doubtfull writing of *Melancthon* in the same question of the Sacrament, *Osiander* in epitom. 29. c. centur. 16. pag. 614. giueth testimonie saying: *Caluinus* crebris ad *Melancthonem* literis datis, hortatus est eum, vt apertè & perspicuè sententiam suam de Cœna Domini profiteretur &c. sed *Philippus* neque apertam, & ab omnibus ambiguitatibus alienam confessionem sibi extorqueri persuaderi passus est. &c. ita *Philippus* interdum cum *Caluinistis* collusit, interdum cum *Lutheranis* facere videri vult, and *Osiander* ibidem pag. 326. initio sayth of the *Caluinist* *Deuines* of *VVittenberg*: *Wittembergenfes* Theologi edunt confessionem de Cœna Domini, non totam sinceram, sed ambiguitatibus inuolutam &c. Theologi autem *Ienenfes* admonent Ecclesiam Christi (&c.) *Wittembergenfium* phrafas in hoc negotio esse ambiguas quæ in vtramque partem flecti queant, & meros esse *Cothurnos*. *Antipa.* 341. vers. s. finem h. mentis meth and reprooueth occultissimos *Caluinistas*, qui sub ambiguitatibus & dissimulatione veritatis latitare cupiebāt. And see further there pag. 912. post med. & 913. initio. In so much as ibidem pag. 796. paulò post med.

med. he reporteth for a receyued principle or rule with the Calvinistes saying: Hanc max-  
mam, seu regulam habent Calvinistæ, licere pro gloria Christi mentiri. They haue  
this for a ground or principle, that it is lawfull to lye for the glory of Christ. And  
thus much briefly concerning Equiuocation (or worse then yt) taught or praclized by Lu-  
ther, Zuinglius, Peter Martyr, Melancthon, Musculus, Szegedine, Bucer, and many  
others before mentioned.

As concerning Blessing of our meat, and for head, with the signe of the Crosse, and  
further vse therof in the publique liturgie, Ioannes Creuelius in his discriptio & re-  
futatio Cerimoniarum Missæ &c. printed Magdeburgi Anno 1603. pag. 118. post  
medium, giueth testimonie of the Lutheranes doctrine saying: Nos autem non  
improbamus signum sanctæ Crucis, si semel atque iterum absque superstitione liberè in di-  
uinis officijs adhibeatur atque vsurpetur: imo si priuati cibi & potus liberè signentur.  
Nam cum inus cubitum, suæ surgimus ex lecto, cruce nos iuxta Lutheri & aliorum pio-  
rum institutionem signamus. And Ioannes Manlius (Luthers scholler) in loc com-  
mun. pag. 636. fine saith: Respondit Lutherus, signo Crucis factis, Deus me tueatur  
&c. As also the Cõmunie booke in the time of King Edward the sixt (pened by  
aduise and approbation of Crammer, Latimer, Ridley and other Protestant Deuines  
of that tyme, and printed Anno 1549. fol. 116. b. prescribeth the Priestes signing  
of the Sacramēt with the signe of the Crosse. And fol. 131. 2. it prescribeth the Priestes  
lyke consecrating the Fountaine of Baptisme with the signe of the Crosse. All which is  
vulgarly contradicted by many others, as being in it selfe superstitious and against  
scripture.

To these Seauenty and seauen seuerall pointes, wee could adde sundry  
other Catholicke opinions, defended in like manner by our learned Adversaries:  
As the guilt of originall synne, and condemnation of the heathen, against Zuinglius and  
others ( wherof see heretofore tract. 2. c. 3. sect. 9. subdiuision 3. from g. to q. ) The  
Diuinity of Christ against the reformed Protestant Churches of Polonia and Tran-  
siluania ( wherof see heretofore tract. 2. cap. 2. sect. 10. subdiuision 13. part. 3. at p. q. )  
The authority of Bishops and sundry other pointes against the Puritanes. And all  
these affirmed or denied on ech part vpon pretended certainty from the Scriptures.

Hence yt is, that Nicolaus Gallus Superintēdēt at Ratisbone  
complayneth saying: <sup>n</sup> Non sunt leues &c. The dissensions

that are amōg vs are not light, nor of light matters, but of the chiefe  
articles of Christiā doctrine of the Law & the Gospell; of Iustificā-  
tion & good workes; of the Sacramentes, and the vse of Cerimonies  
&c. As also Seluercerus signifyeth his like griefe, saying:

• Concerning the publique discord in the Church, there is no need  
to aske &c. Amongst vs, who glory to haue the true doctrine of the  
gospell, disagreements are moued, concerning thinges indifferent;  
good workes; our Iustice before God; Freewill; the presence and

<sup>n</sup> Nicolaus Gal-  
lus in Thesisibus &  
Hypothesisibus &c.  
& vide ibid. fol. vlt.

<sup>o</sup> Seluercerus in 3.  
part. commentar.  
in Psalmos, in Psal.  
131.

participation of Christes body in the supper; the humanity of Christ; the propriety of his human nature; his ascension and sitting vpon the right hand of God; the vbiquty and other matters. Wherunto might be added sundry other no lesse (yf not more) grieuous complaints vttered herof by sundry other learned Protestantes.

¶ Conrad. Schlus-  
selbug in Theolog.  
Caluinist. l. 2. art. 28.  
fol. 153. b. initio, alled-  
geth Ioannes Pap-  
pus against Stur-  
mius saying: Etsi  
enim (inquit Pap-  
pus) initio de vno  
tantum articulo  
controuerfia fuit.  
tamē (&c.) eō pro-  
gressi sunt Calui-  
nistæ, vt non pau-  
cos, neque postre-  
mos doctrinæ Chri-  
stianæ articulos in  
dubium vocarint.

These things being thus, how now can our Ad-  
uersaries auoide (in these straytes) the dangerous se-  
quell of their incertayntie and ignorance, in tayth and  
religion. For whereas the learned Protestantes confesse,  
that <sup>2</sup> to haue no Iudge for the ending of (their) Ecclesiasticall  
contentions, were the viter subuersion of all peace: affirming  
therupon, <sup>3</sup> Synodes to be an externall iudiciall meanes to dis-  
cerne error, and <sup>4</sup> the surest meanes to decide doubtes, and that  
<sup>5</sup> yf Synodes wāt, the Church neyther at any tyme was, nor indeed  
can safely be without tempestes. To forbear their other ge-  
nerall opinion, that <sup>5</sup> Councells may erre, and the <sup>6</sup> infeli-  
city of their successe at so many their former Synodes  
and Conferences, themselues are yet also (vpon vn-  
swerable

Agitur enim nunc inter nos de omnipotentia Dei, & vnione personali duarum  
Naturarum in Christo, de communicatione Idiomatum, de Christi corpore glo-  
rioso, de ascensione eius in cælum, de discrimine Sacramentorum noui & ve-  
teris Testamenti, de vi & efficacia Baptismi, de prærogatiua infantium natorum  
ex parentibus fidelibus, de Cæna Domini, de prædestinatione, &c. de quibus om-  
nibus articulis nemo pius negare potest magnas inter nos controuersias esse. And  
the Tigurine Deuines præfatione Apologetica ad Ecclesias Germaniæ reformatas, say  
of: he disagrees only among the Lutherans themselues: Inter se disceptant de lu-  
stificatione, de libero arbitrio, de Euangelio, de lege, & eius vsu, de Christi  
ad inferos descensu, de ipsius persona, de cerimonijs, de filiorum Dei ele-  
ctione ad vitam æternam, & multis alijs non leuis momenti articulis, de quibus  
facile transigunt, eō quod isti omnes sese Lutheri nomine tuentur. See this alledged by  
Andreas Iurguicius in his Bellum quinti Euangelij printed Anno 1595, pag. 60.

<sup>2</sup> M. Bilson in his perpetuall Gouverment &c. pag. 372. initio.

<sup>3</sup> M. Bilson ibidem pag. 370. post medium.

<sup>4</sup> M. Bilson ibi-  
dem pag. 374. circa med.

<sup>5</sup> M. D. Couel in his modest examina-  
tion pag. 110. ante med.

<sup>6</sup> That Councells may erre, is most plain-  
ly affirmed by M. Fulke and M. VVillet, alledged heretofore in this section at k.  
and by M. Whitaker l. de Concilijs contra Bellarminum quæst. 6.

<sup>6</sup> Sundry Synodes and Colloquies haue bene had by the Protestantes to  
end

end their Cōtrouersies, but without successe of agreemēt. As at Marspurge An. 1529. wherof see *M. Cowpers* Chronicle fol. 290. b. circa med. and *Schlusfeldburg* in Theol. Calu. l. 2. art. 13. fol. 144. And how greatly *Melancthon*, present therat, did then dissent from the Zuinglians, himselfe testifieth in epist. ad *Martinum Gerlitium Pastor. Brunswicensem*. And of *Luthers* intractability there, read *Brentius* in append. ex *Luthero*: and *Caluin* admonit. vlt. ad *Westphalum*, and *Lauater*, in histor. sacram. Of the assembles at *Swabach*, and also at *Smalcalde*, and lyke successe there, read *Lauater*, in histor. Sacramentar. And of the Synode or meeting at *Mulbrune* in Germany, vide *Acta Colloquij Mulbrunensis*, tam à *Palatinis*, quàm a *Wittembergensibus* edita, And *Osiander* in epitom. centur. 16. pag. 791. & 793. And of the Conference at *Montibelgar*, see respons. *Bezzæ* ad *Acta Colloquij Montisbelgar*. And see *Iacobus Andreasæ* in epitom. Colloquij Montisbelgar. and see *Hospinian* in histor. sacram. part. 2. fol. 383. a. pauld ante med. And of the Conference at *Heidelberg*, vide *Acta disputationis de Cœna publicè* in *Academia Heidelbergensi* inter eius loci Theologos &c. printed Lipsiæ 1585. in Epist. ad Lectorem, & vide ibidem fol. 164. b. And of the Conference at *Aldeburge* see *acta Colloquij Aldeburgensis* printed Lipsiæ Anno 1570. pag. 486. 487. And see also Colloquium *Alteburgens* printed Ienæ ad Salam. 1570. in the Epistle or Preface before the beginning thereof ante med. And of the Conference at *Herizburg* Anno 1585. betweene the Deuines of *Saxonie* and the *Caluinistes* of *Hennalt*, read *Osiander* in epitom. &c. centur. 16. pag. 964. fine and pag. 965. post med. where he sayth therof: *Colloquium sine fructu est solutum*. And of the Colloquie called *Lindauinense* Anno 1575. read *Osiander* vbi supra pag. 833. And see *Conradus Schlusfeldburg* his testimonie of the sondry particular conferences had in wayne betweene the *Lutherans* and *Caluinistes* alleged heretofore tract. 2. c. 3. sect. 5. subdiuif. 5. intio at \* next after f. And *Hospinianus* in his *Historia Sacramentaria* part 2. maketh yet further mention of diuers Colloquies: as of *Colloquium Quedelburgense* fol. 377. a. post med. *Colloquium Cbepregiense* fol. 390. b. fine: The *disputatio* at *Tubing*. fol. 370. a. fine: The *Colloquie* at *Hamburg* an. 1553. fol. 237. b. ante med. Another colloquy at *Hamburg*. 1554. fol. 239. a. initio 4. the *Colloquie* at *Lubecke* 233. b. ante med. And see yet other Colloquies mentioned there fol. 330. b. circa med. & fol. 245. a. post med. & 322. a. b. And wee cannot heere omit this one collaterall exâple of the *Coloquie* had at *Wormes* betweene the *Catholicks* & *Protestantes*, who when they should begyn their *disputatio* against the *Catholicks* fell at variance amôg theselues, wherupon the *Colloquie* brake vp. Thus reporteth therof the *Protestant* writer *Dresserus* in millenar. 6. pag. 86. circa med. Anno 57, *Wormatiæ* Colloquiū de religione inter *Catholicos* & *Euangelicos* institutū est &c. venit eò de *Protestantibus* *Philippus Melanctho*, propè instructus & munitus contra omnia aduersariorum tela cum alacritate animi magna &c. Etsi autem quibusdam bonis Viris ex vtraque parte nihil prius fuit & antiquius, quàm vt ordine bono in colloquendo de controuersis articulis procederetur: tamen astutè à nonnullis obiecta est *Protestantibus* Theologis materia velut pōmum contentione de *Augustana* Confessione, vtrum omnes vno eodemque sensu eam tueri vellent (&c.) Hinc, cū inter se ipsi diffiderent *Euangelici* (&c.) factum est, vt neque respondere ad quæstionem *Pontificiorum* possunt, neque

cum illis congregari. Separatione igitur facta nauari & effici nihil potuit: in quo vulnere sanando satis negotij adhuc habet Ecclesia Euangelica. Venerunt ad hoc Concilium Farrellus, Beza, & alij &c. See further heere of the other Protestant writers, *Amfidorius* in Confess. ver. doctrin. and *Nicolaus Gallus* in Theſibus, and Lauater, in histor. sacram. and *Hospinian*. in his Histor. sacram. part. 2. fol. 250. a. fine. & b. & 251. Herof see *Baldwinus* his acknowledgment in his disputations 22. pro articulis *Smalcaldicis* printed Wittembergæ 1566. disput. 1. sect. 39.

7 Contradus despair to haue any generall Councell assembled by  
Schlüsselburge in the Deuines of their seuerall Churches, and Nations.  
Catal. hereticorum Therefore their forsaid ignorāce or incertainty (al ima-  
l. 13. & ult. pag. ginarie help to the contrarie by Councells notwithstanding)  
864. post med. sayth: is still to them so euident & vnauoydable,  
Hoc nobis potissimum considerandum videtur, num  
hoc tempore inter that their *Castalio* \* a very learned *Caluinist*, sayth concern-  
exteriorum Eccle- ning their reformed Church: *Professo, si verum sateri vo-*  
fiarum Theologos & nostros, vlla Synodus indici & cogi possit? Quis enim no-  
strum sibi arrogabit, vt locum constituat, diem dicat, variarum Nationum Theo-  
logos euocet &c. Iam verò in ipsa Synodo quis præsidebit &c. Porro quis iudex  
erit inter litigantes? &c. And *Ioannes Pappus* in his epitom. hist. Ecclesiast. & pag.  
279. sayth: Si coire in hoc tempore Synodus posset, non essemus nostro loco, vel  
officium vel veritatis patrocinium neglecturi; sed ita manifesta impedimenta sunt,  
vt qui Synodum hoc tempore vrget, is non dijudicationem suæ causæ, sed occa-  
sionem nocendi Ecclesiæ. Interea dum Synodus coire non potest, querere debeat  
videri. And see the Protestant Author of the booke intituled, *Laconici Anti-Sturmij*  
spongia aduersus Lambertum Danæum pag. 44. fine, where it is said: Magna est  
stultitia prouocare ad vniuersalem Synodum quæ institui non potest, sicut ex su-  
pradictis manifestū est. And *Syr Edwin Sandes* in his Relation of the religion vsed in  
the West partes of the world S. 2. on the b. syde circa med. sayth: The Protestantes  
are as seuered, or rather scattered troupes, ech drawing aduerse way without any  
meapes to take vp their controuersies (&c.) no Patriarch, one or more, to haue  
a common Superintendence or care of their Churches (&c.) no ordinary way to  
assemble a generall Councell of their part, which is the only hope remayning euer  
to awwage their contentions. And whereas *M. Whitaker* lib. de Concilijs pag. 56. circa  
medium truly teacheth, that, without authoritie no Councell can be assembled: and  
Beza in Epist. Theol. ep. 83. pag. 399. fine sayth accordingly: Docet nos Dei Verbum  
cogendas esse Synodos: who now shall haue this authority, to compell so many  
Christian Protestant Princes so variably different in religion, and among whom is no  
subordination, to cause the Deuines of their seuerall Nations to assemble themselves to a  
Councell? To this end Beza in Epist. Theolog. ep. 24. pag. 159. post med. speaking of refer-  
ring questions to a particuler meeting or Synod, sayth: Synodi autem nomine, nō intel-  
ligimus

ligimus Oecumenicum, quod vocant Concilium. Quis enim illud coegit

\* See heretofore tract. 2. c. 1. sect. 5. at this marke \*. after b.

lamus &c. P Truly, yf wee will confesse the truth, this our age is as yet drowned in extreme darkenes and ignorance: a most assured prooffe wherof are these so grievous, so obstinate, and so pernicious dissensions &c. so great a number of bookes every day set out, so far differing one from another &c. If the day of the most cleare truth shyned vnto vs, wee would neuer light so many darke some, and obscure candles of bookes and writings: & therefore sayth he: ¶ Crassa, crassa (inquam) seculum tenet ignorantia. And for so much as there is no certayne way in his opinion to fynd out the truth, he concludeth, saying: ¶ Expectemus iusti iudicis sententiam &c. Let vs attend the sentence of the iust iudge, and suffer the cockle vntill the tyme of haruest &c. least perhaps wee plucke vp the good corne. Also our other aduersaries do (in regard of this confessed incertaintie) reduce all groundes and iudgements whatsoeuer of fayth, vnto priuate examination; alledging \* in defence therof, that wee are to try the spirites, yf they be of God, & to proue all thinges, & hould that which is good. Whereat wee now take hould, and charging our Aduersaries with their owne rule, do therupo, with like wordes as did the Fathers of the \* Carthage Councell to the Donatistes, prouoke them to open and equall triall of disputation, the which wee for our partes could wish to be proceeded in with obseruation of such indifferent and reasonable conditions, as are by M. Hooker in his discourse herof against the Puritanes, specially \* prescribed, or as were agreed vpon in the late Conference at Ratisbone: for the obteyning wherof wee presume herby to become most humble and earnest Petitioners to your Maiesty. The foresaid euident and necessary

p Sebastian Castalio in his preface to his latin Bible, dedicated to K. Edward the Sixt.

q Castalio ibidem. r Castalio vbi supra.

\* Herof see heretofore tract. 2. c. 1. sect. 1. and in the margin at the letters p. q.

f Lubbertus de principiis Christian. dogm. pag. 562. & 563. and M. Bilson in his true difference part. 2. pag. 353. And see Aspericones Theologic. de sacram. Coenae Dom. &c. printed Argentorati Anno 1564. pag. 1.

incert. 1. Iohn 4. 1. u 1. Thessal. 5.

21. \* In Concilio Carthag. adv. Donatistas can 95. yf is sayd: Eligatis ex vobis ipsis, quibus vestrae causae probandae negotium committi debeat, vt nos quoque hoc ipsum facere possimus, & ex nostra Synodo elegantur, qui debent cum ijs qui ex vobis electi fuerint, statuto loco & tempore, quicquid est controversae,

Vuuu 3

veritas, quod nostram à vobis communione in separat, examinare (&c.) Si enim hoc fraternè admiseritis, veritas facile apparebit. Si autem hoc facere nolueritis, infidelitas vestra statim cognoscetur. x Hereof see *M. Hookers* preface set before his bookes of the Lawes of Ecclesiasticall policie sect. 5. and pag. 25. post medium, & 26. ante medium. y Herof see *Athena Colloquij Ratisbonensis* printed Monachij 1602. pag. 4. and see *Colloquium Ratisbonæ habitum*, printed Lauingæ 1602. pag. 9. 10. 11.

incertaynty of our Aduersaries iudgmentes in doctrine may well seeme to neede it: The weyght and consequence of the cause (being no lesse then matter of fayth and religion) deserueth it: Our Aduersaries former rule of reducing all thinges to examination and tryall appointeth yt: Our earnest desyre of their conuersion thirsteth greatly after it: Their full perswasion of our pretended erring and lyke charitable care of our reformation, shoud in all reason be no lesse willing of yt: Our often admitting or rather prouoking of them to open and equall <sup>2</sup> *Disputations*, had in *Queene Maries* tyme, doth, as now againe by way of requittall, answerably require it: The serious and resoluèd confidence of our Catholicke Deuines, men confessedly <sup>†</sup> no lesse able to performe then willing to vndertake the same, doth with most graue, and not to be neglected sollicitation, prouoke and challenge it: The seuerall examples of the same course heretofore obserued and practized in sundry Nations, and by our very Aduersaries <sup>2</sup> *prescribed*, do as yt were conduce & leade to it: The Venerable and confessed Antiquitie of Catholicke fayth, established, but neuer hitherto condemned in generall Councell (and therefore

\* *M. Fox* giueth testimony of seuerall open disputations, wherto the Protestantes Were prouoked and admitted in *Queene Maries* tyme, as in *Paules Church* for six dayes. A&c. mon. pag. 905. b. fine. At *Oxford*, A&c. mon. pag. 931. b. fine. And againe at *Oxford*, A&c. mon. pag. 1471. a. post med. with liberty to make election of *Notaries* vpo their part. A&c. mon. pag. 958. 2. And with offer of bookes and liberty of further tyme to amèd their answers A&c. mon. pag. 958. 2 ante med.

<sup>†</sup> *Syr Edwin Sandes* in his relation of the religion vsed in the west partes of the world sect. 21. sayth of our Catholick disputers, that they haue sharpened their owne proofes, deuised certayne, eyther answers, or euasions already resoluèd on, for all their aduersaries argumentes, allegations, & replyes: they haue differences to diuert the strongest oppositions, & they dare enter into combate euen with the best of their oppugners, & wil not doubt, eyther to intangle them so in the snares of their owne quirkes, or at leastwise so to put of their blowes with the wardes of

of their distinctions, that an ordinary Auditour shall neuer perceyue them to be vanquished, and a fauorable and ordinary auditory shall report them vanquishers: they cry mainly in all places for tryall by disputations. This *Campion* did many yeares since with vs. This as I passed through Turricke did the Cardinall Andraea of Constance, and his Iesuites with their ministers, being by ancient right within his Diocesse. Not long before the same was done to them of Geneva. And very lately the Capuchines renewed the challeng &c. z Herof see *Matthæas Hoe* in his *Tractat duo, quorum prior de disputationibus Theolog. &c. in præfat.*

fore vnworthy to be as now reiected, without some indifferency of tryall) presumeth very confidently to obtayne it. And lastly your Highnes mature and learned Iudgment, able to moderate and censure the same, maketh vs so much the rather to become most humbly desyrous and earnest for it.

The Almighty God, who hath so powerably preserued your *Maiesties* most Royall Person from so many dangers past, and no lesse graciously reserued it to accomplish the blessings of our happie tymes & Nation, conserue it euer accordingly, with all worldly felicity in this life, and heauenly in the next.

GOD SAVE THE KING.

THE

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, for the year ending June 30, 1891:

THE  
CONCLVSION  
TO  
THE IVDGES  
AND COVNSELL  
OF  
ENGLAND

Xxxx



THE  
CONCLVSION  
TO THE RIGHT  
HONORABLE  
THE LORD CHIEFE  
IUSTICE OF  
ENGLAND,

the Lord chiefe Iustice of the Commō  
Pleas, and the Lord chiefe Baron:

TO THE  
REVEREND IVDGES  
of euery Bench, the Kinges graue and  
learned Counsell,  
AND

*other the learned Sages of the Law.*



ANY iust and needfull are the  
considerations (right Honorable,  
Reuerend, Graue, and Learned)  
which haue induced me, vpon  
my ending of this labour thus be-  
gunne & dedicated vnto his most  
Excellent Maiesty, to conclude  
the same with further respectiue  
& particuler direction therof to you. Among which  
none

none is more choice or eminent; then when I remember, that as his Highnes is confessedly that Royall fountayne from whence abundantly do spring all the streames of graces and iustice, wherwith our Common - wealth is fruitfully watered, and to whome therefore first, and aboue all, my sayd labours are in such respect peculiarly consecrated: So lykewise Your Selues in regard of the Honorable place and Charge you hould, next vnder him, are as it were the principall conuoyes or passages, in, and by which is transported and distributively deryued, whatsoeuer is in execution of Iustice, proceeding from that euer-flowing and gracious headspring. In which course of your great and weighty imployment, as you are continually occasioned, and sometimes importuned, iudiciously to obserue and discerne both of causes and persons brought in question before you: So are there none whome necessity hath so much prouoked, to become in this kind your humble Suppliantes, as are the dayly dejected, disgraced, and impouerished Catholickes. And for so much as Religion (matter of their calamity) hath bene in this forpassed discourse (would God so learnedly, as painfullly) examined, and at large intreated of: I haue presumed heerby (withall humble remonstrance in their behalfe) to commend the same vnto the serious and retyred view of your leasurable, iudicious, and graue considerations. The which also I haue done with more confident (I confesse) and peculiar respect, in that the method and grounds of prooffe, obserued and prosecuted throughout this Treatise, are in themselves correspondent to the lyke receyued principles of your owne lawes: and as being such, do therefore after a more then ordinary manner appropriate themselves to your iudgment.

II.

Xxxxz

For

For if I mistake not, but do rightly informe  
 2 An exposition of my selfe from your Booke of <sup>2</sup> *The Tearmes of the*  
 certaine difficult Law, your proceedings in case of Attaynder are  
 3 and obscure words <sup>3</sup> *threefold*: as by *Oulary*, where the party doth  
 and tearmes of the <sup>4</sup> *not* <sup>5</sup> *appeare* to answere the Law: by <sup>5</sup> *Verdict*  
 Lawes of this which is the triall of honest <sup>\*</sup> *Iurors* vpon his ap-  
 Realme, printed appearing to answere the Law; and by <sup>6</sup> *Confession*,  
 Anno 1602. which is the parties owne acknowledgment of  
 3 See there vnder the title of *Attainder* fol. 25. b. his offence. Also in case of title to tempo-  
 4 See there vnder the title of *Verdict* fol. 193. b. rall possessions, there be certaine receyued groundes  
 5 See there vnder *Attainder* fol. 25. b. in your Law of great force to demonstrate the  
 6 See there fol. 26. a. right, as faire, ancient, and vn suspected Eui-  
 7 See there vnder the title of *Prescription* fol. 149. a. dence, the testimony of credible witnesses, and  
 8 See there vnder the title of *Limitation* fol. 126. a. euen <sup>7</sup> *Prescription* it selfe, wherof no memory occur-  
 9 See there vnder the title of *Disseisin* fol. 67. b. & vnder the title of *Disseisor* fol. 68. a. reth to the contrary. In so much as by the Statute  
 10 See there vnder the title of *Assyse* fol. 24. a. b. <sup>8</sup> of Lymitation no man is inhabed to com-  
 11 See there vnder the title of *Continuall Clayme* fol. 47. a. b. mence and prosecute suite for any Landes wherof  
 12 See there fol. 47. b. him selfe or his Ancestours haue not bene before  
 13 See there vnder the title of *Error* fol. 82. b. seyled, within a certaine tyme in that behalfe li-  
 mited: The only *Priority of Possession* receyuing  
 also this fauour in your Law, that to the party  
<sup>9</sup> *disseised* of such his possession, you afford spe-  
 ciall remedy by <sup>10</sup> *wryt of Assyse*, allowing him  
 also the benefit of his <sup>11</sup> continuall clayme to  
 preuent <sup>12</sup> *descent* vpon the other parties dying  
 seyled. Moreouer where the letter of your Sta-  
 tute-Law appeareth to be in some cases doubt-  
 full, you are reported to hould that sense and vn-  
 derstanding therof for most reasonable, which is  
 found most agreeable with the knowne answere-  
 able practise of the ensuing tymes. Besides all  
 this, there are established with you for the fi-  
 nall ending of all arising Controuersies, high  
 Courtes of Iudgment to giue definitiue sen-  
 tence, and the same so giuen, not by the Law  
 it selfe, but by your selues placed as Iudges to  
 pronounce and determine what is the Law: A-  
 gainst which sentence so once orderly giuen in  
 your highest Court of Iudgment, no <sup>13</sup> *writ of er-*  
 707

for or Appeale lyeth; wherby to support the party  
fo conuicted in the further humor of his vnfa-  
tisfied and endlesse contention. Of all which ( to  
confesse playnly my ignorance ) I haue informed  
my felte, partly from your foresayd Booke of  
the *Termes of the Law*; and some litle more also ( I  
must acknowledge ) by Conference with others,  
but whether so kiltull to direct me in true appli-  
cation and speaking of these pointes, as was to be  
desired, I am fearfull and vncertaine. So as I  
am to craue pardon, if exceeding heerin the  
bouldnes of my Profession, I haue mistaken, or  
not duely obserued the apt propriety of wordes,  
retayning yet ( I hope ) the substance of the  
matter.

III.

And for so much as these your Ciuill obser-  
uations prescribed for the inquiry and setting forth  
of right, are in them selues no other, then as  
liuely resemblances and imitations of those mayne  
groundes which sacred Theologic affoordeth, to  
the demonstration of truth: I am now lykewise  
to craue further leaue, that with your good fa-  
uours and attention, I may make a short appli-  
cation of some principall parts therof, to the  
like answerable groundes and principles so plen-  
tifully abounding in prooffe of our Catholicke  
Religion. *First*, concerning your proceeding by  
*Jurors*: if that may be esteemed to be a true Verdict,  
which is so by such giuen, you haue then heere  
the same giuen in sundry pointes of Religion (as  
occasion therof was then ministred) by the ancient  
Fathers, who being assembled together in their  
Synodes and sworne vpon the perill of their  
soules, haue in many a speciall cases directly

a To alledge  
found some few confes-  
sed particulers de-

creed by ancient Councils: *First*, the third Councell of Carthage can.

47. (at which Councell S. *Augustine* was preſent and ſubſcribed ) decreeth with vs, the *Machabees* and other like to be *Canonical*, and the ſame ſo plainly, as it is therefore reprov'd by *Hospinianus* in hiſtor. Sacramentar. part. 1. pag. 61. paulo ante medium: by *Lubbertus* de princip. Chriſtian, dogm. cap. 4. pag. 8. prope finem: by *Hyperius* in loc. commun. pag. 46. and many others.

Secondly, the Councell of *Chalcedon* can. 16. decreed for vowed virgines and Monkes, and that they might not marrie, and is therefore reprov'd by *Iuſtus Moliur* de Eccleſia militante, &c. pag. 80. fine. and by *Oſiander* in ep. &c. centur. 5. pag. 359. poſt medium. Alſo it offered the name of *Vniuerſall Biſhop* to the Biſhop of *Rome*, confeſſed heretofore tract. 1. ſect. 3. ſubdiuiſion 10. at 55.

Thirdly, the firſt Councell of *Nice* did teach: that to thoſe that were choſen to the myniſtry vnmarried, it was not lawfull to take any wife after wardes, affirmed and confeſſed by *M. Cartwright*, in his 2. Reply part. 1. pag. 485. circa medium, and ſee *M. Bancroft* in his Suruey &c. pag. 386. ante medium, and *M. Fulke* in the *Rhem. Teſtament* in *Matth.* 8. ſect. 3. fol. 14. a poſt medium, and ſee *Socrates* hiſtor. lib. 1. cap. 8. ante med.

Fourthly, the Fathers of the Councell of *Sardus*, wherat many Fathers of the *Nicene* Councell were preſent, did can. 7. decree *Appeales* to *Rome*, as is confeſſed by *Caluin*, *Peter Martyr*, *Luc. Oſiander*, and the *Centuriſtes* alledged heretofore tract. 1. ſect. 7. ſubdiuiſion 2. fine in the margin at d.

Fifthly, the fifth Councell of *Carthage* can. 3. decreed againſt Marriage of Prieſtes, and is therefore reprov'd by *Stegedine* in loc. commun. pag. 327. ante medium: and ſee the like in *Concil. 2. Carth.* can. 2. And in *Concil. Arelatenſe* can. 2. and 3. confeſſed by *Oſiander* *Centur.* 4. pag. 1905. in *Can. 2.* and 3. alſo in *Concilio Elibertino* can. 27. and 33. and in *Concil. Telenſ.* can. 9. confeſſed by *Oſiander* *centur.* 5. pag. 176. poſt medium. And ſee more heretofore tract. 1. ſect. 3. ſubdiuiſion 1. pag. 78. in the margin at m. Alſo the fourth Councell of *Carthage* can. 104. decreed for profeſſed widowes, their vow, and religious habit, and that they might not marrie, and is therefore reprov'd by *Daneus* contra *Bellarmin.* primæ partis altera parte pag. 111. initio.

Sixty, the Councell of *Agatha*, can. 14. decreed, the conſecration of *Altars* with *unction* of *Criſme*, and *Prieſtly benediction*, and is therefore reprov'd by *Oſiander* in *Epitom.* &c. *centur.* 5. pag. 123. fine.

Seauenty, the 4. Councell of *Carthage* can. 5. 6. 7. 8. decreeth, for the inferior Orders of *Reader*, *Exorcist*, *Accolite* and *Subdeacon*, further mentioning there according to their Offices yet vsed, a Booke of *Exorcifms* for the *Exorcist*, the Churches lights for the *Accolite*, *Patten*, *Chalice*, little cruet full of water, and to well for the *Prieſtes* hands. All which are confeſſed and reprov'd by *Luc. Oſiander* in his ep. &c. *centur.* 5. pag. 4. S. *August.* was preſent at this Councell and ſubſcribetherto.

Eighty, the Councell of *Agatha* can. 38. decreeth for *Abbotes* and *Monkes*, and their ſolitary Cells, confeſſed by *Oſiander* *centur.* 5. pag. 130. and 135 poſt me-

medium: also that Bigamus should not be Priest can. 43. apud Osian. in epir. centur. 5. pag. 132. ante medium, and that on the Lordes day none should depart away ( from the Church ) in Masse-time before all was done, and the Priestles blessing giuen, can. 47. See this in *Osian* vbi supra pag. 133. circa med.

Ninthly, the 4. Carthage Councell wherat S. August. was present & subscribed decreed further the consecration of Nunnes by a Bishop can. 11. The Priestles benediction of the bryde and bridegrome, can. 13. That in tyme of Oblation ( or Sacrifice ) the Deacon should put on his Albe can. 42. That the Lordes day should not be kept fasting day can. 64. that Bigamus should not be Priest can. 69. It also further decreed for Pennance, and absolution giuen with imposition of handes, can. 76. & 78. That the Eucharist was our viaticum, can. 77. & 78 That Exorcistes should impose their hands every day vpon persons possessed can. 90. and, lastly prayer and sacrifice for the dead can. 79. and the same reproved by *Osian* vbi supra pag. 16. circa medium. And see his like reproofe of the other foresaid Canons in his notes vpon euery of the sayd Canons.

Tenthly the 1. Toletane Councell, can. 10. decreed for consecration of chrisme by a Bilhop, and his sending therof ( to the Priests ) through his Diocesse at Easter yearly: Also can. 5. for the dayly Sacrifice, to the great dislike of *Osian*. who cent. 5. p. 46. circa medium sayth therupon. Quis iussit eos quotidie celebrare Sacrificiū?

Eleuenthly, the Laodicene Councell decreed, that the Priest should not be elected by the people can. 13. also concerning certaine rites in publicke seruice time, as namely some prayers in silence, others pronounced, then the ( Pax or ) kisse of peace to be giuen, and then the oblation ( or Sacrifice ) to be offered, &c. can. 19. Furthermore that the subdeacon might not enter into the vestry, and handle the holy vessells can. 21. see *Osian*ers reproofe herof centur. 4. p. 391. initio: Pilgrimage to the Tombes of Martyrs confessed by *Osian*. centur. 4. pag. 393. post medium at can. 14. That the baptized after Baptisme should receiue chrisme or Cōfirmatio can. 48. The fast of Lent can. 50. Not to marry in lent, can. 52. and *Osian*. vbi supra, vpon these Canons.

Tweluetly, the Araufican Councell decreed ( though against the Pelagians ) our possibility of keeping the commandments can. 25. Rewar due to good workes can. 18. and that God predestineth none to euill can. 29. And see *Osian*ers marginall note therupon in his Centur. 5. pag. 316. post med. Hytherto only of some few points eident, & by our learned aduersaries confessed.

found for vs. Secondly, if you respect the witnessses that directed them in their sayd Verdicts, you shall find alledged heere in this Treatise, the other ancient Fathers of their owne, and former tymes, giuing full and cleere testimony on our part, throughout euery controuerſie: men to vs euery controuerſy

<sup>b</sup> See this cleare and confessed testimony of the Fathers throughout

so set down hertofore Tract. 1. sect. 3. throughout, and tract. 1. cap. 1. sect. 3. throughout: and tract. 2. cap. 3. sect. 10. subdiuision 2. from y, z, a, b, c, d. and so thence forwardes.

so indifferent, that we may say of them (as S. Austine disputing against the Pelagians, sayth of the Fathers before his tyme : ) <sup>e</sup> *Neque nobis Pelag. l. 1. prope finē neque vobis irati sunt &c: They be angrie neither at you And see him there l. nor vs: they take pittie neither of you nor vs: what they 3. c. 17. & l. 4. c. 12. haue found in the Church, that they haue boulden: they haue And see also Histor. taught what they haue learned, and what they haue receiued 2. part. l. 9. c. 19. Si- from their forefathers, they haue deliuered to posterity. In finius aduising the lo much as your owne learned <sup>d</sup> wryters are not Emperour, that wanting in their like answerable commendation. a. c. 11. certain here- Thirdly, if the parties owne Confession be of force ti les of those times he should vrge re- ( as doubtlesse in all reason it is no lesse then testimony out of the convincing, and for such <sup>e</sup> acknowledged by M. VVhitaker, and other your grauest wryters ) you haue traditions of the then heere this present Treatise accordingly pro- Elders, and from secuted throughout, with the frequent <sup>f</sup> Confes- the ancient doctors sions of our learned and vnderstanding Aduersa- of the Church, that ries. Fourthly, if Priority of possession be of any regard flourish before the ( as questionlesse it is, and as being such, was controuersie. And much vrged and insilted vpon by the <sup>g</sup> Fathers: ) Vincent. Lyr. l. adu. it is but the last day, and as yet within your bar. ver finē scit. owne appointed tyme of Limitation, synce we in If any new questiō do arise, wee re- other Kingdomes were ( as it were ) thrust out payre to the iudg- of our former, rightfull, and so long continued ment of the holy possession, and (all contrary to the ancient lawes Fathers &c. of Nations) condemned of crime and transgres- sion in the matter of religion: not so much as <sup>d</sup> See these Pro- testant wryters al- ledge heretofore tract. 2. c. 2. sect. 10. <sup>h</sup> hauing our accusers before vs, nor place to defend vs, con- subdiuision 9. fine, cerning the crime. Fifthly, if Prescription be a matter at 11, 12, 13, 14. And of great importance ( as euen by M. <sup>i</sup> VVhitgift and see also M. Bilson in his perpetuall go- other uernment of Christes Church c. 13, pag. 285. ante med. <sup>e</sup> See Whitaker and others fully acknowledging this hertofore tract, 3, sect. 6, initio at x, & y. f The confession of the learned Protestants is so fully ( from the first to the last ) the throughout continued argument of this booke, as in respect thereof themselves may be sayd to be the Authors of it, & the Inditer thereof to be but as it were the collector of their dispersed sayings. <sup>g</sup> Tertullian de praeser. adu. her. c. 37. scit to the Nouellistes of his time: Quid in meo agitis, non mei? Quo denique ( Marcion ) iure siluam meam cedis? Qualicentia ( Valentine ) fontes meos tranfuertis? &c. mea est possessio, olim possideo, prior possideo. And Hierom*

Hierom contra Lucifer. in fine. saith: Ex hoc ipso quod posterius instituti sunt, eos se esse indicant, quos futuros Apostolus prænuñciauit.

h. Act. 25. 16. i. M. Whitgift in his defence of the answer to the Admonition pag. 351. paulo post medium saith: For so much as the originall and beginning of these names Metropolitan, Archbilhop &c. (such is their antiquity) cannot be found so farre as I haue read, it is to be supposed they haue their originall from the Apostles themselves: for as I remember S. Austine hath this rule, in his 118 epistle. And ibidem pag. 351. ante med. he further alledgeth to the same purpose, Zuinglius, Caluin, and Gaultier.

other your grauest wryters, it is in the case of Bishops for such houlden and vrged: ) you shall then here fynd our now professed Catholicke Religion

confessedly deduced vnto <sup>2</sup> Anno Domini. 600. in which tyme it is lykewise confessed to haue bene the vniuersall <sup>3</sup> professed religion of the Chritian world. Lykewise confessedly yet further continued

and deduced to Anno Domini 316. wherof our learned and greatly \* commended Aduersary M. Napeire

confesseth, saying therof to his Maiefty: <sup>4</sup> Betweene the yeare of Christ 300. and 316. the Antichristian and Papi-

sticall raigne begunne, rainging vniuersally and without any debatable contradictiō 1260. yeares. And the same so affirmed by him, not in regard of some one or other particuler doctrine of our Religio, but so generally concerning the

whole, that sayth he, <sup>5</sup> Gods true Church most certainly aboad so long latē and \* inuisible, <sup>6</sup> the Pope and his Clergy hauing possessed the outward visible Church of Christians, even 1260. yeares.

Wherof our <sup>7</sup> other Learned Aduersaries do assent. The very particulers throughout euery Controuersie of our Catholicke Religion, being confessedly ex-

emplified in <sup>8</sup> Constantine the Great, and <sup>9</sup> other the of so excellent a man be it spoken.

<sup>4</sup> M. Napeire in his Treatise vpon the Revelations, dedicated to his Maiefty pag. 68. prope finem, <sup>5</sup> M. Napeire ibidem pag. 191. initio.

\* M. Napeire ibidem pag. 161. col. 1. circa medium saith, that from the yeare of Christ 116. God hath withdrawn his visible Church from open assemblies to the hartes of particuler Godly men &c. during the space of 1260. yeares. And see him further there pag. 23. fine

& 156. ante medium, & 237. paulo post med. <sup>6</sup> M. Napeire ib. pag. 145. fine. <sup>7</sup> M. Brocard vpon the Revelations fol. 117. a. circa med. affirmeth, that the Pope

<sup>2</sup> See this confessed throughout euery particuler heretofore tract. 1. sect.

<sup>1</sup> in the margin at d. and confessed further there in general at 73, 9, e, f,

<sup>3</sup> See this confessed heretofore tract. 1. sect. 2. in the margin at k.

\* M. Dent in his Exposition on the Revelations printed 1603. pag. 161. ante medium tearmeth

M. Napeire, a learned writer, & sayth there yet more of

ancient him: By the fauour

of so excellent a man be it spoken.

<sup>4</sup> M. Napeire in his Treatise vpon the Revelations, dedicated to his Maiefty pag. 68. prope finem,

<sup>5</sup> M. Napeire ibidem pag. 191. initio. \* M. Napeire ibidem pag. 161. col. 1. circa medium saith, that from the yeare of Christ 116. God hath withdrawn his visible Church from open assemblies to the hartes of particuler Godly men &c. during the space of 1260. yeares. And see him further there pag. 23. fine

& 156. ante medium, & 237. paulo post med. <sup>6</sup> M. Napeire ib. pag. 145. fine. <sup>7</sup> M. Brocard vpon the Revelations fol. 117. a. circa med. affirmeth, that the Pope

fell from Christ in the time of Siluester, and that for 1260. years the Church was oppressed & trodden downe by the Papacy, euen from Siluesters time to these dayes. And M. William Leigh, the Princes Chaplaine in his Great Brittaines great Deliuery printed 1606. B. 2. affirmeth that the Popes euer since the first 300. yeares haue bene Diuells. 8 See these particulars exemplified in Constantine hertofore tract. 2. c. 1. sect. 1. initio from f. 10. f. 9 For the Fathers of that age, see there next afterwards throughout, till the end of that Section.

10 M. Napeire vbi supra pag. 191. init. here make stay, but by lyke acknowledgement of our Learned aduersaries ascenderh vp yet further euen to the very second & third hundredth yeares after Christ, 10 during which 2. and 3. ages (sayth M. Napeire) the true temple of God & light of the Gospell was obscured by the Roman Antichrist lian hertofore tract himself, the many particulars of our Catholick Religio being in like confessed manner accordingly deduced to those ancient 11 times of Origen, Cyprian, & Tertullian 12 who (sayth M. D. Couel) was within lesse then an hundredth

12 So saith M. Couel of Tertullia years after S. Iohn. In so much as our learned Aduersaries in his Answer to do yet further reprove & charge with many 13 impor-  
taine reasons de-

liucred by Iohn Burges p. 139. paulo post med. 13 See those that liued in, or next after the Apostolik times reprobued and charged by your learned Aduersaries with the doctrines of Vowed chastity hertofore p. 75, at 2, & 76, at d, & 77, at e, f, \* & of Free will hertofore pag. 92. at 12, 13, p, q. Merit of works hertofore pag. 117. at b, f, & 92, q, and pag. 93. at 19, 24, Inuocation of Saints hertofore at the letter f. & pag. 95, at 27, †, 28, Oblation of Sacrifice hertofore pag. 88. at 7, g, h, & pag. 89, at \* k. and see pag. 644. post med. the further acknowledgment of M. Beacon, Hospinianus, and M. A. scham, Prayer for the dead hertofore p. 127. at a, & 89. at k. & 90, at 8. l. Lymbus Patru hertofore p. 91. at 2, 4, 5, & pag. 97, at 7, 8, 11, Baptisme of Lay persons in case of necessity, hertofore pag. 96, at the figure 9, the fast of Lent hertofore pag. 113. fine at 7. & pag. 114, at 8, 9, Monkes and Monasticall solitude hertofore pag. 126. at x, & pag. 127, initio at z. Primacy of the Roman Bishop, hertofore pag. 97. at 4. & pag. 111, at 90, & pag. 112, at 92, 93, 94, 95. and in the text and margent at 96, Apostolicke traditions hertofore pag. 11, at 23, & pag. 116, at 4, 5, 6, 7, & pag. 702, at 75, Bigamy forbidden to professed widowes, hertofore pag. 604, at †, & pag. 692, at 38, the vnmarrried life of Priests, hertofore pag. 127 at c, & pag. 77, at k, & pag. 604, at m, Reseruatiō of the Sacrament, hertofore pag. 83, at 16, 17, 19, 20. the necessity of mingling water with wine in the chalice, hertofore pag. 84, at 25, 27, 31. and diuers other points alledged confessedly from Dionysius Areopagita, and Hermes, hertofore pag. 126. & 127. In so much, as the learned Protestantes in their Catalogus Testium Veritatis tom. 1, printed Anno 1597, pag

pag. 60, post med. do confesse and say of Hermes his booke, that, *totius Papatus fundamenta iacit*.

14 See this testimony of *Sebastianus Francus* alledged more at large hertofore pag. 137, at 17; 15 See the testimony of *Celius Secundus Curio* alledged hertofore pag. 130, at 15.

tant particulars of our doctrine those very ancient writers that liued in, and next to the Apostolicke age: *M. Witgiffes de Sebastianus Francus* ( though a most vehement and fence, speaking to not vnlearned Aduersary) cōfessing herupon in general, that 14 presently after the Apostles tymes, all things were turned vpside downe: and that for certaine through the worke of Antichrist, the externall Church, together with the sayth and Sacramentes vanished away presently after the Apostles departure &c. In like Testimony wherof their eminent man 15 *Celius Secundus Curio* is not wanting. Neyther is this all, but in more full euidence of our Prescription, you shall yet further find more then confessed by many learned Protestants, that no first beginning of our religion, since the Apostles tymes, can be named. Sixty, in case where no entry can be shewed into land in question, but only by persons otherwise confessedly riotous, and for such outlawed, and the same also by them made but interruptedly, and by desseynt: neyther yet so into, or in name of the whole mannour in question, but only into, and for some one or other litle closure of ground, parcel like demand is to

know when our religiō did begin, and when the Roman Church began her supposed chāge, the learned Protestants, as vnable to alledge exāple of such beginning or chāge, answer to the cōtrary. *M. Whitaker* in *responsad rationes Capiani* p. 101. initio confessing, that the time of the Roman Churches change cannot easily be tould: *M. Gabriel Powell* in his Consideration of the Papistes supplication pag. 43. circa & post med. answering likewise, sayth: *¶ We cannot tell by whome, or at what time the enemy did sow (the errour of your doctrine) &c. neyther indeed do we know who was the first author of euery one of your blasphemous opinions.* Also *M. D. Feild* in his Treatise of the Church pag. 88, pauld ante med. being to answere the forsaide demand, sayth: *The Errours (of the Church of Rome) were so brought in, that both they that were the authors of them, & others that neuer fell into them, were of one communion, and therefore it is most absurd to require vs to shew these circumstances, cōcerning any beginning since the Apostles times.* In like manner *M. Fulke* in his Re-

ioynder to Bristow pag. 265. paulo ante med. answering to the demãd of the Roman Churches chang, saith therto: *I answered, my text sayth it was a mystery not reuelled, and therefore could not be at first openly preached against to c.* And in his answer to a counterfaite Catholicke pag. 43. ante medium he answereth the same demãd, saying of our Catholick Religion: *It entred by small degrees at the first, and was therefore lesse espyed by the true Pastours, who were earnestly occupied against great heresies &c.* Such euasory answers as these, be all that we can get of them to our forsayd demand, wherein they do most evidently acknowledg that our religion is without any knowne beginning since the Apostles times. See further hertofore tract. 2. cap. 3. sect. 10. subdiuision 2. paulo post initium at p. q. r. f.

parcell therof: If all entry or possession of this kynd be with you condemned, as being not allowable, but wholly vnlawfull, it is then here accordingly shewed, that our aduersaries possession or entry, as against vs, hath bene such only and not otherwise: naming also to you in fur-

1 Of our learned ther prooffe therof the persons so conuicted of aduersaries iudg- such secret and stolne disseyn, as in ancient times, ments had of the the Ariens, Pelagians, Nouatians &c. and for latter Ariens, Pelagians, tymes, the Waldenses, Albigenes, Apostolici, Henricians, & their Nouatians, & their cismans, Wickliffists &c. who all of them (ould and heresies in other new) being in their other opinions confessedly matters now out riotous and exceeding, as resting (euen in the of controversie, see iudgment of our very<sup>1</sup> Aduersaries) chargeable the Cety writers, with' sundry other confessed and knowne<sup>m</sup> heresies, did withall (in nature of such forsayd in the fifth Chap. stolne entry by disseyn,) ech of them make further of their fourth and sifst Centuries. And priuate opposition or head against the Church of conce'ning their like iudgment of their times, but in some one or other the new appearing point of<sup>n</sup> Protestancy at those times, otherwise not of the like known & cofessed errors of

known the other, see conce'ning the Waldenses heretofore tract. 2. c. 2. sect. 3. subdiu. 4. throughout. Concerning the Albigenes see there subd. 5. in the margent at the figure 2. after p. Concerning the Apostolici, see there in the margent at o. Concerning Peter Bruis and the Henricians see there at o. And concerning the Wickliffists see heretofore tract. 2. c. 2. sect. 4. subd. 2. throughout & 3. initio.

m Concerning the confessed & knowne errors from the Reporters of those times, see for the first sort, Austine and Epiphanius in their seuerall bookes of heresies: And for the latter, their confessed errours be likewise reported by the writers of their tymes, as namely Vrspergens, Guido, Antoninus, Luxeburg, Petrus

*Chuniacensis*, and others, alledged by the *Centuristes* in their fifth Chapter of the 12. and 13. Centuries.

n Of the ſeueral pointes of Proteſtancie taught by ancient heretickes and in them by the Fathers reprocued, ſee the many exam- ples thereof heretofore tract. 1. ſect. 8. ſubdiuiſion 2. at c. d. e. and ſo forwardes til t. And concerning the many pointes of Proteſtancy taught by the *Albigenses*, *Apo- ſtolici*, *Henricians*, ſee heretofore tract. 2. c. 2. ſect. 3. ſubdiuiſion 5. initio in the mar- gent at n. And as for the *VValdenſes* and *VVickliffites*, yt is ſo euident in them, that ſundry of our learned aduerſaries do therefore challenge them as members of their Church. But concerning all theſe later ſort, ſee the *Centuristes* in their fifth Chapter of their 12. and 13. Centuries.

knowne, and were for their contumacy outlawed by the Churches ſpirituall proceſſe of Excommunication.

Seauithly, if continuall clayme be a matter wherby to preſerue right and title, as doubtleſſe the Churches Paſtours ought not to be ſilent, yt is more then euident, that as wee haue p euermore bene waking and ready euen within the yeare and day, ſo to preſerue our right; our aduerſe Church and Religion hath, to the contrary, bene ſo farre from performing the lyke, that for nyne hun- dredth yeares at the leaſt before *Luther* ſhee was confeſ- ſedly latent and inuiſible: and hath yet now latelie neuertheleſſe, at her owne hand entred vpon our poſ- ſeſſiō, notwithstanding that ſuch entry ſo made againſt all courſe of law, waſtaken away, by the many maine diſciples of precedent ages. Eightly, the letter of the Sta- tute being in ſome caſes found doubtfull, ought to be interpreted (as the \* Fathers thinke yt ſhould) accord- ing to the anſwerable practice of enſuing tymes, you ſhall then accordingly fynd the doubtfull letter, whe- ther of Scripture or of certayne obſcure ſayings of the Fathers, made playne on our part by the anſwerable \* practice of all ſucceeding tymes. Ninthly, if ancient

o Vpōthy walles  
o Hieruſalem haue  
I ſet watchmen all  
the day and all the  
night for euer, they  
ſhall not be ſilent.  
*Eſay* 62. 6. And ſe  
*Ephes.* 4. 11. And  
M. Fulke in his an-  
ſwere to a counterſait  
Catholicke, pag. 11.  
initio. & 91. ante  
med. ſaith: The true  
Church hath all-  
wayes reſiſted all  
faſe opinions with  
open reprehension  
And M. Deering in  
his reading vpon the  
Epiſtle to the He-  
brues, in c. 2. verſ. 12.  
pre- leſtur. 10. circamed.  
& c. 3. leſt. 12. fine,

affirmeth, that The religiō being of God no feare of man ſhal keep them back, from this continuall clayme.

p Wee haue not bene needing to this conti- nuall clayme before *Luther*'s tyme by reaſon of our confeſſed former quyet poſſeſ- ſion: and our need ſince hiſtyme hath but bene in ſome countreies, in which our clayme hath bene ſo dayly continued, as wee ſhould yt needleſſe to proue the ſame.

q M. Iohn Napper in his Booke vpon the Revelations dedicated to the Kings Ma-  
iſty

*testie, affirmeth that:* This abiding of Gods Temple so long latent and obscure, is most certaine (pag. 191. initio) no true visible Church, nor sincere doctrine publicke-ly opened that any man may haue access vnto. pag. 188. ante med.

*r M. Napper ibidem pag. 161. col. 3. circa med. sayth:* From the yeare of Christ 316. God hath withdrawne his Church from open assemblies to the hartes of particuler godly men, where it abode inuisible to these our dayes (during) the space of 1260. yeares. And pag. 145. col. 3. fine he sayth: From Constantines tyme till these our dayes euen 1260. yeares the Pope & his Clergie hath possessed the ourward visible Church of Christians. And see this point of the Protestant Churches confessed inuisibility for many ages affirmed by others of them alledged heretofore tract. 1. sect. 8. subdiuision 3. at o. p. q. r. & tract. 2. c. 1. sect. 4. at n. o. r. t. z. & tract. 2. c. 3. sect. 3. fine. at d. e. f. g. h. i.

*\* S. Austine contra Parmen. l. 3. c. 4. saith:* Incredibilis est cæcitas hominum, & omnino nescio quemadmodum credi posset &c. vsque adeo se clausos habere cordis oculos, vt commemorent sanctæ scripturæ Testimonia, nec intueantur in factis Prophetarum quemadmodum intelligenda sint verba Prophetarum.

*f* Concerning the *confessed practice* of the ancient Church: *In the Primary*, see hertofore tract. 1. sect. 3. subdiuision 5. throughout: *In Prayer for the dead*, tract. 1. sect. 3. subdiuision 4. initio. at 2. 3. 4. 5. 6. &c. & tract. 1. sect. 7. subdiuision 6. at g. h. i. k. *In Praier to Saintes*, tract. 1. sect. 3. subdiuision 7. initio at l. t. 19. 20. 21. 22. &c. and tract. 2. cap. 1. sect. 3. at 3. next before u. *In sundry pointes concerning the blessed Sacrament*, tract. 1. sect. 3. subdiuision 2. throughout. *In vowed chastity*, tract. 1. sect. 3. subdiuision 1. ab initio vsque med. & tract. 2. c. 1. sect. 3. pauld post initium at p. *Monachisme* tract. 2. c. 1. sect. 3. pauld post initium at q. r. s. & 45. 46. 48. 49. 50. *In pilgrimage* tract. 2. c. 1. sect. 3. pauld post initium at n. & 1. & after there at 38. & tract. 1. sect. 3. subdiuision 12. at d. n. *In reliques*, tract. 2. c. 1. sect. 3. initio. at m. \* 35. 36. & 37. & tract. 1. sect. 3. subdiuision 12. versus finem at l. m. n. o. p. q. *In offering externall sacrifice to God*, tract. 3. sect. 1. in the margent, vnder 1. & tract. 2. c. 1. sect. 3. at 100. & tract. 1. sect. 7. subdiuision 6. at f. g. & tract. 1. sect. 3. subdiuision 3. after 12. to the end: *In confession of synnes to a Priest*, tract. 1. sect. 3. subdiuision 9. & tract. 1. sect. 7. subdiuision 7. at c. & tract. 3. sect. 1. at 2. *The Priestis absolution*, tract. 2. cap. 1. sect. 3. post initium at d. next after 6. & tract. 3. sect. 1. at 2. *y. In the vnmarried life of Priestes*, tract. 1. sect. 3. subdiuision 1. at i. k. l. m. & tract. 1. sect. 7. subdiuision 3. at f. g. h. i. &c. & tract. 2. c. 1. sect. 3. at o. & 98. & tract. 1. sect. 8. subdiuision 2. at l. m. n. & sect. 3. subdiuision 13. at c. *In merit and satisfaction of workes*, tract. 1. sect. 3. subdiuision 6. at 16. 17. 18. & subdiuision 7. at s. & subdiuision 13. at b. *In prescript fasting dayes*, tract. 1. sect. 7. subdiuision 10. at i. sect. 8. subdiuision 2. at c. & sect. 3. subdiuision 11. at 2. 4. 5. 6. *In fasting from certaine meates*, tract. 1. sect. 3. subdiuision 13. at d. & tract. 2. cap. 1. sect. 3. at 48. *In the necessity of Baptisme*, tract. 1. sect. 3. subdiuision 8. at 7. 8. 9. & tract. 1. sect. 8. subdiuision 1. at i. & tract. 2. cap. 1. sect. 3. at 29. *In Chrisme and confirmation*, tract. 1. sect. 3. subdiuision 8. at t. u. & tract. 2. c. 1. sect. 3. at 32. 33. 34. *In vnwritten traditions*, tract. 1. sect. 3. subdiuision 12. at 2. 3. 4. 5. 6. 7. *In images* ibidem at a. c. d. e. f. g. *In hallowing of Auliers, bread, water, oyle &c.* ibidem fine at r. s. 2. 3. c. 5. &c. *In Church lightes for the day tyme*, tract. 2. c. 1. sect. 3. initio, in the margent at l. *In the acknowledged vertue of the signe*

signe of the Crosse, tract. 2. c. 1. sect. 3. in margent at y. and in the margent there at 82. in the worshipping of it, ibidem prope initium, in the margent at x. and there after-wardes in the margent at 80. and generally in all other that be subiect to any demonstra- tion of practice.

presidentes of former iudgments giuen in the like case be authentically or of credit, they be then lykewise confessedly appearing, as giuen euen in the more ancient tynes on our behalfe, against *Ærius, Vigilantius, Nouatus, Manes, Pelagius, Xenaias, Iovinian*, and many others condemned by the primitiue Church in the seuerall cases of *Freewill, prescript fasting dayes, prayer to Saintes, reliques, Images, Monachisme, vowed chastity, the grace and necessity of baptisme, the vnmarried life of Priestes, the possibility of the Com-mandements*, and what els not? Tenthly, yf now after all this (to omit much other correspondence that may be alledged) our vnsatisfied aduersaries would, to continue further contention, exempt and free themselves from all precedent proofes and iudgments by appealing to the written law of only Scripture, from which course (as being but matter of inconueniency and confusion) speciall prohibition was confessedly made during the *ould Testament*, *inferior yet to ours*, as being *not established in so good promises*: your owne answerable groundes and principles do sufficiently informe you, their endeavour herin to be no other then absurde, preposterous, and infinitely conten-tious.

### IIII.

By all which thus in part pointed vnto, but more abundantly by that which is heere left vntouched & yet at large prosecuted in the Treatise herto annexed, sufficiently appeareth, that our Catholicke Church & Religion, against which the late enacted lawes (by

you

t See this parti-cularly alledged for euery point, heretofore tract. 1. sect. 8. subdiuision 2. at c. d. e. f. g. h. &c.

u Of the endea-uour of Nouel-listes in freeing and exempting them-selves from all au-thoritie and iudge-mēt, vnder colour of appeale to only scripture, see here-tofore tract. 2. c. 1. sect. 1. in the mar-gēt at p. q. & tract. 1. sect. 10. subdiui-sion 2. in the mar-gent at h\*.†, i. k. And for the anciēt heretickes lyke practice there at g. & tract. 2. c. 2. sect. 7. fine in the mar-gent at n. & tract.

2. c. 2. sect. 1. initio at\*.

x

Deutrom. 17. 8. 9. 11. see the learned

Protestantes namely *M. Reynoldes M. D. VVhitaker, M. D. Bilson and M. Hooker* confessedly vnderstanding the law in Deutromony to be of the finall ending of

Yyyy 2

causes

causes Ecclesiasticall & Ciuill, without liberty of Appeale further alledged particularly with their sayings hertofore tract. 1. sect. 4. subdiuision 14. in the margin at p. y He is mediator of a better Testament. *Habr. 8.6.*

z *Which is established in better promises, Ibidem.* If now our Testament be better then theould, and established also in better promises, how then can wee be wanting of the lyke priuiledge for the like ending of our Ecclesiasticall contentions, seeing euidently, that our danger of errour and other necessity is as great now, as euer it was during the old Testament

you giuen in charge at your publique Sessions ) are yet in force, is that very Church and Religion, which remaineth in it selfe beautified with manyfold and confessed ornaments from Ancient and Memorable Testimony of our owne Nation, of all Christian Nations, and of all precedent tymes : So as when you arraigne or implead before you the meanest Priest or other Catholicke for the only matter of Religion, you are to thinke as in respect of the cause ( the tymes and persons only altered ) that you do so then arraigne or implead before you, that very Religion wherto the English of our Nation were aboue a thousand yeares

a See this point concerning the Co- uersion of our nation confessed heretofore tract. 1. sect. 1. in generall at 9. e. & in particuler at d.

b That it was then vniuersally professed, see confessed heretofore tract. 1. sect. 2. in the margin at k. l.

c See these vndoubted Miracles, confessed heretofore tract. 1. sect. 5. at q. t. u. x. y. and of the many other cofessed miracles done in behalfe of our Catholicke religio

see

since confessedly first <sup>a</sup> conuerted: That religion also which euen then so long ynce was vniuersally <sup>b</sup> professed through the Christian world : That religion which was then also confirmed to vs from heauen with testimonie of vndoubted <sup>c</sup> miracles confessedly then wrought in prooffe therof by *S. Austine* and others: That religion which hath <sup>d</sup> founded your anciēt Municipall Lawes & Courts of Iudgmēt, erected your Churches, Bishop Seas, Religious houses, Colledges, Vniuersities and many other knowne Monumentes of piety : That religion lykwise to which so many *Kinges* and *Kingdomes* of *Gentills* haue bene confessedly <sup>e</sup> conuerted, according to the sundry playne <sup>f</sup> predictions of the Prophets had in that behalfe of Christes true Church, which sayd predictions otherwise then in, and by this religion, are yet hitherto confessedly left <sup>g</sup> vnperformed: That religio against which all sectes & hercies whatsoeuer, howsoeuer deuided otherwise among theselues, do yet generally <sup>h</sup> conspire to oppose theselues, as against their Ca-

pital

see further heretofore tract. 2. c. 3. sect. 7. subdiuision 3. & 4. & 5. throughout.

d See this confessed heretofore tract. 2. c. 3. sect. 9. subdiuision 1. at h.

e See the *conuersion of heathen Kinges and Kingdomes* by our Catholicke Church confessed heretofore tract. 2. c. 1. sect. 4. initio in the margent at \*. and more fully tract. 2. c. 1. sect. 6. subdiuision 1. at c. d. f. l. m. and there afterwordes in the same 2. subdiuision at 4. & 11. in the margent.

f See these plaine predictions of the *Prophetes* alledged heretofore tract. 2. c. 1. sect. 1. at b. c. d. and for such confessed there at p. and heereafter tract. 2. c. 3. sect. 6. subdiuision 1. at k. l. 1.

g That these predictions are yet hitherto vnperformed in the Protestants Church, see confessed heretofore tract. 2. c. 3. sect. 6. subdiuision 3. initio at o. \*. & towards the end at r.

h This is euident in the *Anabaptistes, Swenckfeldians, Libertines, Antitrinitaries*, and all the residue of that blacke guard, who think the reformation of religion to consist specially in their abnegation of our Catholicke sayth, tearing themselues in such respect reformed Churches, and euery of them thinking themselues so much more reformed then others, by how much they are further then others dissenting from our Catholicke religion. Hereof see *M. Hooker* in his Ecclesiasticall policie lib. 4. sect. 8. pag. 183. versus finem.

pitall professed enemy: Lastly (to omit much more, as vnwilling to become tedious) that very Church and religion the which (not of courtesie, but as inforced) therto in preseruacion vpon Earth of Christes true Church, otherwys for many forepassed ages confessedly <sup>i</sup> *Confessedly otherwise defectiue*: See this heretofore tract. 2. c. 3. sect. 2. at n. o. 2. 3. 4 p. q. r. <sup>k</sup> *Our Church to be the Church of God*, is confessed heretofore tract. 2. c. 1. sect. 14. at g. h. i. & c. <sup>l</sup> *Of Salvation confessedly apperteyning to our Church*. See heretofore tract. 2. c. 3. sect. 6. at g. k. m. n. o.

<sup>i</sup> *Confessedly otherwise defectiue*: See this heretofore tract. 2. c. 3. sect. 2. at n. o. 2. 3. 4 p. q. r.

<sup>k</sup> *Our Church to be the Church of God*, is confessed heretofore tract. 2. c. 1. sect. 14. at g. h. i. & c.

<sup>l</sup> *Of Salvation confessedly apperteyning to our Church*. See heretofore tract. 2. c. 3. sect. 6. at g. k. m. n. o.

your owne grauest wyters are compelled to acknowledge for the <sup>k</sup> Church and Religion of God, affoording therupon to the mebers & professors thereof the hopefull promises of <sup>l</sup> *salua. 30*: This, & no other the this, & thus manifestly gracious, is that very Church & religion, which in case of such your supposed proceeding, against but the meaneft loyall Priest or Catholicke, you should so arraigne, implead and prosecute. Neyther may your know new ysdomes in other matters, & abounding, be so wanting or transported herein with general preiudice of our cause, as in your reading herof partially before hand to preiudge whatsoeuer is alledged: a resolution (yf in lesser matters much more then in this) altogether vnworthy your grauest iudgments, but as vouchsafing (vpon so confident and humble prouoking) some answerable indifferencie, you may not deny to affoord part of your

leasurabable houres in impartiall examinatio<sup>n</sup> of but these few (among many other) recited particulars by me so readily prepared, and offered to your view, with no lesse then speciall direction of reference for euery of them in the margent hereto annexed: wherin, yf I be found to sayle in proof so much as but of any one forsayd particular, or in prooffe thereof lesse playne and euident, then the vndoubted testimony of your owne learned wryters; and such also of them, as be of great esteeme; let it stand (as against me) peremptory for the whole: So great alledged confidence, and in so great a cause, and with offer of such speciall kynd of prooffe, and further ouerture of such readines in direction to the very *folio*, or leafe, and particular part of the leafe so alledged from your sayd wryters, as is in this Treatise with much paynes vndertaken; cannot lesse hopefully expect, then humbly desyre your answerable attention.

## V.

And let me not (I humbly pray) seeme offenseuor tedious, yf here also but (*obiter*) by the way I make bould to put your Wisdomes, in remembrance of your proceedinges against our publique Liturgie the Masse it selfe, become as now to you so odious, and to vs (by your late Lawes) so penall, and for such giuen by you at your Sessions in publique Charge: Is it not (oh is it not!) euident, and by your owne learned wryters confessed, that it was the generall doctrine of the whole Christian world for the these last <sup>m</sup> thousand yeares? That also it is the very same externall publique worship of God, wherto wee Englishmen were about a thousand yeares since <sup>n</sup> conuerted? Neyther then first by a confessed gradation of testimonies, successiuelly <sup>o</sup> continued vp to the Apostles tymes, confirmed

<sup>m</sup> That the Masse was confessedly generall for the last thousand yeares, see hertofore tract. 3. sect. 1. in the margent vnder 1. the testimony of *M. Beacon*. And see heretofore tract. 1. sect. 2. in the margent vnder k. the lyke testimonie of the Protestant wryter *Hutterus*. And *Danaus* another Protestant wryter of great fame l. de *Antichristo* printed Geneva 1576. pag. 101. initio sayth: Anno à Christo passo 666. palam & publicè constitutum est in Dei Ecclesia blasphemū illud

illud Antichristi regnum, quod prædixerat Dei spiritus. Certè hoc eodem tempore & anno, Missa illa execrabilis & Papistica, verè mortis Christi abolitio, passim latinè celebrari cœpit. &c. And the Centurie Writers centur. 6. col. 336. line 34. recyting the doctrine (concerning Masse) of Gregory Turonensis, who flourished Anno Domini 570. say. Meminit (Gregorius Turonensis) & Catonem Præbyterum Aruernorum lue grassante, in eo loco mansisse, ac Missas dixisse, libro quarto cap. 30. vt intelligas Missarum nunc Solemnia passim loca omnia compleuisse.

n That the Conuersion of vs Englishmen by Gregory and Austine about 1000. years synce, was confessedly vnto Masse, see heretofore tract. 1. sect. 1. in the margin vnder d. the same confessed both by Doctor Humfrey, Luke Osiander, and the Centurie Writers. And see Gregories confessed doctrine of Masse further acknowledged hereafter tract. 3. sect. 1. in the margin vnder t. by M. Beacon, Melancthon Carion, and Bullinger.

o See this successiue continuance of Masse and Sacrifice deduced to the Apostles tymes, heretofore tract. 3. sect. 1. in the margin vnder t. throughout.

med also with many vndoubted & miracles; and in it selfe but such, as the ancient Jewes did expect at the Comming of their Messias, and such also as the euident sayings of the Prophets, of the Apostles, and of Christ himselfe, being taken playnely and literally and not inforcedly or as peruered into tropes, are most clearly answerable vnto? And such lastly as (excepted only the late Nouellistes sprong from Luther) the other Christians of the Vniuersall world, cyther in Asia, Africke, or Europe, as euen the Grecians, Armenians, faire distat Ethiopians, & furthest remote orientall Indias (many of whome neuer heard of the Roman Church) do yet in their dayly recourse of Pilgrimage to Hierusalem, all of them agree in their knowne diuersitie of opinion in other matters notwithstanding?

p Of Masse confirmed with Miracles see heretofore tract. 2. c. 3. sect. 7. subdiuision 1. in the margin at q. And see a Demoniacke dispossessed at S. Bernardes saying of Masse, reported in part by the Centuristes cent. 12. col. 1639. line 20.

q Of the ancient Jewes expectation herin, see here-

V I.

tofore tract. 1. sect. 4. subdiuision 11. & 12. throughout.

r See these sayings of the Prophets of Christ, and his Apostles, briefly alleged heretofore tract. 3. sect. 1. in the margin vnder t. fine ¶ That the Christians of the Vniuersall world traauyng from Asia, Africke, and Europe in pilgrimage, do all of them (the Nouellistes since Luthers tyme only excepted) in their publike Liturgies celebrated at Hierusalem, offer vp the Eucharist, as an external sacrifice to God; is by euident and dayly experience of all traauylers thither, made so knowne and certayne, as impudencie yt selfe may not deny yt. A thing therof the vnsatisfied Reader may as yet take further knowledge, from the published & now extant liturgies of the Grecians, Armenians & Ethiopians. In all which

which (no lesse playnely then in our now Masse-bookes) externall sacrifice is most evidently to be discerned. And in regard of this truth so knowne at *Luthers* first appearing, himselfe, *Cacium*, and *Hospinianus* do all of them confessedly charge the vniuersall Christian world with error in Masse and Sacrifice: as is partly shewed more particularly hereafter sect. 10. in the margent at q. As also the Protestant *Wreyter Doctor Philippus Nicolai* in his *Commentar. de regno Christi* pag. 22. circa med. in respect of this generality not to be denyed, sayth concerning the Reall Presence: Hoc teneat Christiani Lectores, non modo Græcorū Ecclesias, verū & Rutenos, & Georgianos, & Armenos, & Indos, & Æthiopes, qui Christo sua nomina dederunt, veram & realē corporis & sanguinis Domini præsentiam statuere vbi-  
cunque Eucharistia celebratur. And ibidem pag. 64. post med. he affirmeth, that, *Cataian* sua habent sacella, in quibus ritibus Miltisque pontificijs litatur. So euident it is by this Protestāt *Wreyter* that euen the *Cataianes* the most remote people of the knowne world in the Orientall India, haue Popish Masse. Also *Andrew Theuer* an Author of great credit in his Cosmographie vniuerselle, printed in French at Paris 1575. tom. 1. fol. 173. a pauld post initium affirmeth from his owne obseruation, that he found at Hierusalem in the holy (passion) week more then foure thousand Christians of seuerall (remote) Nations (hereafter mentioned) himselfe being sole. (among them) with an Almayne of the Roman Church: & the afterwards on the A. side circa med. he further affirmeth that all those Nations chantent la Messe avec pareille opinions sur le Reall presence du corps & sang de nostre Seigneur comme nous la tenons, do celebrate Masse with like opinion of the Reall presence of the body and bloud of our Lord, as wee (of the latin Church) hold: Norwithstanding (sayth he) that they do not acknowledge eyther Pope or Cardinal, King or Emperour of ours: Affirming also there further that (sayth he) none can shew that the *Abissines*, *Armenians*, *Maronites*, *Georgians* of *Persia*, *Nestorians*, *Iacobites*, *Syriās*, *lauiās* which be of the Ilāds next the Orientall India, *Burinans*, *Barians*, *Cephalians*, the men of *Quinsay* most remote of all the Orientall India (of all which nations I saw in Hierusalem in the holy (passion) weeke) euer learned from vs (of the Latin Church) their sacred Mysteries (or Liturgy) which they affirme themselues to haue receyued from the Apostles &c. Thus far *Theuer* vpon the experience of his owne trauailes.

## V I.

By what instinct then hath this so generally confirmed, receyued, and continued doctrine, bene now of late so traduced and impugned? Three principall men there were (reuelotd all of them from our religion, whose confessed lyfe and manners are heretofore by Protestantes themselues \* described) who first in this last age did euery of them seuerally, and without dependance one of other, impugn the Masse. The

\* See *Luthers* life described heretofore tract. 2. c. 3. sect. 9. subdiuision 2. first was *Carlostadium*, a man (sayth *Luther*) giuen ouer through.

throughout, see *Zuinglius* his life therof also subdiuision 3, throughout: and see concerning *Caroloftadius* in the preface to the Reader sect. 12. in the margent at \*. after y. *Luther in loc. Commun. class. 5. pag. 47. circamed. sayth:* Caroloftadius traditus est tandem in reprobum sensum, vt desperem eius reditum; semper alienus à gloria Christi fuit, eritque fortè in perpetuum.

into a reprobate sense, and <sup>u</sup> a barbarous fellow (sayth Melancthon) without wit, without learning, without common sense, in whome is no signe of the holy ghost, but manifest tokens of impiety. From what ground-worke did this man proceed to impugn the Masse? Verily (as Protestants themselves do with dislyke report of him) vnder pretext of <sup>x</sup> visions and pretended conferences with God, which in the end (as they yet further report) were discovered to be no other, then the meere illusions <sup>y</sup> of Satan. The next of these three was *Zuinglius*, whome the great Protestant Superintendent *Conradus Schlüsselburge* tearmeth <sup>z</sup> a man of vnfortunate memory, and whome *Luther* <sup>a</sup> condemned, and auoyded with all his hart, as <sup>b</sup> despairing of his saluation. This man also hauing disputed publicly for <sup>c</sup> abolishing of the Masse at *Zuricke*, receiued cōfessedly his nightly instruction by dreame, from <sup>d</sup> an admonisher

<sup>u</sup> Melancthon in *Epistola ad Fredericum Miconium* sayth: Caroloftadius primus excitauit huc tumultum, homo ferus, sine ingenio, sine doctrina, sine sensu communi (&c.) tantū abest vt in eo significatio aliqua Spiritus Sancti animaduersa sit, immo extant manifesta signa impietatis &c.

Hereof see also *Hospinianus in Histor. Sacramentaria parte altera fol. 114. b. circa med.* <sup>x</sup> See these pretended visions of *Caroloftadius* confessed and reiected heretofore tract. 2. c. 2. sect. 11. subdiuision 2. post med. after d. in the margent at the figure 2. and also heretofore in the preface to the Reader sect. 12. in the margent at \*. next after y. And *Sleidan l. 5. fol. 65. b. initio* sayth: The wordes of Christ, this is my body, *Caroloftadius* interpreted thus (viz.) heere sitteth my body. And *Zuinglius tom. 2. fol. 155. b. propheciem*, sayth: *Caroloftadius* vult, vt cum dixerit (Christus) Hoc est Corpus meum, istud pronomen (hoc) non in panem direxerit, sed in seipsum &c. ego, vt ingenuè dicam, hominis laudo industriam, sed multo magis de fide gratulor &c. hanc *Caroloftadij* sententiam qui probauerit nos minime offendet. Chemnitius in libello de *Cena Dom. pag. 214. affirmeth*, that *Caroloftadius* was wont to boast, that the exposition herof cameto him by reuelation. <sup>y</sup> See this in the places next before cyted at x. and

*Luther tom. 3. Ienensis fol 68*, sayth: *Caroloftadius* had his exposition from the Diuell. Also *Luther in Loc. commun. class. 5. pag. 47. paulò post med.* sayth: Puto non vno Diabolo obfessum fuisse miserabilem illum hominem (Caroloftadium) Deus miseretur eius peccati, quo peccat ad mortem. And *Luther tom. 3. Ien. fol. 61. b. furber sayth:* Quòd Diabolum eum nomino, nemo miretur: nam de *Caroloftadio*

nihil ad me attinet, ego ad illum non respicio, sed ad eum à quo obsessus est, qui per ipsum etiam loquitur. And Alberus in libro contra Carlostadianos 2.4. pag. 1. et 2. pag. 2. assumeth the Diuell to haue possessed him corporally. z Conra-

duß Schlüsselburg in Theologia Caluinist. in proam. sine tearmeth Zuinglius, infelicis memoriz virum.

a Luther sayth : Carlostadium, Zuinglium, &c. eorumque discipulos Tiguri & vbicunque sint, toto pectore damnarim atque vitarim. See this alledged by Hospinianus in hystor. Sacramentaria part. altera fol. 187. a. antemed.

b Hospinianus vbi supra fol. 187. a. circa med. sayth : Lutherus se de animæ Zuinglij salute omnino desperare dicit. And a litle there before he further sayth : Lutherus dicit, Zuinglium miserrimè in prælio interfectum, ideoque in peccatis suis mortuum esse.

c Zuinglius tom. 2. in libro de subsid. Euchar. fol. 148. b. antemed. sayth herof : Cum ergo 12. Aprilis die ad Senatum rediremus, atque vt Missa in vniuersum aboleretur, ageremus &c.

d See Zuinglius his owne wordes therof tom. 2. in libro de subsid. Euchar. fol. 249. a. circa med. and see them alledged at large heretofore tract. 2. c. 2. sect. 11. subdiuision 2. versus finem after d in the margin at the figure 1. the substance of this apparition being, that by these wordes, This is my body, is meant, This signifieth my body, lyke as by these other, the Lambe is the passeouer of the Lord, is meant, that it is a signe of the Lords passeouer, wherein Zuinglius taketh much paynes tom. 2. fol. 250. a. initio. Martin Luther herin chargeth Zuinglius ( and therin also his forsaid nightly admonisher ) with perverting of the text, affirming that Exodus 12. the lambe is not called the passeouer, but, sayth he, when Moyses sayd, eate hastily, for it is the Lords passeouer, the phrase is like to our ordinary speech, when we say, eate flesh, for it is sunday, drinke water for it is fryday : herof no man can wring, that flesh signifyeth sunday, or water fryday : and euen so it is heere, eate hastily, for it is the Pascha, that is ( to say ) it is that day wherein God passing out of Ægypt, wrought those benefits, for our deliuey : Thus far Luther tom. 7. V. 18. tenberg. fol. 386. a. sine & b. initio.

sher whether blacke or whyte ( sayth he ) I remember not : which his sayd instruction how focuer it be vrged by some as a diuine & reuelation : is yet in likemanner discovered and reiected by other Protestant wryters for a like f in posture of Sathan. The third and most notorious of all these three, that laboured, as before, to impugne the Masse, was Martin Luther, whom in regard therof, and the other insuing Nouellisme by him begunne, our learned aduersaries haue in a kynd of extasie immoderately extolled : M. VVhitaker professing to & reuerence him as ( their ) Father, M. Iewell acknowledging him, for h a most excellent man, sent of God to lighten the whole world, & the foraine Protestantes tearming him greatest since the

e Hospinianus in hystor. sacram. part 2. fol. 26. b. antemed. sayth : Quod autem Zuinglius expurgatus somnium illud pro reuelatione diuina, & non pro febrili somnio aut Satanz ludibrio habuit, id iustissimis de causis fecit.

fecit. And Zuinglius tom. 2. fol. 249. a paulò post med. sayth: Leue non est, quod per somnium didicimus, gratias Deo &c.

f That great Protestant Superintendent Conradus Schlüsselburg in Theolog. Caluinist, in proœm. versus finem, sayth: Sole meridiano clarius est, non Deum verum, sed Diabolum ipsissimum Zuinglio per somnium suam hæresim Sacramentariam inspirasse, and see sundry other Protestant wyters affirming this to haue bene Sathans illusion, alledged heretofore traët. 2. c. 2. sect. 11. subdiuision 2. after d. in the margin at the figure 1.

g Whitaker in respons. ad rationes Edmundi Campiani. rar. 8. fine. & pag. 155. ante med. sayth: Quod autem Lutheranos cum Zuinglianis coniungere voluisti, in eo nos quidem nequaquam offendisti: nam & Lutherum libenter vt Patrem veneramus, & illos vt fratres in Christo charissimos amplectimur.

h M. Iewell in his defence of the Apology of the Church of England, printed 1571. pag. 426. prope finem.

i Apostles tymes, the Angell, last trumpet of God, and what els

not? This man (in discourse of whome therefore I must craue leaue somewhat to inlarge my selfe) howso-

euer thus admired, was yet neuertheless as being fatally borne to the Churches calamity, fearefully haun-

ted <sup>k</sup> from his youth with Sathans dreadfull affrighting apparitions, in <sup>l</sup> feare wherof he made himselfe a Monke, <sup>m</sup> called therto saith

hee (in regard of such affrightes) by terrors from heauen, which his carefull ould Father thought to be no other

but <sup>n</sup> illusions, ominously, as it were, in his Fatherly feare foreshewing <sup>o</sup> the vnsfortunate successe of his sonnes Mo-

nachifine. From which profession after that he had by his Apostasie once reuolted, he dayly more and more

set abroach strang <sup>p</sup> paradoxes of doctrine, most of them tending to <sup>q</sup> liberty of life, and withall abandon-

ed his former chastity, and other sanctimonie of life, confessedly before tyme <sup>r</sup> preferred inuiolable; and as

i See the sundry

Protestant wyters

affirming these al-

ledged heretofore

tract. 2. c. 2. sect. 10.

subdiuifio vlt. fine

at n. o. p. &c.

k Luther in his

Epistle to his Father,

extant to. 2. VVit-

temberg. fol. 269. a.

circa med. sayth:

Videtur mihi Sata-

na à pueritia mea

aliquid in me præ-

uidisse eorum, quæ

nunc patitur, ideo

ad perdendum im-

pediendumque me

infaniuit ir credibi-

libus machinis &c. Also Melancthon in his Preface to the 2. tom. of Luthers workes printed at VVittenberg Anno 1562. post initium sayth of Luther: Hos terrores seu acerrimos sensit eo anno, cum sodalem, nescio quo calu interfectum (for he was sayd to be slayne by the Diuell) amisisset.

l Luther in his sayd Epistle to his Father extant tom. 2. VVittenberg. fol. 269. a. initio saith: Neque enim libens seu cupies fiebam Monachus, &c. sed terrore & agone mortis subitæ circumuallatus (vpon the example of his foresaid companion) voui necessarium & coactum votum.

m Luther ibidem fol. 268. b. fine sayth to his said Father: Memini

enim nimis præfenti memoria, cum iam placatus mecum loquereris, & ego de ca-  
lo terroribus me vocatur assererem &c. utinam aiebas, non fit illufio & præfti-  
gium. n Vbi fupra. o Luther vbi fupra fol. 268. paulo poft med.  
faith to his fayed Father : Annus fermè agitur decimus fextus monachatus mei, quem  
te inuito & ignorante fubiui, metuebas tu paterno affectu imbecillitati meæ, &c.  
quod multis exemplis didiceras hoc vitæ genus infelicitè quibusdam cecidiffe.

\* See thefe Paradoxes tract. 2. feft. 10. throughout in the beginning of euery  
fubdiuifion. + See there fubdiuifion 3. 4. 5. 6. in the beginnyng of

euery of them. p Luther in his Commentary vpon the Epiftle to the  
Galathians in Englifh fol. 35. b. circa med. fayth of himfelfe : I kept chaftity, pouerty,  
and obedience, I was only giuen to fafting, watching, praying, faying of Maffe, &  
fuch lyké. And the Proteftant wyter Symon de Voyon in his difcource vpon the Ca-  
talogue of the Doctours &c. Engliſhed, pag. 180. paulo poft med. fayth : Luther lyued  
in his Monaftery, with fafting and prayer, bent his whole studie to holy  
letters.

inflamed, and all a burning now with raging luft, euen fo  
imtemperately, as by his owne profeffion, <sup>1</sup> yt was not

q Luther tom. 1. in his power to be without a woman, but fo neceffary for him as to  
Epiftolarum latina- eate, drinke, purge, make cleane the noſe &c. Hee <sup>2</sup> fuddaynely  
rum ad Philippum, in his power to be without a woman, but fo neceffary for him as to  
fayth : I am burned married a professed Nunne, to the cōfessed <sup>3</sup> ſcandall of others :  
with the great flæ- and became withall further fo confelſedly <sup>4</sup> arrogant,  
me of my vntamed <sup>5</sup> insolent, and poſſeſſed with the ſinne of pride, that as the lear-  
fleſh &c. ned Proteſtants themſelues do affirme, <sup>6</sup> y God therefore

r Luther tom. 3. withdrew his true ſpirit from him. Hence it is, that alſo our  
Vp ittemberg. ſerm. Engliſh Proteſtantes charge him with <sup>7</sup> the breach of all  
de Matrimon. fol. Chriſtian modeſtie, <sup>8</sup> farre beyond the boundes of Chariy. That  
119. a. verſus finem. alſo no meaner witneſſes then the Tigurine Deuines, and  
fayth : Vt non eſt in other like, do directly further charge him with <sup>9</sup> im-  
meis viribus ſitum, patience  
vt vir non ſim, tam

non eſt mei viris vt  
abſque muliere ſim &c. vt in tua manu non eſt vt fœmina non ſis, ſic nec in te eſt  
vt abſque viro degas &c. non eſt noſtrarum virium, vel vt impediatur, vel omit-  
tatur, ſed tam eſt neceſſarium, quàm vt maſculus ſim, magisque neceſſarium, quàm  
edere, bibere, purgare, mucum emungere, &c. d vncbaſt Martin!

f See this ſuddayne marriage heretofore tract. 2. c. 2. ſect. 10. ſubdiuifion 11. att. u.  
x. y. t See there in the margent at u. u Zuinglius to.

2. in reſponſ. ad Confefſionem Lutheri fol. 478. a. ante med. fayth : Lutherus cum ar-  
roganti verborum faſtu nimis quoque plus quàm turgidus ſimplicium mentes mi-  
ſerè perſtringit. And a little there before he further ſayth of Luther : En, vt totum iſtum  
hominem Satan occupare conetur. x The Tigurine Deuines in their

anſwere to Luthers booke againſt Zuinglius ſay : Lutherus pertinax eſt, nimia inſo-  
len-

lencia effertur. In lyke manner Hospinianus in *historia Sacramentorū* l. part. 2. fol. 18. b. ante med. chargeth Luther in signi arrogancia: and *ibidem* paulo post med. he sayth: Lutherus hac in re vanam suam arrogantemque iactantiam prodidit. And *ibidem* fol. 188. a. post med. he further sayth: Hæc ubi cognouit Lutherus, valde irritatus fuit, quod nihil impatientius ferret, quam quæ authoritati suæ efficerent &c. ira, odio, & inuidia tandem abreptus fuit. And Hospinianus *ibi supra* fol. 187. a. initio sayth of *Luthers insolencie* towards the Heluetian Protestants: Iniquè, absurdè, inhonestè & iniuste nimis egit, & omnem suam immodestiam debacchatus est. y Conradus Regius ( a Protestant Wyter ) in libro Germanico contra Ioannem Hesium de *Cana Dom.* sayth: Deus propter peccatum superbiæ, qua sese Lutherus extulit, quemadmodum pleraque ipsius scripta testificantur, verum illi spiritum abstulit.

z So sayth M. Fulke in his booke against the defence of the Censure pag. 155. circa med. saying: Luther indeed did breake all Christian modestie.

a M. Fulke *ibidem* pag. 101. paulo ante med. sayth: Luther was carried far beyond the boundes of charitie, and modestie &c. b See this heretofore tract. 2. c. 2. sect. 9. subd. 2. in the margent at c. d.

pacience fury, impudencie of mouth, full of Diuells: and such speeches, as are hardly thought ( say they ) to passe from the furious Diuell himselfe. Calvin himselfe also in this case not forbearing to acknowledg *Luthers* great vices. This man then being he, whome the Lutherans gloriously vaunt to haue bene the first that impugned the Masse, let vs now but examine what Genius it was that so dyrected him therein.

## VII.

That forsaide wicked spirit which as before haunted and affrighted Luther from his youth, doth now also after his Apostasie much more pursue and keep him in chafe: In so much, as Ioannes Manlius, *Luthers* owne scholler confesseth, that *Luthero sapius spectra apparuerunt*, & withall reciteth specially how that & vsually after his nightly apparitions in the forme of fyrebrandes, he was euermore euill in his head, being at onetime ready thereupon to fall into a sound, in preuention wherof, sayth Manlius, *h* oyle of Almondes was infused into his eare, and his feete rubbed with boat cloathes. As also Luther himselfe sayth to the *Surenkfeldians*,

c See this in the *Tigurine Desines* tract. 3. contra supremam Lutheri confessionem pag. 61. And see also these wordes recyted by M. Fulke against the defence of the Censure pag. 153 fine & pag. 154. initio.

d *Caluins* wordes are: Lutherus, ut pollet eximij virtutibus, ita magnis vitij laborat &c. vti nam recognoscendis suis vitij plus operæ dedisset. See these wordes of Calvin alledged out of his Institutions

by Conradus Schluffelburg in his Theolog. Calvin l. 2. fil. 126. post medium.

e The contradiction made by others against the Masse, as by Wickliffe, Berengar

*garius* &c. was but (as yt were) priuate and by the sayd parties for the most part afterwarde recanted, and called backe, or els their opinion dead with them, till Luthers first attempting against the same: in regard of whose successe therin, more then in all other of former tymes, *Alberus* the Lutheran contra *Caroloſtadianos* Y. 5. b. vaunteth *Luther* to haue bene the first of all vnder the sunne that impugned the Masse. f See this in the Index or Alphabeticall table of *Ioannes Manlius* his loci Communes, vnder the letter L. g *Manlius* ibidem pag. 42. fine & 43. initio. see his latin wordes herof, heretofore tract. 2. cap. 2. sect. 11. post med. in the margin at b. h *Manlius* ibidem.

*feldians* and *Anabaptistes*, who bragged of reuelations, that hee himselfe had bene in spirit (vnworthily so imitating the Apottles phrase) and that ys he might glorie of his owne, hee had seene spirites more, perhaps, then they should see within a yeare. And that no man should so farre mistake it, as to thinke that by these spirites he meāt Angells, himselfe affirmeth saying: <sup>k</sup> I haue no apparitions of Angells, I haue made a couenant with the Lord, that he should not send to me visions, (which are taken in good part) dreames, or Angells. *Luther* being then no lesse after, then before this Apostasie from our Church, continually thus haunted with most terrible and fearefull nightly apparitions: and hauing begunne his first <sup>l</sup> breach with vs, but with the matter of Pardons, and some few such like, which kept him busied therin, till <sup>m</sup> about Anno 1521. so as he had not for a time written any thing against the Masse, but reteyning yet his former Catholicke opinion both of it and lundry others matters, (wherof he so much complayneth in his later wrytinges) he withall for the time cōtinued his accustomed saying of Masse, till

i *Luther* 1. Teutonic. ad Senator. Cuius. Ger. sayth: Ego quoque fui in spiritu, atque etiam vidi spiritus, si omnino de proprijs gloriandum est, fortē plusquam ipsi intra annum videbunt. k *Luther* in loc. commun. class. 4. pa. 39. prope finem saith: Nullas apparitiones Angelorum habeo. and ibidem pag. 40. antemed. he further sayth: Pactum feci cum Domino Deo meo, ne vel visiones, vel somnia, vel etiam Angelos mihi mittat.

l That his first breach was but vpon occasion of *Indulgences*, is shewed heretofore tract. 2. c. 2. sect. 11. subdiuision 2. at 1. 2. 3. 4.

m *Luther* in his preface set before th 1. Tome of his workes printed at VVittenberg 1532. prope finem sayth in respect herof: Hactenus ad annum 1520. & 1521. processit res Indulgentiarum, post sequuntur res Sacramentariae & Anabaptisticae &c. n To this end he complayneth saying in his foresaid Preface paulō post initium: Ante omnia oro pium lectorem, vt ista legat cum iudicio, immō cum multa miseratione, & sciat me fuisse aliquando Monachum &c. inuenies in istis meis scriptis prioribus quā multa & magna humillimē concesserim Papæ, quæ posterioribus & istis tem-

temporibus pro summa blasphemia & abominatione habeo & execror. Dabis ergo hunc errorem, pie Lector, ten. pori & imperitiæ meæ: solus primò eram, & certè ad res tantas tractandas ineptissimus &c.

till that ( as himselfe o *sundry yeares* after reporteth the matter ) P it happened ( sayth he ) vpon a certayne tyme I was suddaynely a waked about midnight, then Satban beganne this disputation with me, saying: Harken right learned Doctor Luther: Nosti te quindecim annis &c. Thou knowest that thou hast celebrated priuate Masse by the space of 15. yeares, almost every day, what yf such Masses were horrible Idolatrie? Whereupon the Diuell, not reasoning with Luther, as some imagine, only \* *ex Concessis*, neyther yet pressing him as is pretended with matter of despaire (& yf he had, as he doth rather before this disputation, cernuinceth

therby the disputation to haue bene long before Anno 1533. For if we take the beginning of these 15. yeares from his first saying of Masse, the which as witnesseth *Dresserus* ( *lib. de festis præcipuis* ) was Anno Christi 1507. then doth the last of those sayd 15. yeares light in some part of Anno 1521. or 1522. Or yf wee take the beginning of these said 15. yeares from the common assertion of his first entry into Monachisme Anno 1504. wherby he bound himselfe to attend the dayly celebration of Masse, then do the last of those sayd 15. yeares happen about Anno 1518 so eyther way, long before the publishing of this his forsaide report therof Anno 1533.

p Luther tom. 7. V Vittemberg. Anno 1538 in *Libro de Missa privata & Vniuersali* Sacerdotum fol. 218. a. fine. and tom. 9. Germ. Ienensis fol. 16. in *Libro de Missa Angulari*, and see these wordes acknowledged and set downe by M. Fulke in his defence of the Censure pag. 234. & 235. & 236.

\* Wheras some pretend only vpon bare surmise without all prooffe that the Diuell did not frame herby any disputation with Luther to dissuade him from the Masse, but only did by way o' temptation seeke to dryue Luther to despaire, as charging Luther to that end with the supposed grievous errors of the Masse, which ( say they ) Luther had then before already giuen ouer, and then acknowledged for erroneous. So as they thinke that Satban heere dealeth with Luther only *ex Concessis* from Luthers then acknowledgment of his former errors, as therby hoping to bring him to despaire by thus obiecting to him the grievousnes of his said confessed error in his former saying of Masse: this pretence is many wayes confuted. First as concerning the supposall of despaire, wherof is no word in all that disputation; see next hereafter in the margin at m. Secondly, Luther himselfe tearmeth it a *disputation* in the margin next heretofore at l. as also the whole passage of the discourse is as by way of disputation, concerning also ( not the mercies or iustice of God, or any other lyke matter tending to despaire, but ) the truth of the doctrine of the Masse which

which the Diuell impugneth, & which (to make this point more plaine) Luther yet hitherto defendeth, wherof see next hertofore at s.c. Thirdly, that the Diuell did nor heere deale with Luther, as only frō *Luthers* the acknowledged mēt of his former confessed error, appeareth most evidently by exāple of other lyke points of our Catholicke religion, then & afterwarde defended & professed by Luther, frō which the Diuell doth yet also in this disputation endeauour lykewise to dissuade Luther no lesse, then he indeauoreth to dissuade him from the Masse. As for example, *Sathan* here endeauoreth to perswade Luther, that hee being a wicked man, could not consecrate the Sacrament, saying to that end vnto Luther. *Ego nunc hoc vrgeo, te non consecraste in tua Missa, sed obtulisse & adorasse tantum panem & vinum, & alij adorandum proposuisse: hic vides in tua Missa primum deesse personam, quā consecrare possit, nempe Christianum hominem &c. Cum igitur tu non sis persona quā consecrare possit &c. sicut tu nec sis verus sacerdos, nec panis verum corpus Christi.* (Luther tom. 7. fol. 229. a. circa & post med.) And yet further: Age, *promē vbi scriptum est, quod homo impius, incredulus, possit assistere altari Christi, & consecrare ac conficere in fide Ecclesie* (ibidem fol. 229. b. post med.) That all this was most clerely contrary to *Luthers* owne opinion, see heretofore tract. 2. c. 2. sect. 10. subdiuision 7. initio at p. q. r. And in *Hospinianus* in histor. Sacram. part. 2. fol. 14. b. circa med. And most clerely ibidem fol. 82. a. pauld ante med. In so much, as Luther (in libro contra Anabaptistas, alledged at large hereafter, tract. 2. c. 3. sect. 11. subdiuision vlt. fine in the margin at y.) sayth: *Nos fatemur &c. Verily wee acknowledge to be in the Papacie true scripture, true Baptisme, the true Sacrament of the Altar, the true keyes vnto remission of sinnes &c.* So farre was Luther from his then acknowledgment of the pointes objected vnto him by *Sathan* to be errours, then before by him abandoned.

rather to the contrary, it is yet impertinent, as to the point now vrged) propoundeth to him (therby to dissuade him from further saying of Masse, which is the  
q Rather to the contrary. For there is not in all the passage of that disputation so much as the least mention or signification of any persuasion to despaire, whereas to the contrarie in the same disputation there fol. 228. b. pauld ante med. the Diuell reprooueth Luther and the Papistes, for thinking Christ vnmercifull: saying: *Nos spiritus reiecti non fidimus illius misericordie, neque habemus eum pro Mediatore aut Salvatore, sed exhorrescimus vt seuum Iudicem: eiusmodi fidem non aliam, & tu habebas &c. & omnes alij &c.* Ideo à Christo tanquam crudeli Iudice confugiebatis ad S. Mariā & Sanctos, & illi erant Mediatores inter vos & Christum, sic erepta est gloria Christo, &c. Thus doth *Sathan* quyte against the pretence of despaire, amplify the mercies of Christ, vrging the same as a speciall argument against prayer to Saintes. And whereas Luther (which some vrge) doth there afterwarde fol. 230. b. post medium, answer to the Catholickes who (as he forswould object to him that the Diuell was a lier) labour to preuent the same, alledging there to that end the

example of Iudas, whome the Diuell tempted with vrging to him, that he had betrayed the innocent bloud, and so brought him to despaire, with lyke alledging also the example of Cayn: yet is this no part of the Conference betweene the Diuell and Luther, which is there before fully ended, but are only the wordes of Luther himselfe, vsed by him vpon the occasion aforesaid many yeares after, at his writing of the sayd Conference.

**r** *Impertinent.* For though he had withall perswaded Luther to despayre, as hauing sinned in his saying of Masse, yet this proueth not (which is the only point now questionable) that he did not also then dispute with Luther to perswade him against the Masse, and dissuade him from his then further saying of Masse: For this is euident throughout the whole passage of that his long disputation, against which the other pretence of despaire (though admitted to be mentioned in the said disputation, as it is not) maketh for all that nothing.

the only matter now in question, and against which the other vntrue pretence of despaire though admitted maketh nothing) many arguments against the Masse by Luther there set downe, such as Protestantes yet to this day vrge against it: as namely among other, *f* Luther tom. 7. *f* the Priestres not preaching (but) receauing alone, against the *VV*ittenberge of institution of Christ: his not communicating to the people in Anno 1558. fol. 229. both kindes: that of a Sacrament he made it a Sacrifice: and *b. initio. And fol. 228. b. circamed. the Diuell further sayth:* *Sacerdos enim verus, est Minister Ecclesiæ constitutus ad prædicandū verbum, porrigenda Sacramenta, sicut hoc habent verba Christi in Cœna, & sicut Paulus 1. Cor. 11. de Cœna Domini*

VIII.

For he chargeth him not only as with the tyme past, but often also as in the tyme present, saying to him: *Thou eatest alone, thou drinkest alone, with many more* such lyke, as therby signifying Luthers yet then present custome of saying Masse. Wherto Luther answereth, as not disclayming in the Masse, or that he had then

loquitur: vnde & à veteribus Communio appellata est, quod non solus Sacerdos debeat vti sacramento, sed reliqui vnà cum ipso. Nunc annos quindecim totos semper solus priuatim pro te in Missa vsus es Sacramento, & non communicasti alijs, adeoque interdictum tibi erat, ne porrigeres totum Sacramentum alijs (&c.) cuiusmodi es tu Sacerdos, qui non pro Ecclesia, sed pro te ipso ordinatus es? (&c.) Tu verò Missator priuatus in omnibus Missis tuis, ne semel quidem prædicasti &c. Hæcne institutio Christi? &c. Institutio Christi est, vt sacramento communent & alij Christiani, verum tu vnctus es, non ad distribuendum Sacramentum,

tum, sed ad sacrificandū, & contra Institutionem Christi Missa vsus es pro sacrificio &c. & quod Christus instituit ad edendum & bibendum pro tota Ecclesia, & porrigendum à Sacerdote vnā communicantibus &c. ex hoc tu facis sacrificium propitiatorium. & abominatio super omnem abominationem. &c. *And ibidem fol. 229. a. paulò post med. he sayth:* Solus bibis &c. Nemini tecū cōmunicas, & vt in more vobis positum fuit, tamquam bonū opus pro pecunia vendis. *And ib. fol. 228. b. ante med. he further sayth to Luther:* Confugiebatis ad S. Mariam, & Sanctos, illi erant mediatores inter vos & Christum, sic crepta est gloria Christo: *Is not all this (with much more there objected by the Diuell) very Protestant lyke?*

*Luther ibidem fol. 229. b. paulò post initium.*

*u Ibidem fol.*

*229. a. paulò post med. the Diuell sayth:* Tu solus in angulo tuo tacens & mutus comedis solus, & bibis solus. *x Ibidem fol. 229. a. post med. the*

*Diuell speaking to Luther, as of his saying Masse in tyme to come, sayth:* Ponam similitudinem: Si quis baptismo vteretur vbi non est persona baptizanda &c. cuiusmodi esset hic baptismus? &c. deest enim persona quæ baptismum accipiat: Quid si idem tibi accideret in tua Missa &c. nam persona accipiens Ecclesia nō est ibi &c. Hic forsan dices, etiamsi alijs in Ecclesia non porrigam Sacramentum, tamen ipse sumo, ipse mihi porrigo &c. *And ibidem fol. 229. b. prope finem the Diuell further sayth to Luther (as being then one with the Papistes in this point:)* En audaciam vestram in tenebris geritis hæc, & abutimini nomine Ecclesiæ, ac deinde omnes abominaciones vultis defensas nomine Ecclesiæ. *And againe ibidem fol. 230. a. prope initium:* Quare ergo in Missa priuata blasphemē contra uenias claris Verbis & Ordinationi Christi, & postea tuo mendacio, tuæ impietati prætexis nomen & intentionem Ecclesiæ, & misero hoc fuco tuum ornas commentum? *And ibidem fol. 229. b. ante med. going about to proue that Luther may not deliuer the Sacrament to himselfe alone, he alledgeth example of the other Sacramentes which a man cannot vse for himselfe, saying:* Non est absolutio, si quis absolueret seipsum, nō est inunctio si quis inungeret seipsum, non est coniugium si quis nuberet sibi ipsi &c. Hæc enim sunt vestra septem Sacramenta, (so playnely yet was Luther in these points: then Catholike) si nunc nullum ex Sacramentis vestris aliquis ipse pro se facere potest, aut tractare, qui sit vt tibi soli hoc Summum Sacramentum facere velis?

then or before giuen it ouer, but as yet standing in defence thereof, iustifyeth to the Diuell his saying of Masse, to that end *y alledging (sayth hee) that I was an annoynted Priest:* and (in regard of such his then Catholicke opinion in that point) vsing yet further (sayth he) *z those weapons wherto I was accustomed in the Papacie, ob-*

*y Ibidem fol. 228.*

*b. initio Luther al-*

*ledgeth his answer*

*to the Diuell saying:*

*Cui respondi: Sum*

*vnctus Sacerdos,*

accepi vnctionem & consecrationem ab Episcopo, & hæc omnia feci ex mandato & obedientia maiorum.

*z*

*Ibidem fol. 229. b. post med. Luther sayth:*

In his angustijs & agone contra Diabolum volebam retundere hostem armis, qui-

bus

bus assuetus eram sub Papatu, obijciebamque intentionem & fidem Ecclesiæ, scilicet quod Missas priuatas in fide & intentione Ecclesiæ, celebrassem : & si ego in quâ non rectè credidi aut sensitamen in hoc rectè credidit & sensit Ecclesiæ; verum Sathan è cōtra fortiùs & vehemētius instans &c. Hereby and other the premisses appeareth that Luther yet byther to defended the Masse : in respect of which his then opinion, the Diuell, as beretofore sect. 7. at p. begynneth his suggestion of doubt saying: What if such Masses were horrible Idolatry? which had bene improper, if so Luther had then before thought the Masse to be Idolatry.

icelling the intention and sayth of the Church, and that I celebrated Masse in the intention and sayth of the Church &c. and that the Church did rightly belieue, and thinke. But (sayth Luther) Sathan replied more vehemently &c. Whereupon in the end Luther yeeldeth, & imbraceth the doctrine so deliuered by Sathan, and therupon now altogether quite abandoneth the Masse. In so much also as presently afterwards his followers <sup>a</sup> the Deuines of Wittemberge did accordingly put downe the Masse at VVittemberg, alledging in behalfe of their so doing, the <sup>b</sup> same reasons and argumentes which were by the Diuell (as before) yrged in his said disputation had with Luther.

## I X.

Heere perhaps you rest desyrous to vnderstand what your owne learned Wryters do answere to this our objecting of Luthers forsaide disputation, had, as before, with the Diuell: Vouchsafe your attention, and I will not dissemble it. First M. Charke and M. Fulke answered, that by Luthers forsaide discourse of his disputation had with the Diuell, is meant <sup>c</sup> only a spirituall fight in mind, and no bodily conference. What? No bodily conference? With what face can they affirme this? do not the many other precedent and confessed lyke fearfull nightly apparitions argue this also to be of the lyke kynd? doth not Luther himselfe in his foresayd Treatise of this matter report, how the diuell

then

a Sacrifice for finnes: that the Priest communicated himselfe alone, made gaine therof, ministered to the people but in one kynd, and did not preach: which all of them (a thing worthy to be noted) are the very same reasons wherewith the Diuell perswaded Luther.

<sup>a</sup> See this reported by Hospinianus in historia Sacramentaria part. altera. fol. 20. b. paulo post med.

<sup>b</sup> See their speciall reasons particularly set downe in Hospinianus vbi supra fol. 20. b. fine & 21. a. & b. and compare the with the Diuells reasons mentioned next heretofore in the text and margent ats. and you shall discern them to be the same, as namely, That the Sacramēt was thereby made

So sayth M. Charke in his answer to the Censure giuen vpon the bookes of W. Charke and Meredith Hanmer, in the speciall tract there, had of this matter. So also doth M. Fulke in his Treatise against the defence of the Censure pag. 234. initio make his like answer, saying therof. Luthers confession is only of a spirituall fight in mynd, and no bodily conference, as M. Charke answered at the first. And againe a little there after wards, Luther speaketh of a spirituall temptation, such as euen good men are subiect vnto.

d Luther describinge there the sound of Sathans voyce, speaking then to him, sayth: *Hac illo dicente &c.* The Diuell speaking thus to me, I burst forth all on sweat, & my hart began to tremble and leape, & voce forti & graui vtitur the Diuell hath a base and ströge voyce &c. and then I learned how it came to passe, that some tymes earely in the morning men were found dead in their beds: which wordes the rather to giue

colour to M. Charke's pretended only spirituall temptation, and no bodily conference, are shamefully falsified, as being quite omitted by the Deuines of Wittenberge in their later editions of Luthers workes, but neuerthelesse are yet still extant in the more ancient edition of Luthers workes tom. 6. Ien. Germ. fol. 28. and to the eternall discredit of the said Deuines of Wittenberg (who in many other things haue likewise most shamefully falsified Luther) are yet also acknowledged and verbatim recited by the Protestant wryter *Hospinianus* in historia Sacram. part. 2. fol. 131. a. post med. and by him alledged there out of Luther tom. 6. Ien. fol. 31. e See this next heretofore at p. f Luther tom. 7. Wittenberge fol. 230. a. post med. sayth: *Ego plane persuasus sum Empserum & Oecolampadium & similes, his ictibus horribilibus & quassationibus subito extinctos esse.* See also these wordes confessed by M. Fulke against the defence of the Censure pag. 237. circa medium

then d spake to him in a base and great royce, so fearefully, as made Luther to sweat, and his hart to tremble? doth he not also report (as before) that the Diuell spake to him, calling him (accordingly to the humor of his pryde) e Right learned doctör Luther? Doth he not therewith yet further affirme, how f Oecolampadius, Empser, and others were slayne with such horrible encounters? This answer beinge therefore without all probability, and though suppoled for true, yet wholly impertinēt, a second answer of M. Sutcliffe is, that Luther in his foresaid discourse of this matter, only h declared his dreame: what but his dreame M. Sutcliffe? Is there in Luthers whole discourse herof so much as but mention of any dreame? Are not also Luthers foresaid wordes directly to the contrary, that he was first i suddenly awaked, and that then after, Sathan beganne the disputation with him? Againe doth not his foresaid affirming of Empser and Oecolampadius to haue bene slayne with such horrible encounters, argue more then a dreame? Are men, I pray you, slaine by

medium.

g

**Wholy impertinent** : For in eyther case, the persuasions and arguments wherto Luther heere yeeldeth, came confessedly from the Diuell, and what difference is there, whether the Diuell made them to Luther by sensible conference or by inward suggestion ?

h

M. Sutcliffe in

his booke de vera Catholica Christi Ecclesia pag. 258. post med. saith: Per seminum tantum Diabolum se colloqui visum dicit Lutherus, vt est in libro : but in what booke of Luther (M. Sutcliffe) is this found? you should haue done well to haue alledged it : For Luthers words are, that he was then first suddaynely awaked. And ibidem pag. 299. paulo ante med. M. Sutcliffe further sayth herof: Lutherus autem nihil aliud peccauit, quam quod vt homo Germanus, & non ita pridem Monachus, qui has de Diabolorum apparitionibus Monasticas fabulas e mente adhuc non eiecerat, somnium narrat crasso filo & Monachis familiari: quare si nullum aliud habeant huius calumnie fundamentum præter somnium, quod etiam ipsi malè detorquent, nihil est &c.

i See next heretofore at p.

by dreaming? or rather was not your selfe deeply dreaming, when you made an answer so playnely vntrue? And though we should suppose it for true, yet no lesse playnely <sup>k</sup> impertinent. These foresaid answers of M. Fulke, M. Charke, and M. Sutcliffe being so evidently vntrue, M. D. Morton betaketh himselfe to a new euasion. And what is that? He taketh no exceptions to Sathans sensible conference had with Luther, nor to his perswading him against the Masse, but in steed of answer obiecteth <sup>l</sup> Delrius (a Iesuite) affirming, that the Diuell appeared to an Abbot in the forme of an Angell, & perswaded him to say Masse: supposing this for the truth, and the whole truth of Delrius his report, how vnapt yet is the example therof? For here is no long and laboured disputation to proue the Masse good, nor did the parties heere assent to the Diuell, nor did the Masse thereupon first begynne to become publicke, as in the other example wee charge the Diuell with long framed disputation and arguments against the Masse, and Luther as ouercome therewith, to haue abandoned the Masse then before generally receyued. And that in this manner now in this last age beganne the new appearing doctrine of Luther, & so many of his followers in impugning of Masse. Neyther is this all, for M. Morton hath in his report herof (besydes his misnaming

**k Impertinent**: For what difference is it whether the Diuell seduced Luther, sleeping or waking In eyther case it confessedly proceeded from the Diuell.

**l** M. Morton in Apolog. Catholica part. 1. l. 2. c. 21. pag. 351. ante med. saith: Apud Surium liquet Diabolum in specie Euangelica apparuisse, & statim Abbatem vt Missam celebraret hortabatur, alldging there in his margin, Delrius Ies. lib. 4. de Magia cap. 1. qu. 3. §. 5.

the Abbot for the Monke) committed as yet further negligence, yf not fraud, in omitting both, which is there next precedent and following in his Author, as namely that <sup>m</sup> the Diuell vsith to persuade against the Canons &c. and that accordingly the party whom the Diuell here so persuaded to say Masse, *was not yet Priest*: a persuasion I confesse fitting for the Diuell, and but answerable to *Luthers doctrine*. The last of whome I fynd any mention to offer helpe in reliefe of Luther from this so knowne scandall, is *Baldwinus*. And what sayth he? First directly against *M. Charke, M. Fulke, and M. Sutcliffe*, he acknowledgeth the conference betweene the Diuell and Luther to haue bene not spirituall only, nor yet a dreame, but that it was a reall truth, <sup>2</sup> *wrytten by Luther* (sayth he) *not hyperbolically but seriously & according to the truth of the historie*: How then would he euade? The substance of his long answer is, that Luther had before, and then, quite abandoned the Masse: that therefore the Diuell intended no disputation against Luther, but only by way of strong temptation, <sup>3</sup> *to put Luther in mind of his ould errors*, and so therby to dryue him to despaire, vrging to such purpose, such only knowne truthes & reasons against the Masse, as Luther then, and before knew to be most true, and wherein Luther was already satisfied: in regard wherof (sayth he) <sup>4</sup> *the Diuell speaketh allwayes to Luther* (in præterito) *as in the tyme past, thou saydst Masse, thou hast donne this, and that &c.* But how extremely false or impertinent is all this? First, for the matter of despaire, yt is a false supposall as hath bene heretofore shewed: and though wee should admit it for true, yet is it also (as hath bene lykewise shewed) impertinent, as making nothing to proue that the diuell therefore did not instruct Luther against the Masse. For both of them may well stand togeather. Secondly,

<sup>m</sup> The wordes of *Delvius* (in the place cyted by *M. Morton*, vitered vpon occasion to shew how the Diuell often goeth about to deceiue vs, by perswading vs to do thinges of themselves good, but in an euill manner, whereof hee there giueth many examples) are as followeth: Item si (Dæmon) suadeat aliqua contra Canones vel Constitutiones vel regulas, vel alia præcepta Maiorum: hoc indicio B. Simeon Monachus Treurenensis eum deprehendit: narratur historia ab Euerwino Abbate (apud Sur, 1. Iunij: ) In verticem montis Sinai iussu superiorum cum missus fuisset ibi habiturus, nocturnis horis illi specie Angelica Dæmon apparuit, & vt missam celebraret hortatur: ipse nec planè dormiens, nec perfectè vigilans contradicit, non debere sine presbyterij ordine aliquem hoc ministeriū implere: contrà inimicus instat &c.

*wherby it appeareth that the Diuell did not make this persuasion.*

suasion to the Abbot (for the Abbot *Thomas Surinus* alledgeth is but the reporter thereof) but to Simeon a Mōke, who, as there after war des yet more fully appearing, being not as yet Priest, but Deacon, refused to say Masse.

*n* Of *Luthers* opinion, that Lay men, and euen women are Priestes, and may consecrate the Sacrament, and preach, see heretofore tract. 2. cap. 2. sect. 10. subdiuision 7. at p. q. r.

2 *Baldwinus* in his booke de disputatione *Lutheri* cum Diabolo, printed *Istetij* 1605. c. 4. fine & pag. 83. fine saith hereof: Quapropter non est cur Monachus miretur, me fateri disputationem illam esse veram, & neque ioco neque hyperbolicè, sed seriò & historicè scriptam. And againe there pag. 75. post med. he sayth: Historiam illam tam prolixè, tam consideratè *Lutherus* conscripserit: quòd enim eam scripserit & quidem seriò & historicè, etiamnum & constanter fateor. & vide ibidem pag. 76. fine.

3 See this there pag. 127. ante med. 4 Ibidem pag. 127. fine he saith: Semper enim in præterito loquitur Satan &c. talis sacrificulus fuisti &c.

5 Herof see heretofore in this conclusion sect. 7. in the margent at q.

6 Herof see heretofore sect. 7. in the margent at r.

as concerning the Diuells supposed speaking to *Luther* alwayes in præterito, as of the tyme past, it is egregiously false: for as in regard of his the former saying of Masse, the Diuell sometimes speaketh to him as in the tyme past; so lyke wise in lyke regard of *Luthers* present custome then continued in saying Masse, he also speaketh very often as in the tyme present, whereof many pregnant examples are heretofore alledged in particular. Thirdly, as to the supposall of *Luthers* then hauing abandoned the Masse, yt is likewise but supposed and false, as appeareth by the Diuels fore sayd often speaking to him in the present tense, and by the many examples heretofore alledged of *Luthers* then fore sayd iustifying to the Diuell his then former saying of Masse, which had byn idle & improper if him selfe had byn then already perswaded against the Masse. Fourthly, as concerning the mayne point, which is that the Diuell intended hereby no disputation against *Luther*, but only a temptation vpon euident truthe by *Luther* then and before knowne and confessed: it is of all other most false: as appeareth by *Luther* him selfe, who expressly termeth yt a disputation. Also by the many Protestant lyke arguments at large there by the Diuell begun

7 See these examples of the Diuels speaking to him, as in the present tense, and *Luthers* then saying of Masse, heretofore sect. 8. in the margent at u. x.

8. See *Luthers* iustifying his saying of Masse heretofore sect. 8. at y. z. in the margent.

9 Heretofore sect. 7. at p.

10 See these Protestant lyke arguments heretofore sect. 7. at f. and in margent there.

begun & prosecuted purposely to giue colour against the Masse, and most euidently, by example of the sundrie other <sup>11</sup> points alledged in the margent, whereto the Diuell in like sort then endeauored to perswade *Luther*, but could not preuayle.

## X.

Thus haue you heard the seuerall and disagreeing answeres of your learned Wryters to our obiection of the Diuells disputation had with *Luther* against the Masse, which being all of them discouered for vayne and idle, I will now conclude this point with the further euident testimony of *Hospinianus*, a most pryme man among the foraine Caluinistes, who though he acknowledged *Luther* for a *man adorned with excellent giftes, with the light of heauenly knowledg, zeale of Gods glorie, and as raysed vp to restore the gospells light &c.* yet, as inforced, he confelleth most plainly the thing in question, and sayth, *Luther being instructed by the Diuell, that the Masse was lisse & some others) wicked, and being ouercome with Sathans argumentes, did (therupon) abandon the Masse.* As also *Ioannes \* Regius* (an other pryme Protestant) forbeareth not to defend and iustify *Luthers* foresaid confessed instruction from the Diuell. So confessedly is that true, which we

object

*First*, it appeareth by *Luther* tom. 7. *Wittemberg. fol. 229. a.* that the Diuel perswaded *Luther*, that he could not consecrate, because he was a wicked man, which error (peculier to *VVickliffe* & some others) *wicked, and being ouercome with Sathans argumentes, did (therupon) abandon the Masse.* As also *Ioannes \* Regius* (an other pryme Protestant) forbeareth not to defend and iustify *Luthers* foresaid confessed instruction from the Diuell. So confessedly is that true, which we

pag. 14. b. and also heretofore tract. 2. c. 2. sect. 10. subdiuision 7. at p. q. r. where he houldeth that euen lay persons and the Diuell himselfe might minister Sacramentes, obseruing the wordes of institution. Also *Sathan* perswadeth *Luther* against the Indifferency of communion vnder one or both kyndes, wherof see heretofore sect. 7. ats. which indifferencie *Luther* afterwarde held, as appeareth heretofore tract. 2. cap. 2. sect. 14. in the margent at \*. next after f, at Fourthly. Whereto diuers other lyke examples might be added.

o *Hospinianus in histor. Sacramentar. part. altera, in his prolegomen. prope finem sayth of Zuinglius, Calvin & Luther; Hos enim tres viros nosco à Deo ornatos fuisse multis excellentibus donis, & virtutibus, ingenio, luce doctrinæ cælestis &c. zelo gloriæ Dei ( &c. ) Diuinitusque formatos & excitatos ad Ecclesiam Christi his postremis temporibus, tyrannide ac tenebris Antichristi horribiliter oppressam, in libertatem & lucem Euangelij vindicandam &c.*

p

*Hospinianus in histor. Sacram. part. altera.*

altera fol. 131. a. recyeth out of Luthers workes; a part of the disputatio (written by Luther) betweene the Diuell and him, and then in the dis of that side of the lease, addeth saying: De hac disputatione narrat Lutherus plura, quorum summa est, se à Diabolo edoctum esse, quod Missa priuata imprimis sit res mala, & rationibus Diaboli cōuictum aboleuisse eam. In so much as Hospinian doth yet furtuher in his firste Index or Alphabetical table set before his booke, vnder the letter C. & at the word Colloquiū amōg the many other Colloquies had among Protestantes by him there set downe, place among other, this Colloquie betweene the Diuell and Luther in these wordes: Colloquium Lutheri cum Diabolo in quo instituitur de erroribus Missæ, 131.

\* Ioannes Regius in his booke, intituled, liber Apologeticus &c. vnder the title Consideratio Censuræ pag. 123. circa med. sayth of Luther, *Extraction from the Diuell*, Quid hoc ad Mysterium seu doctrinam Verbi Diuini per Lutherum restauratum euertendum, aut ad Missæ etiam veritatem stabilendam? Et vnde constat tibi malum ipsum fuisse spiritum, qui (Luthero) hoc dixerit? Et posito licet malus spiritus fuisset, non sequitur tamen mox eum mentitum fuisse, quia & vera interdum Diaboli loquuntur, quando dicunt id cuius scriptura testis est.

object against Luther. And thus much briefly of Sathans labouring by the ministrerie of *Cardostadius*, *Zuinglius* & *Luther* to impugne the Masse, the same being the then generall receyued doctrine of Christendome, and neuer knowne to haue bene in any age before impugned otherwise, then by the *Albigenses*, *Apostolici*, *Almericus*, *Wyckliffe*, and such other only, as in regard of their other opinions were confessedly euen in the iudgment of our very aduersaries, all of them noted and knowne heretickes.

# XI.

But heere now (me thinkes) I discern You in your reading herof, as all amazed with discontentmēt to desist, and with a kind of tacite indignity to say vnto your selues, was *Martin Luther* (whome we so honour for our Father, and for a most excellent man sent of

q Of the then generallity of Masse brought out the world, see *Caluin Instit. l. 4. c. 18. sect. 18.* where he sayth: Missæ abominatio omnes Reges terræ & populos, à summo usque ad nouissimū inebriauit. And ibidem sect. 1. be sayth: Ea opinione Romanus Antichristus ac eius Prophe-

ta totum Orbem imbuerunt. And *Luther de Captiuit. Babylon. cap. 1.* sayth: Missa creditur passim esse Sacrificium quod offertur Deo. Accedunt his dicta Sanctorum Patrum, tot exempla, tantusque vsus per Orbem constanter obseruatus: And a litle there after wardes *Luther further sayth*: Nec moueat quod totus Orbis contrarium & sensum & vsum habeat. And *Hospinian in his Historia Sacram. part. in Epist. dedicat. 1.* (the sixt booke thereof on the B. syde ante med.) sayth: Missa tanquam medicato quodam po-

Bbbbb

culo,

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eulo, omnes terrarum Reges, Principes, & populi, hucusque ab annis proximis sexcentis fuerunt inebriati.

In prooffe, that all these were confessedly beretickes, & cōcerning also their seuerall noted and condēned errors in particular, see in the Index or Alphabetickall Table in the end of this booke vnder the seuerall Letters beginning euery of their Names, where particuler reference is set downe, directing the Reader to the speciall prooffe herof.

f So sayth M. Whitaker heretofore in this Conclusion sect. 6. in the margin at g. t So sayth M. Iewell alledged ibidem at h.

God to lighten the world &c. a man of such vnworthie condition, as is here described? Or hath his doctrine deliuered to vs against the Masse ( against which wee our selues giue publike Charge in our generall Sessions ) receiued it first growth in this age by apparitions from the Diuell? Haue so many Kingdomes, States, and Common wealths abandoned the Masse vpon such beginning? It is not probable: it is not credible: it is not possible. In so much (me thinkes) that casting the Booke from You as selfe - perswaded ( with a kynd of resolued and settled perswasion in generall, which auoydeth particulers, as ouer neerly pointing to the truth ) that in the narration herof I haue but misalleged or els mistaken your so many produced Authors, You say of me, as Festus said of Paul, that *"I am besides my selfe, and become learnedly mad."*

u Act. 26. 24.

Pardon me Right Honourable, Reuerend, Graue, and Learned (euen as acknowledging with my selfe how vnworthie and full of disadvantage to me it were, in your so graue presence and so great a Cause so confidently to auerre an vntruth of this consequēce). to answer for my selfe, that in my Report of these things, *"I haue but spokē the words of truth & sobriety:* which your selues also may easily yet further discern for such, if so you but please to vouchsafe your owne indifferent examination, according to the particuler references heere alledged in the margin. And as to the manie States, Kingdomes, and Common wealthes, which haue now vpon Luthers forsaide doctrine abandoned the Masse, it cannot become my priuate condition

x. Act. 26. 25.

tion

tion to examine or speake of them, but with all reue-  
rend and due respect: only this yet in all Humblenes  
I say, that yf this argument be of force, it is then much  
more forcible in behalfe of the Masse, yet to this day  
enlarged in many moe Kingdomes and Nations  
throughout y Asia, Africke, Europe and America, then is  
the contrary doctrine therof, which remayneth as it  
were consyned, or shut vp only within <sup>2</sup> a corner of Europe: pag. 331. sayth: The  
but much more forcible is it, yf wee regard so many  
ages past, in which the Masse was generall through-  
out the whole Christiã world, as the forsaide contrary  
doctrine impugning the same was not so much as but  
knowne to be in being.

XII.

But heere You will perhaps tell me, that the whole  
Christian world was then seduced and deceyued in the do-  
ctrine of Masse, that God is no Temporizer, nor doth  
frame his doctrine to the condition of tymes, which  
(as appeareth to vs in the example onely of our owne  
Nation) are (I must confesse) often alterable, but  
that as being in himselfe alwayes one, Veritas Domini

In respect herof  
the Protestant Wry-  
ter Symon Lythus  
in Respons. altera  
ad alteram Gret-  
seri Apologiam  
pag. 331. sayth: The  
Iesuites within the  
space of a few years  
not content with  
the Confinnes of  
Europe, haue filled  
Asia, Africke, and  
America with their  
Idoles.

The Century  
wryters centur. 5. in  
Epist. Dedicator.  
prope finem. say in  
regard therof: Prae-  
terea cùm iam se-  
hic mûdus ad occa-  
sum ruinamque in-  
clinat ac vox Euan-

gelij videatur in Septentrionales Regiones proficisci, & velut in exilium pelli &c.

a See this next hertofore in this Conclusion sect. 5. in the margent at m.

b Vnknowne to be in being, as appeareth heretofore tract. 2. c. 3. sect. 2. at n. and so  
from thence to the end of that subdiuision.

c So sayth Caluin, Luther,  
and Hospini-nus, alledged heretofore sect. 10. at q.

d Often alterable:  
For first, King Henry 8. made one change in his time, reteyning yet the Masse. Vpō  
his death, King Edward his sonne made a second and further change, abolishing  
also the Masse. He being dead, his Sister Queene Marie contrary to the Example of  
both these made a third change, by restoring the whole Catholicke religion. After  
her death, Queene Elizabeth made a fourth change by replanting the religion now  
established. And did not the Puritanes conceyue hopefull tymes of a fifth fur-  
change? So true it is, I graunt, that men may not alwayes frame their religion  
answerable to the tymes. In respect of this often changing where religion de-  
pendeth vpon the sway of tyme, M. D. Doue in his perswasion to English Recusantes  
&c. printed 1603. pag. 31. ante med. acknowledgeth, and in his owne words setteth downe  
our obiectiō, That (sayth hee of themselves) concerning the Booke of Common  
Prayer, when the Masse was first put downe, Kyng Henry had his English Lytur-  
gy, and that was iudged absolute and without exception: but when Kyng Edward

came to the Crowne, that was condemned, and another in the place, which Peter Martyr and Bucer did approue, as very consonant to Gods Word. When Queene Elizabeth began her raigne, the former was iudged to be full of imperfections, and a new deuised, and allowed by consent of the Clergy. But about the middle of her raigne we grew weary of that Booke, and great meanes haue bene wrought to abandon that and establish another: which although yt was not obtained, yet wee do at the least at euery change of Prince change our Booke of common Prayers: wee be so wanton, that wee know not what wee would haue, Thus far M. D. Doue, hauing no other way to auoid or answere the confessed truth of these premiises, but only vntrely to object against vs saying: They haue done the lyke &c. how many tymes haue their owne Breuiaries bene altered? But (Syr?) was this alteration (which was no other but only the new inserting or alteration of some few prayers) performed by vs in our Breuiaries, with condemnation by vs of the former? You may not say it, and therefore this your objection is but pretended and impertinent.

*manet in aeternum*: I humbly acknowledg this last for true; and as forbearing to retort yt, I will presume but to put You briefly in remembrance only of one pregnant and confessed difference herin, appearing betweene the vnequall enlargement of your doctrine & ours, which is: that wheras the pretended enlargment of your doctrine which impugneth the Masse was begun as before by Luther vpo his forsayd disputatiō had with

*e* In Regard of this so generall contradiction, Luther was for the tyme greatly troubled in his conscience, saying tom. 2. V<sup>o</sup> itemb. of Anno 1562. l. de abroganda Missa priuata, fol. 244. b. ante med.: How often did my trembling hart beat within me, and reprehēding me, object against me that

strong argument, Art thou only wise? Do so many worldes erre? were so many ages ignorant? what if thou erre and drawest so many into error to be damned with thee?

f See these confessed testimonies heretofore tract. 1. sect. 3. subdiuision 3. from 12, to the end, and tract. 3. sect. 1. in the margent vnder t.

g That

g That our whole Religion is without any note of knowne beginning and contradiction therupon ensuing, see heretofore tract. 2. c. 3. sect. 10. subdiuision 2. pauld post initium at p. q. r. And see next heretofore in this Conclusion, sect. 3. in the margin at k. And M. Aſham in his Apolog. pro Cæn. Dom. pag. 31. post medium, sayth particularly concerning the Masse: Quibustemporibus, & per quos homines Cæna Dominica de possessione sua per Missam deturbata sit, verissimè sciri non potest &c. h 2. Theſſal. 2. 11.

grosse then euer was the *Egyptian* darkenes ) hath now preuayled in many States and Countries, as supported only with the predominancy & sway of presēt times: so may I not assent to graunt, that wee be the parties against whome it hath so preuayled; as leauing that for the matter yet in question to be decyded ( yf wee could so easilie obtrayne as wee earnestly desire ) by any indifferēt course of triall betwene the learned Deuines of ech syde. And lyke as in diseases of the body none is more dangerously incurable then when the partie, as selfe-conceyted, will not yeeld to acknowledge that he is sicke: so in the griefes or errors of the vnderstanding none is lesse apt to be reformed, then where selfe persuasion conceyted with opinion of great skill and knowledge pretended for the most part from only scripture, the very stumbling-blocke wherat so many sectaries of this <sup>i</sup> present, and other <sup>k</sup> precedent tymes haue fallen, and for such discovered by the <sup>l</sup> Fathers ) i See this heretofore tract. 2. cap. 2. sect. 1. initio at p. q. & tract. 2. sect. 10. subdiuision 2. at h. <sup>t</sup>. §. i. k. l.

exempteth it selfe from all doubt of Ignorance and feare to be deceyued.

## XIII.

That your selues are but men and subiect to error and misunderstanding of the Scriptures no lesse then the Fathers in tymes past were, or then we yet are, you may not deny your own principles, especially but remembred, wherby you mantayne that not only your owne most learned Deuines, <sup>m</sup> Luther, <sup>n</sup> Caluin, <sup>o</sup> Beza,

i See this heretofore tract. 2. cap. 2. sect. 1. initio at p. q. & tract. 2. sect. 10. subdiuision 2. at h. <sup>t</sup>. §. i. k. l.

k See heretofore tract. 2. c. 2. sect. 1. initio in the margēt at <sup>t</sup>. \* . and ibidem fine at the figure. 2.

p Bucer & tract. 1. sect. 10. subdiuision 2. at §.

1 See heretofore tract. 2. cap. 2. sect. 1. initio at <sup>t</sup>. \* . & tract. 1. sect. 10. subdiuision 2. at §. g. & tract. 2. cap. 2. sect. 7. fine in the margin at 11.

Bbbbb 3.

m. Of

m Of *Luthers* confessed errors, read *Hospinianus* in his *Index* or *Alphabetical table*, vnder the word *Luther*, where he recytech *Luthers* particular errors with figures of referēce where to find the in the booke at large: wherein is set downe, *Lutherus damnat orthodoxam doctrinā de cōmunicacione idiomatum* 57. a b. *non humanam tantum naturam, sed etiam diuinam passam esse dicit*, with much more of this kynd. And see *Luthers* many confessed errors tract. 2. c. 2. sect. 10. throughout, at the beginnig of euery subdiuision. n Of *Caluin* being charged as subiect to error, see *M. Whitgiftes* defence of the answer to the admonition pag. 201 circa med. And *M. Sparke* in his answer to *M. Iohn d'Albines* pag. 107. initio, and see his error against *Magistracie* reproued by the now Lord *Archbishop of Canterbury*, and by *M. Sutcliffe* and others, heretofore in the preface to the reader sect. 12. And of his knowne error against the sufficiency of *Chrites* corporall death without suffering also in soule, alledged heretofore tract. 2. c. 2. sect. 10. subdiuision 8. at 8. 12. &c. See also *M. Bilsons* booke in confutation therof intituled, *The full redemption of mankynd by the death and bloud of Christ*. o *Bez's* errors are specially contradicted in whole treatises severally wrytten and published against him by *Doctōr Saravia* and *M. D. Sutcliffe*: And of his confessed error against *Magistracie*, see also heretofore in the preface to the Reader sect. 13. at s. t. u.

p *Bucer*, &c. but also the ancient 9 *Fathers*, generall *Councils*: yea & the whole Church militant, as euery part therof may altogether erre: The very Apostles themselues not being herein by your grauest wryters exempted, but by them charged with great errors, both in sayth and manners, euen after *Chrites* ascension, and that the holy ghost had descended vpon them: which by you considered, what other thing then herupon ensueth, but that your selues also as being but men may likewise erre? & that therefore to be wel informed in triall therof, you should (as obseruing your own principles, & abādōning all preiudice of opiniō) try the spirits if they be of God, & proue all things, houlding that which is good: And the more willingly and cheerfully

p *M. Cartwright* in *M. whitgiftes* defence &c. pag. 522. initio sayth: *Bucer*, though otherwise very learned, hath grosse absurdities. And see his grosse errorrs cōcerning diuorce, alledged heretofore tract. 2. c. 2. sect. 10. subdiuision 5. after g. at 1. 3. 4. 5. &c.

q *M. Fulke* in his answer to a counterfayte Catholicke pag. 35. & 87. chargeth the *Fathers* with many particular errors. And see this at large affirmed by Protestant wryters alledged heretofore tract. 1. sect. 3. subdiuision 14. throughout.

r That generall *Councils* may erre, is affirmed by *M. Fulke* in his answer to a Counterfayte Catholicke pag. 89. & 90. and by *M. VVillet* in his Synopsis pag. 92. f This is the saying of *M. Fulke* in his sayd answer to a Counterfayt Catholicke pag. 86. fine. t *M. Whitaker de Ecclesia contra Bol.*

*Bellarmin. controu. 2. quæst. 4. pag. 223. initio sayth: Sed fortè dicent, Christum nondum ascendisse & Spiritum Sanctum nondum Apostolis datum fuisse: wherto he immediatly next after wardes there replyeth, saying: Quid, an postea nõ errauerunt? Imo post Christi ascensionem, & illū Spiritus sancti in Apostolos descensum Ecclesiam totam errasse constat, de vocatione gentium, non vulgus tantum Christianorum sed ipsos etiam Apostolos &c. imo Petrus etiam errauit de legis cerimonialis abrogatione &c. hæc erat res fidei, & in hac errauit Petrus &c. Præterea in moribus etiam errauit (&c.) Hi magni errores erant, & hos tamen in Apostolis fuisse videmus, etiam postquam Spiritus Sanctus in illos descenderat &c. And see more lyke heretofore tract. 2. c. 2. sect. 10. subdiuision 2. versus finem at 9.*

u John 4. 12

x

1. Thessal. 5. 21.

fully as now, in that there is a kynd of truth vnto an obseruant and vnderstanding reader made so plaine & demonstrable, as no cloud or couerture of wordes can obscure the same, wherof ( if you but vouchsafe the paynes in reading ) your selues will ( I hope ) easilie discern the matter of this precedent Treatise to be part. To the reading therefore and carefull examining therof (at the least for so much as concerneth the few pointes mentioned in this Conclusion to you dedicated ) do I earnestly exhort you: this is that which I most humbly request, euen by the tender care had of your Countrey, by the deare respect of your owne saluation, by your Christian zeale vnto true religion, and by whatsoeuer els is sacred and holy. And as not doubting to preuayle with you in a request so iust, so necessary, and so behoofull, I do abruptly cease, and take my humble leaue, with my daylie continued prayers to God, that lyke as you add ornament to our Natiõ by Honorable employmēt in your sundry Iudgmēt seates ( the grauest Tribunalls that, notwithstanding my trauayles into forraine Nations, I euer yet discerned: ) So also you may continue, studious by your Christian moderation and proceeding in your seuerall places and callinges, to increaselykewise the peace & beauty of that Church, wherein most of you were new borne againe in your better birth, in which also so many of your ancestors for these last thousand

yeares.

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yeares were all of them baptized, lined, and dyed. And  
to which lastly your owne learned wryters ( as y in-  
forced therto in preferuation of their owne Church) do  
affoord the promisses of hopefull z saluation .  
y As inforced  
therto for prefer-  
uation of their  
owne Church: See  
this heretofore tract. 1. sect. 14. throughout .  
z Seethis point concer-  
ning Saluation acknowledged heretofore tract. 1. sect. 6. subdiuision 1. at l, m, n, o.

F I N I S .



A N

AN  
ALPHABETICALL  
TABLE OR INDEX  
DIRECTING THE  
READER TO THE  
principall matters conteyned  
in this Booke.

A



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ses* are one and the same sect. ibidem  
at 3. *Albigenses* claymed by Prote-  
stants ibidem at g. and in preface. sect.  
19. at o.

*Almericus*, *Albigenses*, *Apostolici*, *Henri-  
cians*  
Cccccc

*ekans and Peter Bruns*, held as many opinions of Protestancie as did the *VValdenſes* tract. 2. c. 2. ſect. 3. ſubdiu. 3. at n. yet confeſſed for heretickes ibidem at o:

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FOVRE SEVERAL  
**CATALOGVES**  
 OF THE FORRAINE  
 PROTESTANTS ADVERSE

VVRITINGES ONE AGAINST OTHER:

Three of the first being taken out of *Iodocus Coccius* his *Theſaurus*  
*&c. tom. 2.* And the fourth from *Hospinianus* his *Histo-*  
*ria Sacramentaria, parte altera.*

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THE FIRST  
**CATALOGVE**  
 OF BOOKS PVBLISHED  
 BY LVTHERANS AGAINST  
 LVTHERANS.



ATTHIAE Fla-  
 ccij Illyrici Res-  
 ponsio ad Episto-  
 lam Philippi, &  
 ad maledicta Ma-  
 ioris, ad Pomeran-  
 num.  
*Declaratio turpi-*  
*tudinis & peccati*  
*eorum, qui per conciliationes inte-*

rim à Christo ad Antichristum defi-  
 ciunt, *Wittembergæ, 1549.*  
*Liber contra Interimistas, Adiaphoristas,*  
*& alios Christi persecutores, Magde-*  
*burgi 1550.*  
*Responsio ad Epistolas Misnensium Con-*  
*cionatorum de quaestione, An potius*  
*cedere quam vestem lineam induere*  
*debeant, 1550.*  
*De originali peccato, & libero arbitrio*  
 contra

*Bookes against Lutherans.*

- contra *Pfessingerum*, *lenæ*, 1558.  
*Pia & necessaria admonitio* contra erro-  
*res Maioris*, *Ratisbonæ*.  
 De loco *Rom.* 3. describente Iustitiam  
 fidei, contra *Osiandrum*.  
 De nomine Iesu & Ichoua, contra *Osiandrum*.  
*Refutatio erroris Osiandrici*, *lenæ* 1558.  
*Disputatio Vinariensis* contra *Victori-  
 num*, *Basilæ* 1564.  
*Epistola Ducis Megapolensis* ad *Illyricum*  
 de *Osiandrica* controuersia, cum ap-  
 pendice *Illyrici*.  
*Probatio* quod persecutores aduersario-  
 rum interim sint ipsius Filij Dei per-  
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 Contra quædam *Adiaphorica Scripta*,  
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*Defensio* sanæ doctrinæ de originali ius-  
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*Defensio* doctrinæ de essentia originalis  
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*Apologia* suorum Scriptorum contra  
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*Responsio* Germanica ad omnia Sophis-  
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*Refutatio* sententiæ *Musæi* de originali  
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*Spiritus* vertiginis Accidentariorum  
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*Responsio* ad *Iskbiensium* Concionato-  
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*Germ.*  
*Responsio* ad quædam scripta *Christopho-  
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- Georgij Maioris* repetitio & finalis de-  
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*VVittenbergæ* 1568. *Germ.*  
*Præfatio* in Anonymi cuiusdam librum,  
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- Liber quo ad oculum demonstrauit *Lutheri* & *Philippi* libros in præcipuis doctrinæ Christianæ locis discrepare, utpote in articulo de Cœna Domini, de libero arbitrio, de lege, de Euangelio, de Iustificacione; de *Adiaphorīs*, 1575.
- VVolfgangi Amlingi* victoria de triumphata communicatione *Idiomatum* reali, contra *Ioannem Matthæum Smalcaldensem*, *Seruestæ* 1585. in 8.
- Ioannis Matthæi Smalcaldensis* Tractatus de vnione personali & communicatione *Idiomatum*, *VVittenbergæ* 1583. in 8.
- Responsio* aduersus *VVolfgangum Amlingum* Ecclesiæ *Seruestanæ* Ministrum, *VVittenbergæ* 1584. in 8.
- Responsio* ad falsum & vanum errorem nouo libello ab *Amlingo* sparsum, de victoria sua quam se de *Ioannis Matthæi Smalcaldensis* tractatu, quem de vnione personali & communicatione *Idiomatum* reali scripserat, reportasse gloriari? est, *VVittenbergæ* 1586. in 8.

*Bookes against Lutherans.*

*Colloquium Altemburgense* inter Electoris Augusti & Ducis Saxonie Theologos de Iustificationis articulo, Ienae 1570. in 4.

*Colloquium* de peccato origins inter Iacobum Andrea & Matthiam Flaccium Illyricum, Argentorati anno 1571. institutum: adiuncta sunt & alia scripta, Tübingæ 1575. in 4.

*Danielis Hoffmanni* quaestionum & responsionum in grauiissima controversia de Sacrosancta Cæna pars prima, Helmstadij 1583. in 8.

*Disputatio* de peccato originis, quod sit accidens vitium, 1586. in 4.

*Dogmatum Iacobi Andreae* de persona Christi, & Cæna Domini è principijs suis repetitorum, cum Saxonica confessione orthodoxa comparatio 1589, in 8.

*Errores Septemdecim Iacobi Andreae* crassiores, collecti & detecti, 1589. in 8.

*Quinque Disputationes* de peccato originis, quod non sit substantia, in Academia Iulia habitæ 1589. in 8.

*Doctrina* de Exorcismo in administratione Baptismi à quibusdam Augustanam confessionem amplectentibus retento, 1590. in 4.

*Ioannis Olearii* criminationum pagellæ Cerbestanæ, quæ *Strena* inscribitur, depulsio necessaria, cum disputatione de exorcismo & refutatione viginti obiectionum, quibus *Amlingus* piam hanc Cerimoniam impudenter infamat, Halle Saxonum 1591. in 8.

*Conradi Schlüsselburgij* liber contra Synergistas & Osiandristas, Francofurti 1598. in 8.

A SECOND  
C A T A L O G V E  
OF BOOKES PVBLISHED  
BY THE CALVINISTS,  
A G A I N S T  
the Lutherans.

**T**HEODORI Bezae responsio pro corporis Christi veritate aduersus Vbiquitatis commentum, & Guihelmi Holderi conuicia: addita est Responsio aduersus Iacobi Andreae calumnias, Geneuæ 1581. in 8.

*Responsio altera ad Iacobi Andreae calumnias, Geneuæ 1581. in 8.*

*Responsio ad quæstionum & responsionem Danielis Hofmanni in grauissima de Cœna Domini controuersia, Geneuæ 1184. in 8.*

*Conspicillum ad Danielis Hofmanni demonstrationes ad oculum, Geneuæ 1586. in 8.*

*Ad Ioannis Brentij argumenta, & Iacobi Andreae Theses, quibus carnis Christi omnipræsentiam nituntur confirmare, id est, aduersum renouatos Nestorij & Eutichetis errores Respõ-*

*sum, Geneuæ 1570. cum cæteris Bezae opusculis Theologicis.*

*De Sacramentali Corporis & Sanguinis Christi cum sacris symbolis coniunctione, aduersus Matthæi Flaccij Illyrici falsissimas demonstrationes, Geneuæ 1565. in 8.*

*Ad Nicolai Seluerci, & Theologorum Ienensium calumnias, responsio, Geneuæ 1571. in 8.*

*Marci Beumleri Apologia breuis & necessaria, in qua prima exponuntur causæ, cur D. Iacobi Andreae manus & lingua instar Ismaelis sit contra omnes: deinde diluuntur criminationes aduersus Ioannem Iacobum Grinæum, Tiguri 1585. in 8.*

*Elenchus Sophismatum Iacobi Andreae, quæ disputationi de S. Eucharistia Heidelbergæ habitæ, opposuit, Tiguri 1585. in 8.*

*Falco emissus ad capiendum, deplumandum, & dilacerandum Cuculum Vbiquitarium, nuper ab Huldero ex-*  
clu-

*Bookes against Lutherans.*

- clusus, impetum in Philomelas innocentem facere cœperat, *Neapoli* 1586. in 4.
- Triplex Scriptum ad Iacobum Andrea*, 1. Falconis supplementum, de metonymia Sacramentali, de manducatione infidelium. 2. Prodromi Vbiquitarij confutatio. 3. Index aliquot grauiſſimorum certaminum & errorum *D. Iacobi Andrea*, *Neapoli* 1586. in 4.
- Calumniarum & Sophismatum quibus Iacobus Andrea* postremum Scriptum asinum auem compleuit, Elenchus coronidis vice concinnatus, *Lugduni Bataurorum* 1588. in 4.
- Ioannis Sturmij Antipappi* tres, contra *Ioannis Pappi* caritatem & condemnationem Christianam 1579. in 4.
- Tres Partes prioris Antipappi*. 1. Com-monitio, 2. Antiproœmium. 3. Antioſiâder pro exteris Ecclesijs, & pro Synodo, *Neapoli* 1580. in 4.
- Epistola Apologetica contra Iacobum Andrea*, *Neostadij* 1581. in 4.
- De Eucharistica Ambrosia cōtra Ioannem Pappum* ibidem 1581. in 4.
- Andrea Poucherij* Theses oppositæ blasphemæ disputationi tertiæ *Clebitij*, *Geneuæ* 1583.
- Lamberti Danxi* Antioſiâder siue Apologia Christiana simul & necessaria, in qua cū Helueticæ Ecclesiæ, & quæ cum ijs in Confessione consentiunt, tum etiam eorum de Cœna Domini sententia defenditur, aduersus iniustam *Luca Oſianderi* condemnationem, *Geneuæ* 1580. in 8.
- Necessaria Responſio ad Scriptum, quod inscribitur: Pia & fidelis ad Gallicas & Belgicas Ecclesias admonitio*, *Geneuæ* 1580. in 8.
- Responſio triplex ad fratres Tubingenses, & triplex eorum Scriptum de tribus grauiſſimis quæſtionibus: de Cœna Domini, de Maieſtate hominis Christi, & de non damnandis Ecclesijs Dei, nec auditis, nec vocatis*, *Geneuæ* 1581. in 8.
- Examen Libri de duabus in Christo naturis, de vnione hypostatica & idic-matum, quæ illa sequuntur, communicatione, à Martino Chemnitio* conscripti, *Geneuæ* 1581. 8.
- Ludouici Lauatheri* historia de origine & progressu controuersiæ Sacramentariæ de Cœna Domini ab An. 1524. vsque ad annum 1563. deducta, *Tiguri* 1563. in 4.
- Ioannis a Lasco* Responſio ad virulentam, calumnijs ac mendacijs confarcinatam *Ioachimi VV estphali* Epistolam quandam, qua purgationem Ecclesiarum peregrinarum *Francofurti* conuellere conatur, *Basileæ* 1557.
- Guilbelmi Zepperi* Dillébergensis Ecclesiæ Pastoris institutio de tribus religionis summis capitibus quæ inter Euangelicos in controuersiam vocatur. *Hannoniæ* 1596. in 8.
- Hermanni Reinecheri* Scriptum Dydascalicum & Apologeticum, quo æternæ Electionis Veritas demonstratur: eiusdem assertio solida Veritatis carnis Christi cum ementitæ vbiquitatis refutatione, *Hannoniæ* 1597. in 8.
- Hieronymi Zanchij* Miscellanea Theologica. 1. Theses aliquot varijs de rebus. 2. Prælectiones quædam. 3. Responſio ad calumnias. 4. Prælectionis cuiusque summa certis Thesis cōprehenſa. 5. Supplicatio ad Senatū Argentinensem, in qua loci quidam Augustanæ Confessionis, & articuli Cōcordiæ Argentinensis facti Anno 1563. explicantur, Epistola ad *Laudergrauium*, in qua continetur historia de diffi-

## A Table of Calvinists

diffidij *Argentiniensis* initio, progressu, exitu, compositione, deque ijs quæ compositionem consecuta sunt, *Argentorati 1566. in 4.*

*Ambrosij VVolfij* fundamenta Lutheranae doctrinae de vbiuitate, atque adeo de corporali praesentia Corporis Christi in Eucharistia, ad Orthodoxae fidei normam expensa, & sub veritatis censura reuocata, ex orthodoxo consensu, contra partes Bergenses, *Geneuae 1579. in 4.*

De Confessione *Augustiana* quo sensu iam pridem à socijs eius intellecta, accepta, & approbata fuerit: Et de concordia *Lutheri* cum *Martino Bucero*, & *Helueticis Ecclesijs*, *Geneuae 1579. in 4.*

*Anhaltinorum Theologorum* repetitio brevis, simplex & perspicua Orthodoxae Confessionis de aliquot articulis controuersis: item de mysterio Incarnationis verbi, & vnionis hypostaticae, contra vbiuitatem & realem Communicationem Idiomatum assertio, *Neapoli 1581. in 4.*

Defensio modesta & perspicua sex argumentorum: quibus inter alia Ecclesiarum *Anhaltinarum* Ministri realem, seu idiomatum communicationem falsitatis conuicerunt, opposita inani & friuolae eorum *D. Ioannis Matthaei* professoris *Wittembergen*sis refutationi: cum Auctuario absurditatum & Antilogiarum eiusdem, *Seruesiae 1583. in 8.*

*Antonij Arimathaeensis* Ilagoge brevis & perspicua, monstrans vsum salutaris & immutatae doctrinae de inuocatione Dei, & Filij Dei *D. N. I. C.* scripta ad Analysin Thesium *Aegidij Hunnij* de inuocatione Dei vera, & Sanctorum Idolatria, vt sit *1682. nos.* Censura Confessionis, suo & al-

liorum nomine scriptae. Refutantur simul Theses Confessionis exhibit. Illustriss. Hassiae Principibus, ab eodem Hunnio, *Neapoli 1586. in 4.*

Apologia ad omnes Germaniae Ecclesias reformatas, quae sub *Zuingliani*, & *Caluiniani* nominis inuidia vim & iniuriam patiuntur, *Tiguri 1578. in 8.*

*Bremen*sis Ecclesiae Ministrorum *Elenchi* paradoxorum, quibus Ecclesias Germanicas ab obitu *Philippi Melanthonis*, perturbantur Vbiuitarij, mutato genere doctrinae, & phrasibus de persona Christi, pars prima, ad refutandam audaciam *Tubingen*sum Theologorum, *Bremae 1585. in 4.*

*Christiani VValdensis* Refutatio noui dogmatis de Vbiuitate Corporis Christi, *Basiliae 1586. in 8.*

*Christophori Pezelij* Apologia verae doctrinae de definitione Euangelij, opposita *Thraconicis* praestigijs *Ioannis Wigandi*, *VVitembergae 1572. in 4.*

Argumentorum & Obiectionum de praecipuis articulis doctrinae Christianae cum responsionibus quae sunt collectae ex scriptis *Philippi Melanthonis*, additis scholijs illustrantibus vsum singularum Responsionum, partes 7. *Neapoli*, ab Anno 1578. vsque ad Annum 1589. in 8.

Demonstratio imposturarum & fraudum quibus *Aegidius Hunnius* in libro recens edito de Sacramentis veteris & noui Testamenti pro defensione dogmatis Vbiuitarij contra veritatem Orthodoxam pugnat, *Bremae 1592. in 8.*

Demonstratio altera imposturarum ac fraudum, quibus *Aegidius Hunnius* Ecclesiae orthodoxae doctrinam petulantius corrumpere pergit, *Bremae 1592. in 8.*

*Bookes against Lutherans.*

*Colloquij Montisbelgartenfis inter Iacobum Andree & Theodorum Bezam Acta, Tübingae 1587. in 4.*

*Henrici Bullingeri Repetitio doctrinæ de inconfusis proprietatibus duarum Naturarum in Christo, vna persona, adeoque de veritate carnis Christi ad dextram Dei Patris in Cælo sedentis, & non vbiq; præsentis; contra Ioannem Brentium, 1564. in 8.*

*Petri Varenburgi Responsio ad Scriptum Hermannii Hamelmanni, quod conatur probare Ambrosium Volsum & alios Sacramentarios falso pro se allegare B. Theodoreti testimonia: Item ad iudicium ab eodem Hamelmanno editum de libro Consensus Orthodoxi in causa Eucharistica, Neostadij 1581. in 4.*

*Hamelmannia, siue aries Theologizans,*

*Dialogus oppositus duabus narrationibus Historicis Hermâni Hamelmanni, Neostadij 1582. in 4.*

*Guilbelmi Clebitij responsio ad Thematâ Morlini, Scoßelij, Heshusij &c. de Sacra Synaxi, Bremæ 1560. in 8.*

*Demonstratio Theologica, in qua ostenditur, 1. Non omnem quæstionem formatâ per aduerbium (quomodo) incredulitatis esse argumentum. 2. Modum ineffabilem quo Heshusius soluit omnem nodum, multorum hæreticorum esse antiquû effugium, Losannæ 1563. in 8.*

*Demonstratio erroris Heshusiani de præsentia Iudæ in Cœna Domini; ibidem 1563.*

*Eiusdem Victoria veritatis & ruina Papatus Saxonici,*

A T H I R D

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A THIRD  
C A T A L O G V E  
OF BOOKES PVBLISHED  
BY THE LV THER A N S  
A G A I N S T  
the Caluinistes.

**I**OACHIMI  
VVestphali farra-  
go confusanearū  
& inter se diffi-  
dentium Opinio-  
num de Cœna  
Domini, ex Sa-  
cramentariorū  
libris congesta,

Anno 1552.

*Aduersus cuiusdam Sacramentarij fal-  
sam criminationem iusta Defensio, in  
qua de Eucharistiæ causâ agitur, 1555.*

*Epistola qua respondetur conuitijs Cal-  
uini. Breuis item Responsio ad Scri-  
ptum Ioannis à Lasco, in quo Augu-  
stanam Confessionem in Caluinismum  
transformat, 1557.*

*Iusta Defensio contra Ioannem à Lasco:  
Confutatio mendaciorum Caluini:  
Apologia ad vltimam admonitio-  
nem Caluini, 1558.*

*Danielis Hofmanni Apologia missa ad*

*Theodorum Bezam, qua rō p̄tor, in  
verbis Cœnæ Dominicæ immotum,  
Bezæ autem demonstrationes fal-  
sissimæ demonstrantur, Helmstadij  
1535. in 8.*

*Libellus Apologeticus respondens char-  
tis Ministrorum Ecclesiæ Bremensis,  
& horum Sacramentarios errores  
detegens atque refutans, Helmstadij  
1585.*

*Filmanni Heshusij assertio Sacrosancti  
Testamenti Christi contra blasphemam  
Caluinistarum Exegesein, sine  
nomine Auctoris editam, Erfordiae  
1582. in 4.*

*Pia defensio aduersus Ioannis Caluini, Pe-  
tri Boquini, Theodori Bezæ, VVilhel-  
mi Clebitij & similium calumnias.  
Item refutatio Pelagiani seu Anaba-  
ptistici Caluinistarum erroris de Bap-  
tismo & peccato origins, Erfordiae  
1583. in 8. Adduntur Collectanea plu-  
rimorum Caluini contra Deum, eius  
pro*

*Bookes against Calvinists.*

- prouidentiam & prædestinationem.  
*Iacobi Andreae* breuis admonitio de crimine stellionatus Calvinianorum, quo Iesuitas in suam societatem rapere, & doctrinam Lutheri de persona Christi & sacra Cœna illorum autoritate perfidè opprimere conatur, *Tubingæ* 1582. in 4.  
 De Adoratione Carnis Christi contra blasphemam Apologiam *Lamberti Danaei*, *Tubingæ* 1583. in 4.  
 De Vnitate personali & supernaturali duarum Naturarum in Christo, contra blasphemam disputationem *Eusebij Cleberi* Pastoris *Saugalensis* in Heluetia, *Tubingæ* 1586. in 4.  
 Oratio de incarnatione Filij Dei, contra impios & blasphemos errores *Zuinglianorum* & Calvinistarum, *Tubingæ* 1586. in 4.  
*Nicolai Seluerci* aduersus Catechismum *Heidelbergensem*: aduersus *Bezæ* interpretationem huius loci, Oportet Christum cælo capi, *Lipsiæ*.  
 Ad *Theodori Bezæ* calumnias responsio, 1571. in 8.  
*Calvinus Rediuuius*, hoc est *Zuinglij*, *Caluini*, *Bezæ*, *Amelingi*, *Peuceri*, *Pezelij* &c. propriæ opiniones de quibusdam articulis controuersis, *Francofurti* 1589. in 4.  
 Confutatio accusationum quibus Sacramentarij Ecclesias puriores, quæ Augustanæ Cōfessionij subscribunt, onerare solent, continens veram doctrinam de Cœna Domini & duabus in Christo Naturis. Item refutatio exegesis Sacramentariæ, *Lipsiæ* 1579.  
*Guilbelmi Holderi* Calvinianus Candor, hoc est, de eximia pietate, fide, doctrina, & modestia *Theodori Bezæ*, admonitio altera, *Tubingæ* 1582. in 4.  
*Cuculus Calvinisticus*, siue de gratitudine,

- & modestia Calvinianorum, aduersus blasphemam *Iacobi Grinxi* Apologiam commonefactio, *Tubingæ* 1585. in 4.  
*Prodromus Labyrinthi* Sacramentariæ ad *Marcum* quendam *Beumlerum* Nouitium Sacramentarium, scriptus, *Tubingæ* 1587. in 4.  
 Responsio ad *Hieronymi Zanchij* Sacramentarij virulenta conuitia, quibus, vt ait, discessum ex hoc mundo meditur, *Tubingæ* 1587. in 4.  
*Asinus Auis* ad Sacramentarios *Heidelbergenses* scripta, hoc est, Metamorphosis noua, qua *Marcus Beumlerus*, dum temerè in auem falconem transire voluit, ridiculo errore in Asinum commutatus est, *Tubingæ* 1578. in 4.  
*Luca Osiandri* Anti-sturmius vnus, *Tubingæ* 1579. in 4.  
*Anti-sturmius* alter ibidem 1581. in 4.  
 Epistola Eucharistica ad *Ioannem Sturmius* Vespertilionem, gratitudinis ergo scripta, pro palinodia ironica, *Tubingæ* 1581. in 4.  
*Martini Chemnitij* liber contra Catechismum *Heidelbergensem*: fundamenta sanæ doctrinæ de vera & substantiali præsentia, exhibitione, & sumptione Corporis & Sanguinis Domini in Cœna, *lenæ* 1570. in 8.  
*Philippi Nicolai*, apud *Herdecanos* Ecclesiæ Ministri, fundamentorum Calvinianæ Sectæ cum veteribus Arianis & Nestorianis conuenientium detectio: qua demonstratur, neminem Christianorum Calvinianis adhærere posse, quin vnâ Arianismi & Nestorianismi suscipiat defensionem, *Tubingæ* 1586. in 4.  
*Ioannis Modesti* demonstratio ex sacris literis, quod Sacramentarij non sint Christiani, sed baptizati Iudei. &  
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- Mahometani**, Germanicè *Tubingæ* 1587. in 4.
- Zachariæ Rjuandri** Lupus excoriatus, quo Calvinistarū, qui vel manifestè, vel occultè sua dogmata spargunt, pellis Lupina declaratur & explicatur, super Verba Christi Matthæi 7. *Attendite à falsis Prophetis*, Germ. *VVitembergæ*. 1591. in 4.
- Samuelis Huberini** Antithesis Lutheranae & Calvinisticae doctrinae in præcipuis fidei articulis, Germanicè *Lauringæ* 1591. in 4.
- Demonstratio fallaciarum Ioannis Caluini** in doctrina de Cæna Domini, quibus vsus est in libro Institutionis Christianæ, *VVitembergæ* 1593. in 4.
- Iacobi Hailbruneri** Synopsis doctrinae Calvinianæ, hoc est, Summaria Narratio & refutatio Zuinglianorum & Calvinistarum doctrinae de aliquibus fidei Christianæ articulis, Germ. *Lauringæ* 1591. in 4.
- Hieremiæ Victoris** vera & dilucida demonstratio, quod Zuingliani & Calvinistæ nunquam se subiecerint Cōfessioni Augustanae Carolo Quinto Anno 1530. exhibitæ, Germ. *Francofurti*, 1591. in 4.
- Christiani Kittelmanni** decem graues & perniciosi errores Zuinglianorum in doctrina de peccatis & baptismo, ex proprijs ipsorum libris collecti & refutati, German. *Magdeburgi* 1591. in 4.
- annis Mosellani** præseruatua contra venenum Zuinglianorum, *Tubingæ*. 1586. in 4.
- Conradi Schlesselburgij** Theologiæ Calvinisticae libri tres, in quib⁹, seu in tabella quadam, quasi ad oculum, plura ex ducentis viginti tribus Sacramentariorum publicis scriptis pagellis, verbis proprijs, & Authorum nominibus indicatis demonstratur, eos de nullo ferè Christianæ fidei articulo rectè sentire. Adita simul verè sententiæ assertionē, & contrariæ opinionis refutatione. *Francofurti* 1594. in 4.
- Ægidij Hunnij** Calvinus Iudaizans, hoc est, Iudaicæ glossæ & corruptelæ quibus Ioannes Calvinus Illustrissima Scripturæ Sacrae loca & testimonia de gloriosa Trinitate, Deitate Christi & Spiritus Sancti, cum primis autem vaticinia Prophetarum de Aduentu Messiae, Natiuitate eius, Passione, Resurrectione, Ascensione ad Cælos, & sessione ad dextram Dei, detestandum in modum corrumpere nō abhorruit, *Witembergæ* 1593. in 3.
- Eiusdem Papiſmi Calvinianorum** 25. dogmatici, & 20. practici, siue Disputationes duæ de reliquijs, trabibus & plumulis Sanctæ Matris Ecclesiæ Romanæ, quas Calviniani supra annos iam septuaginta retinent, & adhuc venerantur, à *Salomone Gesnero* publicè in Academia Wittenbergensi habitæ: nec non Theses Huberianismo oppositæ ab *Ægidio Hunnio*, *Francofurti* 1598. in 4.
- Anti-pareus**, hoc est, Refutatio venenati Scripti à *Dauide Pareo* editi in defensionem stropharum & corruptelarum, quibus Ioannes Calvinus Illustrissima Scripturæ testimonia de mysterio Trinitatis, nec nō oracula prophetarum de Christo, detestandum in modum corrumpit, *Francofurti* 1598. in 3.
- Theologorum VVitembergenſium** solida refutatio compilationis Zuinglianæ & Calvinianæ, quæ illi consensum orthodoxum Sacrae Scripturæ & veteris Ecclesiæ de controuersia Sacramentaria appellarunt, in Lucem edierunt.

*Bookes against Calvinistes.*

- derunt, & aliquoties recoxerunt, *Tubinga 1584 in folio.*
- Abelii Vinaij Synopsis Theſeon Iacobi Kimeduncij Calvinistæ de redẽptione & prædestinatione, quam aduersus Samuelem Huberinum instituit, Tubinga 1594. in 8.*
- Friderici Petri Responsio pro libello Martini Chemnutij de vnione hypostatica naturarum in Christo, & de communicatione idiomatum, ad eius examen à Lamberto Danao conscriptum. Addita est admonitio, Num fides possit euolare supra Cælos, & illic ipsum carnem Christi apprehendere? Lipsia 1585. in 4.*
- Responsio ad Scriptum quod Theologi Bremenses aduersus collectores Apologię formulæ Concordiæ publicauerunt, Lipsia 1585. in 8.*
- Ioannis Matthei liber de cauendo Calvinistarum formento, VVittembergæ.*
- Henrici Berndes Ecclesiastæ VVismariensis doctrina de reali communicatione idiomatum in persona Iesu Christi, planis & perspicuis Theſibus orthodoxæ exposita, & verbali seu fictitiæ Calvinistarum communicationi opposita, Wittenbergæ 1596. in 4.*
- Andrea Schafmanni Ecclesiastæ Tremoniani Prodomus responsionis suæ pro disputatione Tremoniana, contra refutationem Ioannis Piscatoris de distinctione Decalogi &c. de Calvinii profana de Christi merito sententiæ: deque Lutherarorum & Calvinianorum appellatione, libri tres controuersiarum de prædestinatione, in quibus definitio controuersię statu, argumenta ex Scriptura, sana ratione, Patribus, Scholasticis, ipsiſque Aduersarijs substituantur & defenduntur. eodemque ordine Aduer-*

- sariorum argumenta refutantur, Tremonia 1596. in 8.*
- Iacobi Hailbruneri Ecclesiastæ Aulæ Neopergicæ Suenckfeldiæ Calvinismus, hoc est, Spiritus Suenckfeldiani & Calviniani cõsensus in doctrina de Ministerio Verbi, Baptismo, & Cœna Dominiæ, eiusdemque solida confutatio, certis capitibus distincta, Laninga 1597. in 8.*
- Alberti Graueri Bellum Ioannis Caluini & Iesu Christi, hoc est, Antithesis doctrinæ Calvinianorum in quatuor articulis, de persona Christi, Cœna Domini, Baptismo, & prædestinatione, ad oculum monſtantur, Biaptæ 1598. in 4.*
- Balthazaris Menzeri Allendorphenſis Elenchus errorum Antonij Sadeliæ, in libello de Sacramentali manducatione carnis Christi, Wittenbergæ 1594. in 8.*
- Heizons Buscheri Exercitationum Theologicarum & Logicarum, Responsioni Ioannis Piscatoris oppositarum, pars prima, de doctrina troporum vsitata, de verbis Cœna propriè, non tropicè intelligendis, de præſentia corporis Christi in Cœna ex verbis illis demonstranda: pars altera, de prædicationibus inusitatis & pædobaptismo, Lemgonia 1594. in 8.*
- Hermannii Hamelmanni Responsio ad dicta Patrum, quæ pro sua assertione, quod Christus homo sit in loco, Zuingliani afferunt. Item, quomodo Calvinistarum Liturgia non sit conformis Liturgiis, quæ fuerunt vsitatæ in Primitiua Ecclesiâ, 1568. in 8.*
- De Gaudijs æternæ vitæ, & quomodo Sacramentarij nobis illa gaudia imminuant, Erfordia 1585. in 8.*
- De impossitura Christophori Fæzelij in citatis*

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tatis orthodoxorum Catholicę Ecclesię Patrum testimonijs commissa,  
*Tubingę 1592. in 8.*

*Iacobi Schegkij* responsum ad *Simonis Simonij* libellum, quo conatus est librum de vna persona & duabus naturis in Christo refellere : Respondetur etiam *Eraſto*, & explicatur *Schegkium* nō consentire cum *Eraſto*,  
*Tubingę 1568.*

*Stephani Gerlakij* Anti-Danęus, siue Responsio, qua *Lamberti Danęi* figmenta & calumnię, quas contra

*Anti-sturmium Oſiandri* in causa S. Cęnę Dominicę, & Maiestatis Christi hominis impotenter euomuit, deguntur & confutantur, *Tubingę 1580. in 4.*

*Hyperaspistes Anti-danęi* de condemnatione errorum de S. Cęna, & de Maiestate Christi hominis aduersus L. Danęum, *Tubingę 1581. in 4.*

*Decertatio* cum L. Danęi profano milite, quem Clibanarium vocat, *Tubingę 1583. in 4.*

## A F O U R T H



A FOVRTH  
CATALOGVE  
OF THE PROTESTANTS  
MANY BOOKES  
AND VVRITINGES

in generall, made one against another, in the question of the *Sacrament*, but since Anno Domini 1574. till Anno 1598. collected from report therof made by the Protestant writer *Hospinianus* in his *Historia Sacramentaria part. 2.*



VLLINGERI  
responsio ad septem  
præcipua  
accusationis Ca-  
pita Lutherano-  
rum, 1574.  
Wittenbergen-  
sium Theologo-  
rum declaratio

certaminis de Cœna Domini & per-  
sona Christi, inter Lutheranos &  
Caluinistas, Tubingæ Germanicæ,  
1575.

Iacobi Andreæ Responsio ad confu-  
tationem Henrici Bullingeri &c.  
1575.

Schmidelini Suggestio ad Bullingeri li-  
bellum, de septem accusationis capi-  
tibus &c. 1575.

*Apologia Ministrorum Tigurinae Ec-  
clesiæ ad confutationem Iacobi An-  
dræ pro defensione Brentiani Testa-  
menti editam, 1575.*

*Bullingeri Responsio ad Schmidelinum.*  
1575.

*Antidoton aduersus Euthusiastarum,  
Methusiastarum, & Symusiastarum ca-  
uillos & calumnias in causa Ecclesia-  
stica, 1575.*

*Analogia fidei aduersus Antidoton,*  
1575.

*Aphorismi rectè delectantes sermonem ve-  
ritatis in controuersia Eucharistica.*  
1575.

*Apologia modesta ac Christiana ad Acta  
Conuentus quindecim Theologorū  
Torgæ in Saxonix nuper habit. Au-  
thore Beza, 1575.*

# *A Table of Protestants Bookes*

- Eliae Paluizenij* elenchus sanæ de Eucharistia doctrinæ &c. *Heidelbergæ* 1575. & reprint *Heidelbergæ* 1575.
- Eusebij Cleberi* vera doctrina de persona Christi & duabus eius naturis, adversus *Iacobum Andream*, 1575. *Heidelb. Germ.*
- Simleri* Appendix qua absterguntur calumnias *Iacobi Antree*, quibus Tigurinae Ecclesiæ Ministros, & nominatim *Bullingerum*, aspergit, 1575.
- Andreas Musculi* disputatio tertia de Cœna Dominica opposita Caluiniistarum corruptelis, 1576.
- Articuli* de Cœna Dominica Ministris Ecclesiarum & scholarum Marchitarum, mādato *D. Ioannis Georgij Marchionis Brandenburgici Electoris* propositi, &c, 1576.
- Ad eosdem articulos *Responsio* piorum & Orthodoxorum aliquot Virorū (authore *Lamberto Daneo*) 1576.
- Luca Osiandri* admonitio de errore Zuinglianorum, &c. 1576.
- Hermannii Hamelmanni* disputatio cum aliquot concionatoribus Frisijs in causâ Sacramentaria, eiusque vita, 1577.
- Boquinnus* (his) Notatio brevis præcipuarum causarum diuturnitatis in controuersia de Cœna Domini, 1576.
- Querela* de secunda captiuitate Babylonica, & nouo Papatu, 1576.
- Osiandri* Homiliæ duæ de Cœna, *Tubingæ Germ.* 1577.
- Anhalinorum Theologorum* Apologia, 1577.
- Petri Glasseri* libellus quæ fuerit Lutheri sententia de Cœna, vsque ad vitæ suæ finem, *Lipsiæ Germanicè* 1577.
- Victorini Strigelij* cōmentarius de præsencia corporis Christi in Cœna &c. dictatus Anno 1555. in Academia Ienenſi, 1577.
- Iacobi Schegij* Refutatio Thesium *Theodorici Schnepfij* de personali vnione, &c. 1577.
- Iacobus Schegius* cōtra Vbiquitatis dogma, 1577..
- Assertio veræ & orthodoxæ doctrinæ de vnitate personæ & distinctione duarum naturarum in Christo, ac refutatio dogmatis de vbiquitate &c. *Tiguri* 1578.
- Christophori Pezelij* declaratio doctrinæ de sacra Cœna, 1578. *Neostadij Germanicè*.
- Hermannii Pacifici* expositio dilucida, qua ratione controuersia de sacra Cœna facillè cognosci & componi possit, 1573.
- Nicolai Seluerci* confutatio accusationum quibus Sacramentarij Ecclesias puriores quæ Augustanæ Confessionis subscribunt, onerare solent, 1579.
- Nicolai Seluerci* Necessaria & breuis Repetitio veræ & perspicuæ doctrinæ de Cœna Domini &c. 1579.
- Nicolai Canerini* defensio Augustanæ Confessionis contra *Danielem Tossanum* *Heidelbergensem Theologum* &c. *Tubingæ Germ.* 1579.
- Ioannis à Kitzlitz Baronis*, de vera communicatione Corporis Christi &c. 1579.
- Lamberti Danei* Responsio ad *Nicolai Seluerci* librum qui inscribitur necessaria repetitio &c. 1579.
- Benedicti Thalmani* tractatus, in quo &c. Syntaxisarum, seu Consubstantiatorum opinio de corporali præsencia & orali manducatione refellitur, 1579.
- Ambrosius Wolfius* (his booke intitulled) Fundamenta Lutheranæ doctrinæ &c. sub veritatis censuram reuocata &c. 1579.
- Consolatio eorum qui ob sanam doctrinam de Sacramentis, & præsertim de Cœna

*One against another.*

**Cæna Domini** hinc inde persecu-  
tionē patiuntur, 1580. *Neostadij Ger-  
manicæ.* This foresaid booke begot  
more. Forsaith *Hospinian* therof pag.  
368. respondit ad hunc libellum *Lu-  
cas Osiander*, & *Nicolaus Cramerus*: sed  
mox eorū calumnijs oppositū fuit ali-  
ud Scriptum excusum hocipso An.  
1580. *Neostadij Germanicæ*

*Ioannes Marbachius* (a *Lutheran*) contra  
*Danielen Tossanū* (a *Caluiniſt*) 1580.

*Ioachimi Giffibell* Cōmonestatio in mate-  
riam de Cæna Dom. *Argentorat.* 1580

*Willielmi Holderi* admonitio de *Theodo-  
ri Bezae* aduersus *Ioannem Pappum* li-  
bello, 1580.

*Hesbussij* Concio Germanica de personali  
& in æternum inseparabili vnione  
duarum naturarum in Christo, *Isebij*  
1580.

*Ioannis Magiri* Refutatio Historiæ Au-  
gustanæ Confessionis ab *Ambrosio*  
*Wolſio* conscriptæ, *Tubingæ Germa-  
nicæ*, 1580.

*Nicolai Seluiceri* Epistola, in qua re-  
spondet *Lamberti Danæi* defensionī  
&c. 1580.

*Danielis Tossani* defensio sanæ doctrinæ  
de Cæna, aduersus *Ioannem Marba-  
chiūm*, *Neostadij Germanicæ*, 1580.

*Beza* contra *Pappum* pro defensione ho-  
miliarum duarum de Cæna, 1580.  
This booke was againe refuted by  
*Pappus*.

*Beza* de hypostatica duarum in Christo  
naturarum vnione &c. placida &  
*Christiana* cum *Ioanne Pappo* disce-  
ptatio, 1580.

*Bezae* Resposio de Cæna Dom. aduersus  
*Iacobi Harchij* dogmata, 1580.

*Lucæ Osianderi* pia ac fidelis admonitio  
ad Gallicas & Belgicas Ecclesias &c.  
1580. *Lambertus Danaus* presently an-  
swered this booke,

*Petri Warenburgi* Resposio ad nouū  
Scriptum *Hermani Hamelmanni*, &c.  
1581.

*V Warenburgij* Resposio ad Scriptum  
aliud *Hamelmanni* &c. 1581.

*Theologorum Bremensium* Apologia in  
qua respondēt ad sibi intentata cri-  
mina ac hæreses ab *Vbiquistis* infe-  
rioris Saxoniz, 1581.

*Theodori Bezae* Resposio aduersus *Vbi-  
quitatis* commentum, & *Guilielmi*  
*Holderi* conuictia &c. 1581.

*Bezae* Resposio ad putidas quasdam à  
*Iacobo Andrea* confictas calumnias  
&c. 1581.

*Anhaltinorum* Theologorum examen  
præfationis libri *Concordiæ*, ac re-  
futatio eiusdem examinis ab *Electo-  
ralibus Theologis* conscripta, vnā  
cum *Apologia Anhaltinorum* Refu-  
tationis illius, &c. *Neostadij, Ger.* 1581.

*Pauli Schouhouij* Resposio ad *Seluiceri*  
librum contra *Danaum*, &c. 1581.

*Christophori Grammundi* liber &c. con-  
tra *Schmidlinum* &c. 1581.

*Lamberti Danæi* Apologia aduersus *Ia-  
cobi Andreae* admonitionem, ad *Ioan-  
nem Sturmiūm*.

*Augustanæ* Confessionis, eiusque Apo-  
logiæ &c. verba & doctrina &c. pu-  
blicata &c. *Neostadij Germanicæ*,  
1582.

*Vrsinus* his *Commonestatio*, cuiusdam  
Theolog. de sacra Cæna, & eiusdem  
cōmonestacionis consideratio, *Nat-  
soli Nementum*, 1582.

*Danaus* (his) Apologia orthodoxæ Pa-  
trum sententiæ, de adoratione carnis  
Christi, aduersus blasphemiam & ido-  
latricam *Iacobi Schmalii* hæresin,  
*Lugdani Batavorum* 1582.

*Danaus* (his) Elenchus sophisnatum  
*Stephani Gerlachij* &c. 1582.

*Iacobi Andreae* Breuis admitio de crimi-  
ne.

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- ne stellionatus Calvinistarū &c. *Tu-  
bingæ* 1582.
- Propositiones de sacra Domini Cœna,  
quas Præsides Kirchnero S. Theolog.  
D. & Professores in Academ. Heidel-  
bergenſi, Petrus Patiens Ecclesiarum  
inferiorum Palinatus Electoralis Su-  
perintendens Generalis, respondendo  
defendit, 1582.*
- Ioannis Brentij F. responsio ad calumnias  
quibus Patris sui autoritate & scri-  
ptis, errorem suum de Cœna Domi-  
ni tueri & propagare conantur;  
1582.*
- Iudicium de libro ab Ambrosio VVolfio,  
titulo, Historia Augustanae Confessio-  
nis &c. 1582.*
- Ioannis Olearij explicatio quæstionis,  
An tempore necessitatis Sacra Cœna  
à Pontificio vel Calviniano Pastore  
quis bona conscientia possit accipere?  
1582.*
- Tilmanni Heshusij adsertio &c. contra  
Calvinistarum exegeſin &c. 1582. Er-  
fordiæ.*
- Prouocatio cuiusdam studiosi, vt Nic. Sel-  
necerus respondeat ad argumenta de  
vero sensu verborum Christi in Cœ-  
na, Nestodij, Germ. 1582.*
- Contra Ministros Bremensis Ecclesiæ,  
quod diuidant naturas in Christo  
&c. 1582.*
- Responsio Bremensium ad eundem librū  
1582.*
- Ioannis Matthæi Smalcaldensis tractatus  
de vnione personali &c. 1583.*
- Iacobus Andreas contra Apologiam  
Lamberti Danæi de adoratione carnis  
Christi 1583.*
- Eusebij Cieberi disputationes tres: prima  
de natura: secunda de mixtione  
Physica: tertia de vnione personali  
duarum naturarum in Christo.  
1583.*
- Palatini Keduaden à Straßwick Dialogus  
de vnione personali &c. Geneuæ  
1583.*
- Tilmanni Heshusij Confessionis defensio  
aduersus Caluinum &c. Erfordiæ,  
1583.*
- Danielis Hofmanni quæstionum & res-  
positionum in controu. de Cœna,  
pars prima, Helmſtadij, 1583.*
- Nicolaj Menij Confessio de vera præ-  
sentia vtriusque in Christo nature  
apud Ecclesiam, opposita ijs, qui eam  
sub odioso portentosa vbiq̃uitatis ti-  
tulo per Germaniam oppugnant &c.  
1583.*
- Wittembergenſium Theologorum ve-  
ra ac solida confutatio Apologiæ Mi-  
nistrorum Ecclesiæ Bremensis &c. Tu-  
bingæ Germanicè, 1583.*
- Responsio Bremensium Theologorū (ad  
librū prædictum) Germanicè Bre-  
mæ 1583.*
- Responsio ministrorum in Ecclesia Bre-  
mensi ad Iacobi Andreae Confutatio-  
nem &c. Bremæ Germanicè 1583.*
- Wittembergenſium Theologorum refu-  
tatio orthodoxi consensu &c. Tu-  
bingæ, 1583.*
- Iacobi Andreae Theses de religiosa ado-  
ratione totius Christi, secundum  
diuinam & humanam naturam, Tu-  
bingæ 1584.*
- Ioannes Iezlerus de diuturnitate belli  
Eucharistici, Tiguri, 1584.*
- Marci Beumleri analysis disputationis  
Iacobi Andreae &c. Tiguri, 1584.*
- Marci Beumleri duo Logici tractatus de  
coniunctione Sacramentali &c. ad-  
uersus nouum ac monstrosū Syun-  
sistarū figmentum &c. Tiguri, 1584.*
- Stephani Szegedini graues aliquot quæ-  
stiones de vero sensu verborum Chri-  
sti &c. Tiguri, 1584.*
- Theodori Bezæ Responsio ad partem  
pri-*

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- primam questionum & respon-  
sionum *Danielis Hofmanni* in controu.  
de Cœna Dom. Genevæ, 1584.
- Nicolai Seluerci* Admonitio de *Anhal-*  
*timorū* Theologorum scripto, contra  
*Kirchnerum*, *Chemnitium* & *Seluere-*  
*rum*, *Lipsiæ Germanicè*, 1584.
- Ioannis Wigandi* Exegesis Colloquio-  
rum aliquot cum Sacramentarijs ha-  
bitorum, *Lipsiæ*, 1584.
- Admonitio Theologorum superioris  
Palinatus de *Ioannis Matthæi* frau-  
dulento Scripto &c. *Neostadij Germa-*  
*nice* 1584.
- Analysis propositionum quas de nego-  
tio Eucharistiæ ad disputandum pro-  
posuit *Iacobus Rungius*, vnâ cum re-  
futatione eorum quæ à veritate  
aliena propositionib<sup>9</sup> illis interpersa  
sunt: *Neostadij*, 1585.
- Antonij Sadeli* de veritate humanæ  
naturæ Iesu Christi &c. *Lausannæ* 1585
- Theodori Bezae* Responsionis pars alte-  
ra contra *Danielem Hofmannum* &c.  
*Genevæ*, 1585.
- Elenchi paradoxorum*, quibus Ecclesias  
Germanicas ab obitu *Melancthonis*  
perturbârunt *Vbiquitarij* &c. 1585.
- Apologia *Marci Beumleri*, contra *Iaco-*  
*bum Andream*, *Tiguri*, 1585.
- Marcus Beumlerus* ( his ) *Elenchus* so-  
phismatum *Iacobi Andreae* &c. *Ti-*  
*guri* 1585.
- Comonitio & adhortatio ad *Nicolaum*  
*Seluercum*, vt cum suis gregalibus  
*Anhaltinis* Theologos cōuiciando la-  
cessere desinat &c. *Seruestæe Germ-*  
*1585.*
- Antiqua fides de persona & officio  
Christi &c. explicata à *Daniele Tossa-*  
*no*, *Neostadij Germanicè* 1585.
- Wolfgangi Amlingi* victoria &c. contra  
*Matthæum Smalcaldensem*, *Seruestæe*  
*1585.*
- Responsio pro libello *Martini Chemnitij*  
&c. ad eius examen à *Lamberto Da-*  
*naeo* conscriptum &c. *Lipsiæ*, 1585.
- Iacobi Andreae* Theses de dicto Christi  
*Ioan. 6. Spiritus est qui viuificat*, caro  
non prodest quicquam &c. 1585.
- Declaratio binorum Librorum à *Bre-*  
*menfis Ecclesiæ Ministris* editorum  
anno 83. nomine *Wittembergicorum*  
&c. 1585.
- Ægidij Hunnij* libelli quatuor de per-  
sona Christi eiusque ad dextram Dei  
sedentis diuina maiestate &c. *Fran-*  
*cosurti*, 1585.
- Augustanae Confessionis* Historia &c.  
opposita narrationibus, quas *Am-*  
*brosius Wolfius* de his rebus dissemi-  
nauit &c. *Lipsiæ* 1585.
- Responsio ad libellum cuius hic est titu-  
lus: Declaratio vera institutæ Refor-  
mationis in Palinato &c. *Tubingæ*  
*Germanicè*, 1585.
- Acta Heidelbergensis disputationis* de Sa-  
cra Cœna Anno 84. institutæ, inter  
eius loci Theologos & *Ioannem Iaco-*  
*bum Gryneum*. *Lipsiæ* 1585.
- Responsio ad Scriptum quod *Bremen-*  
*ses* Theologi aduersus collectores Apo-  
logiæ pro formula Concordiæ publi-  
carunt, *Lipsiæ*, 1585.
- Danielis Hofmanni* Apologia missa ad  
*Theodorum Bezam* &c. *Helmstadij*  
*1585.*
- Lamberti Danaei* assertio &c. contra po-  
stremum *Schmiedlini* Scriptum de Ad-  
oratione carnis Christi. *Genevæ*,  
*1585.*
- Acta Colloquij Quedelburgensis* de *Vbi-*  
*quitate corporis Christi* &c. *Neostadij*  
*Germanicè*, 1585.
- Querela ad iustum Iudicem Iesum  
Christum, de certamine Sacramentario  
*Heidelbergæ Germanicè*, 1585.
- Iacobus Andreas* ( his ) Cuculus contra  
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- Grinaei Apologiam*, 1585.  
**Marcus Beumlerus** (his) Falco pro *Gri-  
 neo*, ad deplumandum (istum) Cu-  
 culum 1585.  
**Colloquium Mompelgargense** inter *Ia-  
 cobum Schmidlinum* & *Bezum* 1586.  
 And many contrary bookes therupō  
 published by eyther party, wherof  
*see Hospinianus* in *Hist. sacram. part.*  
*2. fol. 181. a.*  
**Isaie Silberchlagij** Assertio de vera Cor-  
 poris Christi in Eucharistia præsentia,  
*Ephordia*, 1586.  
**Ioannis Matthæi Smalcaldensis** Respon-  
 sum ad errorē ab *Amlingo* sparsum  
 &c. *Wittenbergæ*, 1586.  
**Basilij Saterli** Responsio ad quæstionem  
 de manducatione &c. quæ fide tantū  
 fit &c. *Helmstadtj*, 1586.  
**Philippi Nicolai** fundamentorum Cal-  
 uinistarum cum veteribus Arianis &  
 Nestorianis communium detectio  
 &c. *Tubingæ*, 1586.  
**Hesbuij** Assertio veræ præsentia copōris  
 & sanguinis Christi in Cœna cum  
 Refutatione argumentorum Calui-  
 nistarum, 1586.  
**Hesbuius** (his other Treatise) quomodo  
 examinandi qui de Calvinismo su-  
 specti sunt, *Germanicè*, 1586.  
**Stephani Gerlachij** Theses de persona  
 Christi &c. *Tubingæ* 1586.  
**Christiani VV aldesij** refutatio novi dog-  
 matis de Vbiquitate &c. *Basilea*, 1586  
**Theodori Beza** Conspicillum ad *Danielis*  
*Hofmanni* demonstrationes &c. *Ge-  
 nevæ*, 1586.  
**Hieronymi Zanchij** ad partem *Prodromi*  
*Willielmi Halderi* Responsio &c.  
 1586.  
**Beumleri** ad *Iacobi Andrea* libellum tri-  
 plex scriptum: primum falconis cō-  
 plementum: secundum &c. tertium  
 &c. 1586.  
**Georgij Lupichij** solida declaratio &c.  
 contra libellum *Nicolai Selueteri* &c.  
*Heidelbergæ*, *Germanicè*, 1586.  
**Danielis Tossani** oratio de Ascensione  
 Christi in Cælum &c. 1586.  
**Georgij Sobnij** de statu filij Dei incarnati  
 &c. *Theses Theolog. Neostadij*, 1586.  
**Davidis Parei** methodus totius contra-  
 uersia vbiunitatis brevis &c. 1586.  
 Errores sexdecim *Iacobi Andrea* crasso-  
 res, detecti à *Daniele Hofmāno*, 1587.  
**Iacobi Andrea** oratio de incarnatione  
 filij Dei, contra errores *Zuingliano-  
 rum* & *Caluinistarum* 1586.  
**Iacobi Andrea** libellus de vnione perso-  
 nali &c. contra disputationem *Euselij*  
*Cleberi* &c. *Tubingæ*, 1586.  
**Confessio Egidij Hunnij** cum eiusdem  
 Confessionis censura &c. Addita est  
 & responsio *Hunnij* ad argumentum  
 præcipuum contra Vbiquitatem &c.  
*Neostadij* 1586.  
**Acta Colloquij Mompelgardensis** edita  
 à *Tubingensibus*, 1587.  
 Refutatio errorum & Sophisticæ, qua  
*Egidius Hunnius* contaminat saluta-  
 rem doctrinam de persona Christi,  
 Authore *Iosepho Grabio* *Bremenensis*  
*Scholæ* Professore, 1587.  
**Egidij Hunnij** Cōmentarium in *Epist.*  
*Pauli* ad *Ephesios*, in quo respondet  
 ad *Bremenij* Theologorum Scrip-  
 tum &c. *Francosurti*, 1587.  
**Andrea Osiandri** tractatus de omni præ-  
 sentia Christi &c. contra *Christiannum*  
*VV aldensem*, *Tubingæ* 1537.  
**Francisci Burkardi** discrimen inter Lu-  
 theranorum & *Caluinistarum* discrimen  
 &c. *Erfordia Germanicè*, 1537.  
**Ezarias Vrsinus** (hñs) Volumen Ira-  
 ctationum Theologicarum &c. 1587.  
**Georgij Altrathij** responsio ad *Ioannis*  
*Schelbemerij* narrationem de præcipuis  
*Caluinistarum* & *Sacramentariorum*  
 error-

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erroribus, *Herbornæ Germanicæ*, 1588.  
*Marci Beumleri* calumniarum & ſophiſ-  
 matum Elenchus, quibus *Iacchus*  
*Andrea* poſtremum Scriptum, Aſi-  
 num-Auem compleuit, *Lugduni Ba-*  
*taurorum* 1588.  
*Danielis Toſſini* orationes Eucharifticæ  
 duæ &c. *Heidelbergæ*, 1588.  
 Brevis Reſponſio ad decem fraudulen-  
 tas & captioſas Quæſtiones *Heſſuſii*,  
 quibus eos qui de *Caluinismo* ſuſpecti  
 ſunt, examinandos cenſet, 1588.  
 Hiſtorica Narratio &c. de toto certami-  
 ne Sacramentario à Miniſtris Eccle-  
 ſiæ *Emldenſis* certis capitibus com-  
 prehenſa, 1589.  
 Dogmatum *Iacobi Andree* de perſona  
 Chriſti, & de Cœna Domini, è princi-  
 piis ſuis repetitorum cum Saxonica  
 Confeſſione comparatio, 1589.  
 Quadraginta & quinque falſa dogma-  
 ta *Iacobi Andree*, partim à *Daniele*  
*Hofmanno*, partim à *Davide Paræo*  
 detecta, *Neſtadij Germanicæ*, 1589.  
 Repetita ac vera narratio eorum, quæ  
 cum *VVitembergenſibus* Theologis  
 Anno 74. propter *Torgeneſes* Artic-  
 ulos geſta ſunt, &c. aduerſus *Hofman-*  
*ni* conuiitia &c. *Bremæ Germanicæ*,  
 1589.  
*Adami Franciſci* theſes de Cœna Dom.  
*Tubingæ*, 1589.  
 Theſes de Aſcenſione Chriſti in Cælum  
 &c. per *Ægidium Hunnium*, *Tubin-*  
*gæ*, 1589.  
*Ioannes VVigandus* de Vbiquitate ſeu  
 omni-præſentia Chriſti, *Tubingæ*,  
 1589.  
*Danielis Hofmanni* Reſponſio ad ratio-  
 nes & ſigna *Chriſtophori Pezelij*, qui-  
 bus docuit veros Sacramentarios  
 agnoſcere, *Hebſtadij Germ.*  
 Declaratio Vbiquitatis &c. *Tubingæ*  
*Germ.* 1589.

*Witembergenſium* Theologorum iu-  
 dicium de libello *Danielis Hofmanni*,  
 de 17. erroribus craſſioribus *Iacobi*  
*Andree*, *Tubingæ Germ.* 1589.  
*Witembergenſium* Theolog. aſſertio de  
 Maieſtate hominis Chriſti &c. vna  
 cum reſponſione ad Librum *Danielis*  
*Hofmanni* &c. *Tubingæ Germanicæ*,  
 1589.  
*Nicolaus Seluercerus* (his) *Caluinus* redi-  
 uiuus &c. 1589.  
 Narratio de lex capitibus ad certamen  
 Sacramentarium pertinentibus, *Bre-*  
*mæ Germanicæ* 1590.  
 Synopſis loci de Sacramentis in genere  
 & ſpecie &c. *Ambroſij Reudentij*, *Le-*  
*næ*, 1590.  
*Tilmannus Heſſuſius* de duabus naturis  
 in Chriſto, eorumque vnione hypo-  
 ſtatica, *Magdeburgi*. 1590.  
*Iacobi Hailbrunneri* compendium & con-  
 futatio *Zuingliaræ* & *Caluinianæ*  
 doctrinæ &c. de Cœna, *Germanicæ*,  
 1590.  
*Martini Chemnitij* doctrina de vera  
 præſentia &c. *Francofurti German.*  
 1590.  
*Ægidij Hunnij* Articulus, ſiue Locus,  
 de Sacramentis veteris & noui Te-  
 ſtamenti per quæſt. & reſponſ. per-  
 tractatus: contritatus è contra Ponti-  
 ficiorum & *Caluinistarum* argumē-  
 tis, &c. 1590.  
*Seluerceri* Confeſſio & Teſtamentum de  
 Cœna Domini, *Germanicæ* 1590.  
 wherof ſayth *Hofſpinianus* præſatione,  
 ſuos mandat & hortatur, vt Papiſtis  
 ſeſe iungant, & concordiam cum eis  
 teneant, tantum, & *Caluinistæ* oppri-  
 mantur. See *Hofpin*. pag. 590.  
 b.  
 Homilia duæ de ſacra Chriſti Cœna, vera  
 item & ſubſtantiali præſentia &c.  
*Mompelgardis* 1590.

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*Confutatio Responsionis Danielis Hofmanni de signis quibus Sacramentarij agnoscendi sunt, Bremae German. 1591.*

*Tres homilie in quibus declaratur doctrina &c. de personali & Sacramentali vnione, de prædestinatione, Heidelbergæ, German. 1591.*

*Antithesis Vbiquitatis & orthodoxæ doctrinæ de persona Christi, illam propugnante Georgio Horworrh, hanc defendente Sebastiano Ambrosio, Seruesstæ, 1591.*

*Caspari Pilciji Responsio ad futilem Apologiam Martini Wagneri, &c. 1599.*

*Historia Colloquij Chepregiensis de Cœna Domini, inter Seuerinū Sculteti Barthophensis Ciuitatis Pastorem, & Stephanum Beyerle &c. Superintendentem, 1591.*

*Defensio contra calumnias quas N. Seluecerus euomuit in Responsione Christophori Pezelij consutationis &c. Bremae, 1591.*

*Caspari Pilciji Assertio &c. aduersus examen nomine Ecclesiæ & scholæ Barthophensis per Martinum Wagnerum editum, 1591.*

*Epistola contra falsam declarationem Christiani Grundmanni de Caluini libello &c. Gerapoli Germanicæ, 1591.*

*Demonstratio imposturarum Ægidij Hunnij in libro de Sacramentis &c. Bremae, 1591.*

*Causæ cur VVitembergenses nolint consentire in condemnationem falso nominatorum Caluinistarum. Item Causæ 12. ab quas Caluiniani sunt condemnandi, Vrsellis, German. 1591.*

*Confutatio Causarum ob quas Seluecerus putat populum à Caluiniano errore moneri debere, Germ. 1591.*

*Ioannis Piscatoris responsio ad dictatā Hofmanni de tropo in Verbis Dom. &c. Herbornæ, 1591.*

*Georgij Sohniij operum tom. secundus, continens exegesi articulorum Confessi. Augustanæ, & de hodierna controuersia in reformatis Ecclesijs de præsentia in Cœna &c. Herbornæ, 1591. Declaratio quod Lutherani non retineat veram Cœnæ institutionem. Neostadij Germ. 1591.*

*Declaratio de emendatis exemplaribus Augustanæ Confessionis &c. opposita Testamento Nicolai Selueceri, Bremae German. 1591.*

*Demonstratio veritatis in omnibus articulis Bremensium historicæ narrationis de certamine Saramentario quam Seluecerus oppugnare conatus est, 1591.*

*Commentarius in Confessionem fidei Anno 1530. in Comitij Augustanis &c. Francosurti, 1591.*

*Ioannes Modestinus (his Treatise) Sacramentarios, Zuinglianos & Caluinistas, non Christianos, sed baptizatos Iudæos & Mahumetanos esse, 1591.*

*Valentinus Schachzius (his) declaratio verborum Cœnæ Domini pro hominibus pijs in simplice veritate confirmandis, Ienæ, 1591.*

*Tossanus contra Articulos Visitationis Saxonice, 1591.*

*Colloquium Saxonico Theologorū cum Pierio, 1593.*

*Demonstratio imposturarū Ægidij Hunnij &c. Bremae, 1592.*

*Conquestio pia & seria ad Iudicem Christum, super controuersia de Cœna, Bremae 1592.*

*Ioannis Conradi chorus orthodoxe stium, &c. oppositus vbiquitariorum erroribus, Scaphusij Heluet. 1592.*

*Christiana Concordia de omnibus contro-*

*One againſt another.*

- trouerſis Articulis &c. 1592.*  
*Deſenſio orthodoxæ doctrinæ &c. corruptelis Gregorij Horworth oppoſita à Sebaſtiano Ambroſio &c. 1592.*  
*Admonitio de libello VVitembergenſium, quo Pierium de Caluinismo purgare conantur, Tubingæ 1592.*  
*Hunnij Aſſertio doctrinæ de perſona & maiestate Chriſti, contra Pezelium, Francofurti, 1592.*  
*Conradi Schluſſelburgij Theologiæ Caluinistarum libri tres, Francofurti, 1592.*  
*Selneckeri repetitio doctrinæ de Cœna, cum confutatione reſponſionis Pezelij, ad Caluinum redituum, Iſlebij German. 1592.*  
*Declaratio contra Marcum Zunklam Heidelbergensem, quod non Lutherani, sed Caluiniani doctrinam de sacra Cœna corrumpant, Tubingæ Germanicè, 1592.*  
*Martinus Froſchmeyerus (his) libellus, doctrinam viz. Caluinistarum conuictam eſſe errorum, oppoſitus libello Grundmanni, German. 1592.*  
*Reſponſionis Georgij Horworth pars prima ad Sebaſtiani Ambroſij antitheſin &c. 1592.*  
*Diſputatio Wittenbergenſium quorundam, contra Valentini Schachzij Profeſſoris Roſtochiensis declarationem &c. 1593.*  
*Theodori Beza diſceptatio de controuerſiis in Cœna in Germania renouatis, 1593.*  
*Zanchius de incarnatione filij Dei &c. contra Anabaptiſtas, Vbiquiſtas, Chænitium &c. 1593.*  
*Modesta reſponſio Pezelij ad Hofmanni libellum de moderatione Melancthonis in certamine Cœna Dominicæ, Bremæ 1593.*  
*Ioannes Matthæus (his) Quæſtiones duæ de Melancthonis doctrina de Cœna Domini &c. Francofurti, 1593.*  
*Marbachij Reſutatio tractatus Chriſtophori Pezelij de Cœna Domini, Tubingæ, 1593.*  
*Reſponſio Ioannis Piſcatoris ad Elenchos Buſcheri &c. 1593.*  
*Zepperus (his) vera doctrina de tribus capitibus quæ inter Lutheranos & Orthodoxos ſunt in controuerſia. 1. De perſona Chriſti. 2. De Cœna. 3. De electione diuina, Herbornæ Germanicè, 1593.*  
*Reſponſio Mar. Beumleri Tigurini ad libellum Iacobi Hailbruneri de Caluinistarum doctrina, Tiguri, 1593.*  
*Confeſſio Saxonicarum Eccleſiarum de Cœna Domini ad Caluini librum ipsis dedicatum, Francofurti ad Oderam, 1593.*  
*Hiſtoria certaminis Sacramentarij &c. à Theodoſio Fabricio, Magdeburgi Germanicè 1593.*  
*Diſputatio de perſona Chriſti ſub præſidio Georgij Milij, 1593.*  
*Ioannes VVigandus de Vbiquitate &c. Ienæ 1593.*  
*Ægidij Hunnij diſputatio prima de Auguſtana Confeſſione, VVitæb. 1593.*  
*Conſutatio Libelli cuiuſdam ſtudioſi Heidelbergensis de perſona Chriſti, baptiſmo, & Cœna Dom. per Ioannem Magirum, Tubingæ, 1593.*  
*Conſutatio doctrinæ de Cœna Domini Anno 64. Vniuerſitatis Heidelbergensis, per Iacobum Hailbrunernum, Lantingæ, 1563.*  
*Elenchos errorum Antonij Sadeliſ, in libello de veritate humane naturæ, Authore Baltazaro Menzera, VVitembergæ, 1593.*  
*Demonſtratio fallaciarum Ioannis Caluini in doctrina de Cœna Domini, à Samuele*

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- Samuele Hubero*, *VVitembergæ* 1593.  
*Erotemata* de communicatione idioma-  
 tû &c. Authore *Seuerino Sculteti* 1593.  
*Ioannes Schroderus* de Nestorianismo &  
 Eutichismo contra *Iosephum Bremen-*  
*sem*, *VVitembergæ* 1594.  
*Conradi Schlusfelburgij* Theologiæ Cal-  
 uinistarum libri tres &c. *Francofurti*,  
 1594.  
*Elenchus alter errorum Antonij Sadelis*  
 &c. Authore *Balthazare Menzero*,  
*VVitembergæ*, 1594.  
*Synopsis* variorum huius temporis erro-  
 rum de *Eucharistia Philippi Hailbrun-*  
*neri*, *Lauingæ*, 1594.  
*Buscheri* exercitationum Theologica-  
 rum & Logicarum responsioni *Ioan-*  
*nis Piscatoris* oppositarum, pars pri-  
 ma &c. *Leipzigæ*, 1594.  
*Responsum Philippi Nicolai* ad duos  
*Antonij Sadelis* libellos &c. *Hallæ Sa-*  
*xonum* 1594.  
*Iacobus Schopperus* de Cœna Dominica  
 &c. *VVitembergæ*, 1594.  
*Demonstratio* Ministrorum Ecclesiarum  
 in Ducatu *Anhaltino*, demonstratio  
 necessaria contra *Vbiquistica* somnia  
 &c. *Sorueslæ*, 1594.  
*Demonstratio* quodd *Heidelbergensium*  
 doctrina neque verbo Dei, nec *Aug-*  
*ustanæ* Confessionis &c. conformis  
 sit &c. 1594. Germanicè.  
*Heidelbergensium* libellus ( oppositus  
 præfato libello *Vbiquistarum* ) Ger-  
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*Autipodana Philippi Marbachij* ad res-  
 ponsionem *Christophori Pezelij*, *Franc-*  
*ofurti* 1595.  
*Refutatio* narrationis Historicæ de cer-  
 tamine Sacramentario à Ministris  
*Embsenſis* Ecclesiæ conscripta &c.  
*VVitembergæ*, 1595.  
*Declaratio* opposita refutationi ab *Hei-*  
*delbergensibus* editæ, contra *Wit-*  
*tembergensium* demonstrationem  
 &c. *Francofurti*, 1595.  
*Synopsis* primæ disputationis *Caspari*  
*Pfaffradij*, de methodo *Caluinismini*  
 &c, pro *Hofmanno*, aduersus *Piscato-*  
*rem* &c. *Leipzigæ* 1595.  
*Responsio* ad supplicationem *Caluinista-*  
*rum* ad Protestantium ordines in  
*Ratisbonensibus* Comitijis factam &c.  
*VVitembergæ* 1595.  
*Affertio* declarationis verborum Cœnæ  
 à *Valentino Schastio*, *VVitembergæ*,  
 1595.  
*Methodus* cōtrouersiæ de omni-præsen-  
 tia Christi, & responsum breue ad  
*Sadelis* libros, de spiritali & Sacra-  
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*Philippo Nicolai*, *Francofurti*, 1596  
*Epistolæ* contrariæ *Christophori Pezelij*,  
 Num fides substantiam rei præsentis  
 apprehendat, an solùm eius imagi-  
 nem &c. *VVitembergæ*, 1596.  
*Responsio* ad *Heidelbergensium* libel-  
 lum &c. *Conradi Almanni*, *Lipsiæ*  
 1596.  
*Institutio* de persona Christi, Cœna Do-  
 mini, & æterna Dei prædestinatione  
*Hammoniae*, 1596.  
*Tractatus* Historicus de *Melancthonis*  
 sententia de Cœna &c. *Ambergæ*,  
 1596.  
*Catechismus* *Vbiquisticus* &c. 1596.  
*VVitembergensium* liber pro Cruce,  
 imaginibus &c. 1596.  
*Admonitio* Theologorum *Ambergico-*  
*rum* (contra præfatum librum *Wit-*  
*tembergensium*) 1596.  
*Witembergensium* liber ( contra præ-  
 fatam admonitionem ) 1596.  
*Apologia* *Ambergensium* contra *Wit-*  
*tembergenses*, 1596.  
*Valdrici Christmanni* responsio ad *Iodoci*  
*Naum* assertionem Testamenti *Chri-*  
*sti*,

*One against another.*

*Sti. Francofurti, 1597.*

*Disputationes Analeuaticæ duæ, contra Iodocum Naum, 1597.*

*Tractatus Historicus de Melancthonis Sententia de Cœna &c. 1597.*

*Hermani Rhennecheri Assertio veritatis carnis Christi, cum Refutatione emētitz Vbiquitatis, Hamouiae, 1597.*

*Inisio capitalium neruorum Baltazaris Menzeri, contra libellum Sadeliæ, per Matthiam Martinium, Sigenæ, 1597.*

*Collectio Ipcicarum, spinarumque Baltazaris Menzeri &c. per Matthiam Martinium, Sigenæ 1597.*

*Methodide omni-præsentia carnis Christi concinnatæ a Philippo Nicolai examen, per Matthiam Martinium, 1597.*

*Hermani Hamelmanni de veritate corporis Christi in Cœna defensio contra Pegelium, per Gerhardum Gieseke-nium, Francofurti, 1598.*

T H E A V T H O R S

Aduertisement to the Reader.

**I**T was my intention, good Reader, to haue gone through with the other Protestant Bookes written one against another, mentioned by *Hospinian*, as also to haue gone through the other Catalogues returned yearely from *Frankford*, since the yeare in which *Hospiman* ended his Catalogue, which togeather with some other Collections of my owne, not now present with me, would haue increased the number to some two hundredth mo at least. In like manner did I intend to haue set forth a like Catalogue of the English Protestant bookes, published and extant one against another, in their seuerall cōtrouerted questions, namely, 1. *Of Bishops and Cerimonies*: 2. *Of Christ descending into hell*: 3. *Concerning the sufficiency of redemption by our Sauours bodily death vpon the Crosse, or whether that his further suffering in soule the paines of hell was needfull therto*: 4. *Concerning also the innocent parties marryring againe in case of diuorce vpon adultery*: 5. *Concerning Vniuersality of Grace*: 6. *And the lawfulness of vsury*, with some other mo; and withall to haue added in Conclusion therof a ne-

# A D V E R T I S M E N T.

cessary Aduertisment from so great variety ensuing to the indifferent Christian Reader : as also to haue further perfected this precedent Treatise with some necessary additions to feuerall partes therof, yet therin defectiue: But hauing ouercharged my body with immoderate paines heerin ( although not vainely to attribute to my selfe herin more then as due, I must needes acknowledge, that a good part of this labour was the collections of a Worshipfull and reuerend Priest, gathered togeather some few yeares before he entred into holy Orders :) The same, I say, hath inforced me to desist, and in regard of my present languishment which summoneth me to more needfull and respectiue cogitations for my soules health, to desire humbly & earnestly thy Catholike prayers, which I beseech thee afford me in the times of thy best deuotions. In the good hope wherof I abruptly cease.

*Thy seruant in Christ Iesus*

Iohn Brereley P.

A T A-



A

## T A B L E O F C E R T A I N E

A D D I T I O N S, O M I S S I O N S, A N D O T H E R

Errours escaped in the Printing.

Gentle Reader, wheras through the absence of the Author himselfe of this worke, and by reason of an vncorrected and defectiue Originall written Copy sent to the Presse, many errors, and other Omiffions haue happened in the Printing heerof, especially hauing byn constrained, through the difficulty of these tymes, to vse the helpe of strangers, and such as are ignorant in our tongue: It is in all humble manner desired, that (these said circumstances duely considered) thou wouldest in no wise heerin condemne the Author, as accessary heerunto, but fauourably affoording thy censure heerof, expect in the next Edition, or reprinting of this Treatise, such errors and Omiffions as haue now escaped, to be corrected, and inserted in their proper places. Meane while it may please thee, in reading ouer the Booke, to correct them with thy pen, they being heere exactly gathered by the Author himselfe, and set downe, in manner as followeth.

In the text.

In the text.

Pag. line.	fault.	correction.	pag. line.	fault.	correction.
17 3	<i>the Roman</i>	if the Roman	76 8	<i>dared make</i>	dared to make
21 2	<i>Albigenses</i>	<i>delestur</i>	77 2	<i>that profess.</i>	the profess.
18 2	<i>doct. ine</i>	doctrine †.	103 vlt.	<i>34 by</i>	36. by
24 9	<i>not grounded</i>	grounded not	104 1	<i>reieſting</i>	37. reieſting
27 6	<i>Praxies</i>	Proxies	113	<i>(renewed</i>	(* renewed
1b. 26	<i>this whole</i>	the whole	113 7	<i>Arius</i>	Aerius
41 5	<i>except we</i>	if we	114 9	<i>Arius</i>	Aerius
44 12	<i>mayne</i>	many	115 2	<i>cerimonies ima</i>	Cerimonies the
46 3	<i>ſeditious</i>	ſeditious doctrine	Canonicall ſcriptures, images &c.		
51 14	<i>ſeing</i>	for ſeing	116 8	<i>Chryſoſtome</i>	Epiphanius
65 10	<i>iudgment</i>	indignity	1b. 8	<i>I tooke</i>	I take
1b. 21	<i>ſix hundr.</i>	ſiſt ſix hundr.	120 2	<i>peculiar</i>	are peculiar
66 1	<i>deare Souer.</i>	dread Souer.	124 7	<i>(e) eſt abliſhed.</i>	eſtablished pilgrim-
70 vlt.	<i>their diſſent</i>	as namely their	mage to images, & (e) defended worthip-		
		76	ping of images &c.		

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129	9	except	crept
134	17	this course	that course
136	17	of S. Aust.	and of S. Aust.
140	14	many	maine
1b.	28	that mind	that a mynd
141	11	once	our
144	21	this person	his person
147	3	harding	hardening
148	14	Sauours	Sauour
150	3	acknow-	and this is but
agreeable with the other Scriptures acknowledged. &c.			
151	vlt.	is the	is not the
170	17	(t) author of	(is) author of
177	4	(x) yet	(x) seuere, yet
192	6	infringe	infigi
193	25	who hath	who then had
198	6	of vnworthy	so vnworthy
1b.	13	distressed	distracted
1b.	16	Thirdly	Tenthly
1b.	22	wherupon	wherunto
199	17	Church	Churches
204	17	adoring	and adoring
205	13	norice	notice
206	11	for	or
214	9	many by	many & by
218	vlt.	Luciferians	(t) Luciferians
219	1.	(t) writers	wryters
223	24	400.	440.
225	14	examples con-	examples of Inno-
uation confirmed:			
229	2	this do	thus do
235	9	tyme	kind
1b.	18	particular err-	particular diaul-
ged errors.			
243	1	doth not	do not
1b.	10	examples	example
246	3	tyme	tyme since
247	1	make	maketh
1b.	19	and are yet	are yet
259	vlt.	Conradus Peli-	Conradus (t) Peli-
262	3	furthermore	deleatur
1b.	6	lastly	deleatur
265	vlt.	S. Hierome	S. (*) Hierome

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272	8	these three	those three
1b.	18	examine	to examine
273	6	which if	which purpose if
275	9	seruice	for seruice
280	5	of those	at those
1b.	vlt.	Mysticall	(f) Mysticall
281	14	charging	in charging
287	7	and monks	and (45) Monks
1b.	8	vowed chastity	vowed (46) chastity
299	13	that many	that before the
dayes of Luther for many.			
300	20	heathē Kingdōs	heathen Kings.
1b.	21	synce the	but since the
302	1	this worke	the worke
310	12	disputation	disputant.
312	13	heer of	therof
315	20	print	print
316	vlt.	writers	writers.
317	5	294. years	those 294. years
321	11	ther of	therfore
328	20	one	owne
340	6	will belieue	will not belieue
344	11	doctrine	doctrines
349	7	disciple	chiefe disciple
352	8	indifferēcy (y) &	(x) indifferency, &
365	8	be booke	the booke
378	6	of which	of this
1b.	13	tymes	former times
382	16	not for so	not, so
383	4	let him heare	deleatur
392	18	cōcerning good works	deleatur
395	13	Iohn Cheek	Syr Io-Checke
399	11	bad	base.
402	15	only (s)	ould (s)
407	4.6	ancient	ancient
411	16	at last	he at last
413	14	lying	lying
416	7	three fould	three fould
429	18	repect	respect
435	6	his	this
436	10	is selfe	in it selfe
439	2	a man sent	(1) a man sent
443	2	in like manner	deleatur
447	15	ouer	ouer

## In the text,

451 25 To this To this end  
 461 int. Papacy, & yet Papacy and  
 the Papacy in the Church, and yet &c.  
 469 11 mediately immediately  
 1b. 12 his end this end  
 470 15 or any for any  
 481 10.11 external eternall  
 1b. 13 Fathers (y) Fathers  
 495 vlt. of Adam from Adam  
 497 12 a Kingdome a(t) Kingdome  
 498 12 question questions  
 1b. 13 these in these  
 499 21 reduced reduced  
 504 15 inuented (c) inuented  
 505 16 & the Luther as the Lutherans also  
 507 33 frater misfrater  
 511 11 to the to thee, the  
 521 9 at fort a fort  
 525 2 now how  
 536 13 you and you &c.  
 540 8 wheras where  
 544 3 1503. 1504.  
 546 1 so abolished be abolished  
 1b. 17 writings no writings  
 550 1 we tell totell  
 557 vlt. but to who soe but who soeuer  
 566 17 as so as  
 568 2 cite recite  
 570 7 intollerable so intollerable  
 574 vlt. his doctrines his (') doctrines  
 587 20 or his of his  
 602 12 large at large  
 1b. 13 ancient euident  
 1b. 20 error errors  
 611 15 that ancient those ancient  
 616 vlt. as meere a meere  
 625 6 then thence  
 628 1 thought though  
 1b. 22 contradistio to Contradistio. For to  
 1b. vlt. herof. For the therof. the  
 629 4 the ignorant to the ignorant  
 635 11 thus false these false  
 663 11 your submissio, your Empire, per-  
 using the Articles of your submission.

## In the text,

674 25 kno<sup>u</sup>ne vnknowne  
 681 15 or free to free  
 710 22 of Catholike of our Catholicke  
 713 10 are is  
 1b. 26 indikious iudicious  
 714 31 \* Bookes \* Booke  
 717 16 profsion possession  
 1b. 20 we were, as we were in  
 other Kingdomes, as it were &c.  
 719 4 also you also to you  
 720 12 neuerthelesse at neuerthelesse  
 in other Nations, at her &c.  
 1b. 15 the letter if the letter  
 723 6 you arraigne you shall arraigne  
 1b. 7 meanest Priest meanest loyall Pri.  
 1b. 24 of Gentils of the Gentils  
 724 15 & abounding acute & abounding  
 729 28 for the these for these  
 1b. 32 first by first begun but by  
 733 vlt. tyme continued tyme & continued  
 745 3 to vs deleatur  
 746 11 as the and the  
 747 5.7. your doctrine Luthers doctrine

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22		subdinsif.	subdiuision 14.
24	43	fol. 76.	fol. 78.
25	23	pag. 84.	pag. 48.
29	1	sect. 10.	sect. 12.
30	29	hec	hac
32	27	beere	there
37	3	extended.	extorted
1b. 41		at *	at *. next before n
38	19	sect. 9.	sect. 7.
1b. 22		sect. 10.	sect. 8.
1b. 24		sect. 11.	sect. 9.
1b. 26		sect. 12.	sect. 10.
1b. 28		at a.*.	at*.
1b. 31		p. there	sect. 11. & 12.

In the margent.

Ib. 40	sect. 11.	sect. 9.
Ib. 41	Carion sect. 10.	sect. 8.
Ib. 41	Sleid. sect. 11.	sect. 9.
36 4	sect. 10.	sect. 8.
43 16	sect. 9.	sect. 7.
Ib. 19	sect. 9.	sect. 7.
Ib. 20	sect. 10.	sect. 8.
Ib. 23	sect. 11.	sect. 9.
Ib. 25	sect. 12.	sect. 10.
Ib. 27	sect. 12.	sect. 11. & 12.
44 5	sect. 10.	sect. 8.
Ib. 14	sect. 11.	sect. 9.
47 41	cap. 252.	cap. 83. pag. 252
48 23	not for	not ripe for
67 1	myne	nyne
Ib. 12	verum	neruus
Ib. 17	relectante	reluctante
Ib. 22	pag. 347.	pag. 341.
69 33	confirmation	confutation.
Ib. 34	in his pageant	in his defence of
the Apol. printed 1571. pag. 12. g M. Bale in		
his pageant &c.		
73 23	in India	of India
75 8	though	thought
Ib. 14	to confesse	as to confesse
76 7	pag. 4.	pag. 1011.
Ib. 19	pag. 4.	pag. 1011.
77 5	fine 40.	fine 1. 40.
78 1	puellam	Theclam
Ib. 7	pag. 386.	pag. 486.
Ib. 8	4. 656.	4. col. 656.
81	ult. siue oleo	siue ipsi aquæ qua
regenerantur, siue oleo &c.		
82 30	Christ 160.	Christ 106.
86 38	pag. 255.	pag. 225
88 21	Christi in coena	Christi fugi in coe-
Ib. 38	vpon	open
91 31	and 200	and 100.
93 3	pag. 379	pag. 369.
Ib. 30	fol. 270.	fol. 217.
Ib. 36	cap. 3.	cap. 30.
95 42	col. 28.	col. 82.
96 6	in refut.	ne refut.
Ib. 15	fine, and	fine, he chargeth

Aust.

In the margent.

Austine with absurdity herin: and &c.		
97 2	col. 27.	col. 127.
Ib. 26	lib. 1.	lib. 3.
Ib. 4	pag. 395.	395.
98 2	col. 1215	col. 1250.
111 9	cent. 4.	cent. 3.
113 36	Epist. 85.	Epist. 86.
114 4	Epist. ad	Epist. 86. ad
116 15	doctrine, partly	doctrine, partly by
writing, partly &c.		
117 4	Aug. de bap.	(8) Aug. de bap.
118 17	lectionem	lectionum
119 31	reprehended	reprehend
122 31	73.	37.
124 12	at 55.	at 35.
125 3	would	could
126 18	707. 49.	707. 1. 49.
Ib. 24	cap. 1.	lib. 1.
Ib. 28	number	the number
Ib. 36	cap. 12.	cap. 13.
127 27	prope	127. prope
Ib. 31	15.	12.
Ib. 36	lib. 5.	lib. 3.
Ib. 38	273.	253.
132 1	Rob. Cooke	Rob. Cooch
Ib. 2	113.	133.
133 9	doth it	it doth
146 3	holines	Holies
147 29	vel malè	vt vel malè
152 12	vniversum	in vniversum
156 42	euidens	euidently
161 1	* in hist.	(*) in Euseb. hist.
165 20	them: partim	thè but saith, part-
172 26	Rimondoncius	Kimendoncius
Ib. 33	pag. 171.	pag. 178.
173 6	Rimondoncius	Kimendoncius
178 36	canon therof	therof mentioned
in Concil. Antioch. can. 1.		
179 1	no Canons	mo Canons
Ib. 30	the Popes	these Popes
182 33	Nouation	Nouatian
183 1	Zozimus	Zozomens
196 39	vindicaret	vindicarit
197 29	Nox	Vox

In the margent.

103 10 *appeareth* it appeareth  
 lb. 18 *pag. 244* pag. 243.  
 204 2 *after r.* at s.  
 212 11 *cap. 2. sect. 15* cap. 3. sect. 4.  
 220 4 *2. yeares* 21. yeares  
 lb. 20 *an. 337.* an. 335.  
 lb. 24 *Neopuestan.* Mopuestan.  
 227 31 *pag. 100* l. r. pag. 100.  
 228 15 *pag. 539.* 739.  
 229 16 *they did* they do  
 237 15 *sect. 26.* sect. 12.  
 232 4 *Austin &* Austin, Philastr. &  
 lb. 29 *at all* at all amongst vs  
 234 11 *Esay 72.* Esay 62.  
 238 19 *Arius* Aerius  
 lb. 18 *Euseb. l. 2.* Euseb. l. 5.  
 lb. 38 *M. Whitaker* M. Hooker  
 239 vlt. *cap. 10.* cap. 20.  
 lb. lb. *principe* à principe  
 241 28 *noms* nomen  
 242 28 *inferring* referring  
 244 32 *scbolists* Scotists  
 246 10 *vpon* vpon which  
 250 12 *sect. 8.* sect. 2.  
 253 4 *pag. 21.* pag. 21.  
 255 10 *270.* 370.  
 lb. 36 *comēdat autho-* commendat Ca-  
*tholica autoritas &c.*  
 256 2 *cap. 10.* cap. 20.  
 258 37 *161.* 121  
 259 13 *pag. 2.* Pag. 25.  
 262 32 *pag. 58.* 68.  
 271 11 *consequenter* consequenter  
 272 12 *way* away  
 273 vlt. *S. Austin* see S. Austin  
 275 15 *cap. 58.* cap. 59.  
 276 2 *fol. 120.* fol. 102  
 lb. 3 *(g) In oportuni* (g) Euseb. de vit.  
 Constant. lib. 4. cap. 60. sayth: In oportu-  
 num. &c.  
 lb. 40 *Nonnullis* Nolumus  
 277 8 *Philoromus* of Philoromus  
 273 22 *vers. finem.* vers. finem. And  
 & hereafter tract. 2. c. 3. sect. 6. subd. 2. at y.

In the margent.

280 2 *an. 1574.* an. 1594.  
 lb. 16 *sacerdotibus* à sacerdotibus  
 lb. 19 *cap. 10.* cap. 7  
 lb. 20 *tract. 11.* tract. 3. sect. 1.  
 lb. 22 *Alijqui* \* Alijqui &c.  
 lb. vlt. \* *Athanasius* Athanasius  
 lb. lb. 3. \* *at* 3. at \*.  
 281 3 *pag. 497* pag. 947.  
 282 19 *the vnder* vnder the  
 lb. 23 *col. 254.* col. 425.  
 lb. 28 *col. 808* col. 868.  
 lb. 35 *col. 130.* col. 299. line 55.  
 284 18 *line 25.* lin. 52.  
 lb. 20 *say* faith  
 286 2 *Can. 38.* Can. 28.  
 lb. 26 *line 29.* line 39.  
 287 1 *ep. ad* ep. r. ad  
 lb. 12 *part. 2.* part. 4.  
 lb. 14 *line 44.* line 54.  
 lb. 35 *line 46. vnder* line 46. & col. 464.  
 line 9. vnder &c.  
 lb. vlt. *col. 30.* col. 301.  
 288 4 *sect. 1.* sect. 8. subdiuis. 2.  
 lb. 10 *l. c. 21.* l. i. c. 21.  
 lb. 27 *it out of* out of &c.  
 lb. vlt. *467. lin. 28* 493. lin. 18.  
 289 9. *col. 1355.* col. 1335.  
 lb. 23 *in publicke* in Publica  
 290 38 *line 68.* lin. 58.  
 291 9 *cap. 25.* cap. 52.  
 lb. 32 *Epitom. &c.* epit. cent. 4. &c.  
 292 9 *Burges faith* Burges pag. 138.  
 paulò post medium sayth &c.  
 lb. 29 *58. ib.* 58 Centur. 4. col.  
 873. fine, & 874. initio.  
 294 16 *85 line 6.* 85. lin. 60.  
 295 31 *pag. 24.* pag. 42.  
 lb. 37 *col. 351.* col. 551.  
 296 36 *Epist. 102.* Epist. 162.  
 297 3 *tract. 3.* tract. 1. sect. 3.  
 305 27 *Duce* Duce.  
 lb. 40 *kept* keepe  
 308 2 *vir Dei* verbi Dei  
 313 3 *primitiuo* à primitiuo

In the margin.

314 13	med.) Paul	med. saying: Paul
316 9	<i>Vicelinus</i>	Wicelius
1b. 14	(77 74.)	deleatur
317 12	c.8. pag. 20.	c.8. pag. 80.
1b. 18	catech. 23.	catech. 15.
1b. 27	pag. 249.	pag. 245.
318 10	wilderes	wildernesse.
321 3	pag. 360	pag. 369.
1b. 4	33. 7.	337
1b. 5	26. (g) Esay 6.	(g) Esay 26. 6
332 4	that are	that they are
339 26	ante med. Of	ante medium &c.
	731. post medium. Of &c.	
340 14	mander	manner
1b. vlt.	nunquam cum	nunquam coaluif-
	se, neque nostros vnquam cum &c.	
343 42	alleged heeaf-	deleatur
	ter tract. 2. c. 3.	
350 1	pag. 3296.	deleatur
1b. 21	pag. 119	pag. 10
352 11	& 106.	& 109.
354 5	pag. 200.	pag. 190.
359 23	a ibidem	a. M. Billo vbi supr.
361 9	se. 1. at 5. & se. 2	sub. 1. at 5. & sub. 1.
364 21	pag. 5.	deleatur
365 36	& 195. b.	& 175. b.
366 6	This booke	t This booke
1b. 39	pag. 812	pag. 712.
1b. 37	no his	on his
368 8	& c. 2.	&c. a) M. Fulk ib. 2
369 26	307.	307. vpō the Creed
373 5	Cartwright	Whitgift
379 1	pag. 248.	pag. 428.
383 10	137. 13. &	137. &
1b. 29	he	Luther
384 6	Turke, and	Turke, & likewise
	of the Pope, and &c.	
386 12	par. 28. fine	pag. 23. fine, & pag.
	187. initio &c.	
387 17	Rimedoncius	Kimedoncius
389 18	the ghospell	the truth of the
	ghospell	
392 2	pag. 378.	pag. 278.
393 3	<i>Amidorfius</i> r.	Amidorfius & see
		this

In the margin.

this also in Hospin. in concord. discor. fol. 120. fine. &c.		
394 1	519 initio	519. b. initio
1b. 5	post me. 11. Cal.	postmed. (1) Philip.
	2. 8. 9. & Hebr. 2. 9. 11.	Caluin
1b. 9	p. 466. & 467	pag. 646. & 647.
395 37	pag. 550.	pag. 650
398 9	pag. 739.	pag. 439.
1b. 35	329.	326.
401 6	<i>Lutherus ipsi</i>	Lutherus sibi ipsi
402 5	locu præcepit	sic præcepit
404 6	cap. 19.	cap. 16.
1b. 14	erunt	crant
1b. 37	ad Hebr.	ad Hebr.
1b. 39	* Caluin	* Marloret in Matt.
	cap. 26. & Caluin &c.	
405 8	<i>Smidelinus</i>	Smidelinus
1b. 14	<i>Luther</i>	Latimer
1b. 21	Coloss. 1. 10. 22.	Coloss. 1. 20. 22.
1b. 25	1. Ioan. 17.	1. Ioan. 1. 17.
408 32	pag. 379.	pag. 378.
409 14	qui	quid
410 17	<i>Hosium</i>	Hesium
413 1	cap. 5.	cap. 3.
414 6	opinior	opinor
415 33	nous	nous
418 16	presid.	perfid.
419 4	paulo post	paulo ante
421 13	pag. 24	pag. 42
424 5	<i>Alciati</i>	Alciati
1b. 37	opinions	different opinions
425 1	pag. 263.	pag. 209.
1b. 23	auoydeth	auoydeth
426 6	his said	is said
427 21	<i>vos laceraſtis</i>	vos ipsi primi lace-
428 23	An. 1591.	An. 1562 (ratis
1b. 35	10. subd. 2.	2. sect. 10. subd. 2
429 6. 10	<i>Rimedoncius</i>	Kimedoncius
430 6	5. Theolog.	S. Theolog.
432 2	in agendo	in agendo
433 7.	at ipsam.	at ipsam.
1b. 17	<i>Bezzæ Act.</i>	Bezzæ ad Act.
1b. 19	187.	188.
1b. 27.	other Protestat	other Caluinist
		Prote-

In the margin.

Protestantes.

434 7	pag. 109.	pag. 110.
lb. 30	operatur	operetur
436 2	prædestinatione	Dei prædestinatione
lb. 4	(p) Bucer	(q) Bucer
lb. 16	we	if we
437 40	minisque	nimisque
438 3	these	those
lb. 5	542.	pag. 542
446 21	nimis	minis
lb. 6	16.	10.
447 37	o soleman	a sole man
448 3	obliuion. see	obliuion.* see
lb. 9	pag. 36.	pag. 39.
453 24	an. 5525.	an. 1525.
463 13.14	inficiamus	inficiamur
471 17	missed	missed
482 8	electam	electam
483 3	tract. 1.	tract. 1. sect. 9
lb. 1	at l. x	at l. *
485 24	paulatim	deinceps paulatim
lb. 26	quosque	quosque
488 vlt.	(1) Matth.	(1) Matth.
490 25	before (e)	at q. next before e
493 1	est noui	& noui
lb. 5	and	deleatur
493 4	tract. 2.	tract. 2. c. 2.
495 6	2.	*
495 26	pag. 123.	deleatur
lb. 32	vers. finem (u)	vers. fin. at f. u.
497 24	agnoscuntur	agnoscuntur
lb. 33	modulatur	suo arbitrio modu-
502 22	to be the	to be of the (latur
504 vlt.	sect. 6.	sect. 9.
508 22	neque tu	neque ille neque tu
lb. 23	congrunt	congruunt
511 6	20. 11.	10. 11.
512 2	60. 61.	60. 16
lb. 28	pag. 5.	pag. 51.
514 2	in Abbot	M. Abbot
lb. lb.	& faith	sayth
515 7	pag. 24.	pag. 34.
517 2	pag. 299.	pag. 290.
520 29	vt prorsus	quo fit vt prorsus

In the margin.

522 1	name of the	deleatur
523 4	non ad	num ad
526 5	Mamant.	Mamant.
528 39	1. 4. Moral.	1. 4. Dialog.
532 1	pag. 33.	pag. 113.
lb. 4	cap. 6. faith	cap. 6. & after
	the edition of Neustadij 1581. pag. 203. post medium, say &c.	
533 1	(o) ibidem	(o) ibidem at (c)
lb. 7	pag. 17.	pag. 117.
535 14	part. 4.	part. 1.
lb. 38	pag. 53	pag. 55.
537 38	sect. 6.	sect. 1.
lb. 39	cap. 2. in	cap. 2. sect. 2. in
541 4	so	see
lb. 20	16. Iuly	19. Iuly
545 6	idolam	idolum
546 40	pag. 32.	pag. 222.
547 14	9. Thessal.	2. Thessal.
lb. 39	it is	that it is
548 8	post med.	post initium
549 3	Samata	Satana
lb. 14	figuram non	figuram ferre non
lb. vlt.	1489.	1486.
554 26	contrary	is contrary
555 14	quorum extat	quorum libri extat
560 13	pag. 176.	pag. 276.
lb. 33	nature (of life)	nature of the e-
	states ( of life)	
571 4	88.	88. b.
lb. 5	med. (z.)	med. & 183. a. post
	medium (z.)	
575 37	morbem	morbum
577 1	pag. 969.	pag. 269.
lb. 2	faith	he faith
lb. 17	&	&c.
lb. 18	tom.	tom. 1.
579 3	at q.	at g
lb. 35	arma	& arma
583 2	b. Beza's	b. in Beza's
lb. 3	Epigrames	Epigram
584 30	answere the	answere to the
585 8	seing error	seing his error
586 vlt.	1. fol.	1. 1. fol.

Kkkkkk

## In the margent.

588	2	pag. 96	66.
590	23	compositionibus	computationibus
600	37	Ephes. 41.	Ephes. 4.
605	22	line 6.	line 16.
lb.	vlt.	baptismo.	in baptismo
606	9	de	in libro de
608	17	annus	annuas
lb.	39	part.	part. 1.
lb.	lb.	i. b. initio	& b. initio.
610	4	libro	lib. 1. Epist. 3. libro
lb.	10	acknowledg	acknowledgeth
616	6	Caluin	Caluin t. 4.
619	6	alij	labijs
620	12	pag. 8. 42.	sect. 8. p. 42.
923	8	511.	pag. 521.
626	2	Whitaker	Whitgift
lb.	5	vniversity	Vniuersality
lb.	32	as before	as well as before
632	30	dicourse	discourse
643	27	proue	reproue
644	8	proprius	propius
lb.	23	proued	reproved
647	4	cap. 55.	cap. 35.
lb.	15	x. y. c.	x. y. & c.
651	29	pag. 6.	pag. 60.
lb.	33	quoque	quodque
652	5	to this	to this end
654	1	184.	194.
lb.	13	centur. 2.	cent. 16.
lb.	19	916.	616.
lb.	25	109.	169.
lb.	32	prsecute	persecute
lb.	37	Ep. Beza	Ep. de Beza

## In the margent.

657	vlt	pag. 198.	p. 192. prope ini.
	tium	& pag. 198.	
664	35	pag. 235.	pag. 233.
665	1	5591.	1591.
675	2	c. sect.	c. 2. sect.
684	2	Indocus	Iodocus
686	16	322.	324.
lb.	27	and Christ	& that Christ
lb.	28	1. pag.	lib. 1. pag.
687	8	partition.	partition.
690	1	140. b.	149. b.
694	21	edit. 1596.	edit. 1536
695	10	p. 518. ante med.	pag. 91. fine & 92.
		ante med. by M. Whitgift in his defence	
		& c. pag. 518. ante med.	
697	1	pag. 264.	pag. 294.
698	29	tract. c. 3.	tract. 2. c. 3.
699	10	580. b.	580. b. lin. 40
lb.	21	by other	by their other
lb.	30	1. r. 21.	1. r. c. 21.
700	3	at 53.	at 69.
701	33	Rimondoncius	Kimondoncius
703	28	cap. 3.	cap. 13.
lb.	14	Lasily	deleatur
704	1	tom. 5.	tom. 6.
705	8	Creuelius	Creccelius
726	12	herafter	heertofore
lb.	40	therof	wherof
731	30	mei viris	mei iuris
733	8	post med.	subd. 7.
744	13	misterium	ministerium
751	5	tract. 1.	tract. 2. c. 2.

C E R-

# CERTAINE OMISSIONS WHICH BEING LONGER

then to be corrected by the Readers pen, are heere placed  
together, that the Reader may yet at his pleasure di-  
scerne how, and where they are to come in, by way  
of reading. And in reprinting of this Treatise  
they may be inserted in their  
proper places.

*By the line heere, is ever meant the line of the margent, vnlesse it  
be otherwise expressly signified.*

**P**AG. 17. line 4. next after (*fuisse puniti*) adde thereto. (And concerning the  
*Zuinglians* answerable practice, *Hospinian* in hist. Sacram. part. 2. fol. 105. a. paulo  
post medium recyeth the Epistle of *Melancthon* and *Brentius* to the *Landgrae*,  
wherin they thus wryte to him of the *Zuinglians*: Videmus *Zuinglianos* non  
expectato Decreto Concilij, Papiſtas & Anabaptiſtas perſequi &c. Nolumus  
enim Celſitudinem Veſtram celare, *Zuinglianos* qui hic ſunt, magnifice ſe ia-  
ſtare, quod pecunia & viris inſtructi ſint, & quæ peregrinarum Gentium auxi-  
lio habeât, item qua ratione Epiſcopatus diſtribuire, & ſe in libertatē vindicare  
velint. Valde autem miramur eos qui tantopere alioquin de Chriſtiana chari-  
tate glorientur, talibus practicis ſe dedere, in quibus parum Chriſtianæ chari-  
tatis, obedientiæ, & patientiæ animaduertitur &c. Talia conſilia de quibus ipſi  
ſe iactant nequaquam Chriſtiana ſunt &c. profeſſo in re tanta poſteriorū ratio  
habenda eſſet, qui tali ſeditione excitata, nullam Eccleſiam aut politiam tran-  
quillam habituri ſunt &c. And in another Epistle they renew the lyke accuſation  
againſt the *Zuinglianes*, as appeareth there fol. 107. a. poſt med. In ſo much as *Melan-  
cthon* apud *Hospinianum* ibidem fol. 108. b. poſt medium ſaith of *Zuinglius*: Vide-  
tur in *Zuinglio* magis *Helueticus* quidam quàm *Chriſtianus* eſſe ſpiritus.

Pag. 17. line laſt but 2. next after (*cultum abiecit*) and before (Hence it is) interpoſe:  
(And *Hospinian* in Hiſtor. Sacram. part. 2. fol. 104. b. ante med. alledgeth *Me-  
lancthon* and *Brentius*, ſaying of *Caroloſtadius* and others there named: *Quieſcere*  
non poſſunt, ſed aliſiduis practicis in eo laborant, vt per factiones & vim ſi aliter  
non poſſint errores ſuos tueantur & propagent, vnde non ſolùm cruenta &  
horribilia bella &c.

Pag 20. line vii. next after (*ſummam diligentiam*) adde thereto: (And the Proteſtant  
Deuines of *Wittemberge* in their *Solida refutatio compilationis Zuingliane &  
Caluiniane*, printed *Tubingæ* 1584. pag. 47. circa med. ſay of the *Caluinifles*: *Pio  
Lectori* iudicium permittimus, quàm paci ac tranquillitati ſtuderint haſtenus,  
K k k k k 2 cūm

# OMISSIONS AND ADDITIONS

cū nusquam venerint vbi non turbas dederint. *And pag. 679. prope initium they further say:* Quā male institutum & læuens vulgus sit Calvinianorum, aliquot Regna propemodum cum extrema pernicie experta sunt, quōd eo loco Ecclesiarum reformationem tanto furore & bipenni instituit, in quo nullum ius Imperij habent, à seditiosis & turbulentis concionatoribus & illorum clamoribus excitatū, de quo Calviniani doctores quandoque Deo durissimam rationem sunt reddituri, & qui huius Tragediæ authores sint, minimè etiam ignotum est: nisi Zuinghiani & Calviniani Doctores sua peruersa doctrina Ecclesiam perturbassent &c. maior pax & tranquillitas passim in exteris Regnis esset &c.

*Pag. 38. line 7. next after (decijci &c.) adde therto:* (And the Deuines of Wittemberg in there solidarefutatō compilationis Zuinglianæ & Calvinianæ, printed Tūbingæ 1584. pag. 43. post medium say: Verūm his armis non expugnatur Romanus Antichristus, quibus in Gallia & Belgico vos Calviniani vti estis. *And pag. 43. initio, they further say:* Galliam infelicem & Belgicum quōd scribitis bellis ciuilibus iam annis aliquot arsisse, & adhuc ardere, non sine dolore & pia commiseratione intuemur. Hanc verò cladem mīseros & infelices incolas falsis doctoribus maxima ex parte iure adscribere supradiximus, qui causam dederunt non postremam, cū priuatorum manus aduersus ordinariū Magistratum armarunt.

*Pag. 39. line vlt. next before (\* spoken of ciuill warre) and next after (historiarum) interpose:* (Who list to see more of Sleydans vntruth in histories, let him but read the seuerall treatises purposely written in that behalfe against him by Pontanus and Gaspar Genepaus, and most specially by Bartholomæus Latomus, who set forth a booke of Iohn Sleydans eleuen thousand lyes. In so much as Charles the Emperour (chief Agent in those matters wherof Sleydan intreateth) obseruing in his perusall of Sleydans booke the many vntruthes therof to him knowne, did (as all offended therewith) cause Gulielmus Mulinaus to refute the same. All which last premisses being objected in the Defence of the Censure pag. 70. see M. Fulkes weake answer thereto in his said Answer to the defence of the Censure pag. 241. ante med.

*Pag. 41. in the margin line 27. after the words (Anno Domini 1591.) and next before (p) Adde:* (And see M. Doctor Couell in his examination &c. against the Plea of the Innocents pag. 37. circa med. where he sayth of the Puritans: They assemble in diuers places, they make lawes, despise authority, and leaue nothing that is violent vnattempted. *And pag. 38. initio.* They hoped to effect their desire by force of Armes: to this end they wryte, that in this quarrell for reformation a hundred thousand handes would be gotten: and then (say they) you may easily thinke, what a stroke so many would strike together.

*Pag. 43. in the text lin. 23. after the words (different euent) adde thereto as followeth*

(Which

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(which on the behalfe of Catholicks compared to  
Protestants, are as \* Tyre and Sidon in respect of Cleo- \* Matth. 11. 21. 22.  
yazim and Bethsaida.) & Luc 10. 13. 14.

pag. 71. line 8. next after ( of Easter &c. ) adde thereto. ( And there pag. 219. post med. he further saith of the Britans and their Religio: When they perceiued the Saxons in some measure to approue it, they beganne to make open profession of it, as seeming therein to agree euen with their enemy (the Saxones) howsoeuer otherwise in respect of language, situatiō, or law of Nations they were deuided.

pag. 81. lin. 25. put forth these wordes following: ( And S. Austine contra Faust. Manich. l. 10. cap. 13. sayth therof: Diuina consecratione illis verbis Dominicis, Hoc est corpus meum, hac consecratione nobis ille panis fit mysticus. See this in Gropper de ver. corp. & sang. &c. art. 55. pag. 246. fine. )

pag. 85. lin. 11. vnder (12.) next after (can. 29. & 48.) adde: (See this confessed by Hopinian in hist. Sacram. part. 1. l. 2. pag. 48 ante med. where hauing alleaged this saying of Austine, he saith therof: Non obscurè innuit Augustinus ieiunium hoc Traditionem Apostolicam esse.

pag. 90. lin. 9. next after (pauld ante med. ) adde: (And se Caluin de vera Ecclesie reformat. rat. extant in Caluin. Tract. Theolog. pag. 394 b. ante med.

pag. 94. lin. 18. next after (by M. Wotton) adde: (And so likewise doth M. Buddie in his discourse of Euangelicall fastes, pag. 13. post med.

pag. 100. vnder \*. line last but 8. next before (16. see Melancthon) and next after (deferatur) interpose and adde: (Of the same opinion herein with Iacobus Andreas: see Andreas Ericcius de Ecclesia l. 2. c. 10.

pag. 113 line 22. next after ( at the figure 4. ) and next before (41. Clemens) interpose and adde: (\* M. Welsh in his reply against Gilbert Browne pag. 196. circa med. sayth: We thinke it no heresy to fast on the Lords day, more then other dayes &c.

pag. 128. line 23. fine next after (&c.) adde: ( And see the like in Peter Martyr de votis pag. 462. circa med.

pag. 147. in the line last but 3. next after (significari) and before (i Caluin) interpose: (And M. Antony Maxey the Kinges Chaplayne in his Sermons printed 1607. in his 1. sermon. E. 5. sayth: It is well knowne vnto the learned, that where it is said, God hardneth, the Hebrue dialect doth signify, a permission, not an action &c.

pag. 183. line last but 4. next after (Lateranensi Concilio) adde thereto: (And M. Sutcliffe de missa Papistica l. 2. c. 5. fol. 196 b. circa med. saith: Transubstantiationis nomen Innocentius 3. primum publicè recipiendum decreuit, nec rem, nec nomen ante illud tempus notum fuisse constat.

pag. 188. line 30. next after (sayings of the Fathers) adde: (J. Vincent. Lyr. aduers.

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uers. hæc. ante med. sayth of the Hereticke of his tyme: Captant plerumque veteris cuiuspiam Viri scripta paulò inuolutius edita, quæ pro ipsa sui obscuritate, dogmati suo quasi congruant, vt illud nescio quid, quodcunque proferit, neque primi neque soli sentire videantur,

Pag. 190. line 13. next after (abrepti fuerunt &c.) adde therto: (And Caluin de vera Ecclesiæ reform. rat. extant in his tract. Theol. pag. 394. b. ante med. further sayth: Superest alter ordo mortuorum, quorum mentionem in Cœna fieri volunt, vt detur illis locus refrigerij, lucis & pacis: nō nego hanc fuisse vetustissimam consuetudinem, & quoniam magna est vis consuetudinis, aut potius regnum, ideo eiusmodi preces fateor Chrysostomo, Epiphanio, Augustino, & similibus probatas fuisse, quod à maioribus quasi per manus traditæ essent.

Pag. 200. line last but two next after (and see him further) and before (accordingly) interpose: (Ibidem pag. 429. initio. And M. Bell in his Regiment of the Church pag. 26. fine, & 27. initio sayth &c.

Pag. 201. line 3. next after (some want &c.) adde therto. (And the silenced Ministers in the third part of their Defence &c. printed 1608. pag. 78. post med. & 79. ante med. say: If the table-gesture vsed by Christ and his Apostles at the holy supper had in the second age of the primitive Church, or in any other age before Anno 1220. bene changed into kneeling, with consent of the Fathers of the same, there would in all lykelyhood some mention haue bene made of that change (&c.) for it is a change of speciall moment (&c.) that could no sooner be drawne into practise at the Lords supper in the tyme of the primitive Church, but there were some forthwith ready to register it. Could then alteration, of farre greater consequence in the Church, passe from age to age vnder sylence? The Fathers who published the Liturgies vsed in their tymes, would they not haue yelded vs some litle mention of so great a change? Thus farre the silenced Mynisters.

Pag. 226. line 29. next before ( In their booke ) adde: ( And see them so likewise tearmed in Parkes against Willet in the defence of the 2. Testimony &c. Ggg. on the a. side fine.

Pag. 227. line 1. next after the figure ( 9 ) and next before ( M. Fulke ) interpose: ( M. Wotton in his tryall of the Romish Clergy &c. pag. 330. prope initium tearmeth Boniface 3. the first reuealed Antichrist.

Pag. 228. line 15. in the text, put this make\* next before, or ouer ( remayning ) & in the margent line last but 4. next after ( Chrysostom and S. Paul. ) and next before ( 17. So is he ) interpose: (\* Dresserus (a Protestant wryter) in his Millennio quinto printed 1595. in his oration added in the end therof de Monarchia quarta Nn. a. b. fine sayth: His argumentis meis inuictam stare Monarchiam Romanam planè existimabo. And ibidem Nn. 3. a. he further sayth: Ego verò ad stabiliendum hoc regnum quartum à Daniele prædictum omni ex parte ita accommodo, vt aliud nihil voluisse aut sensisse Prophetam satis inde appareat, quam Romanam hanc Monarchiam vsque ad finem mundi duraturam.

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Page. 260. line last but 5. next after (l. Hierom.) *interpose*: (De scriptoribus Ecclesiasticis c. 135. sayth. Nouum Testamentum græcæ fidei reddidi, vetus iuxta Hæbraicum transtuli. And &c.

Page. 257. line vlt. next after ( libro &c. ) in the last line but one, are to be put forth all the foure there ensuing lines of M. D. Dones testimonie, and the same is wholly to be replaced and come in at pag. 261. in the margent vnder o. being line 9. next after ( o. M. Couel ibid. ) and next before ( p. M. Couel &c. )

Page. 265. line 5. in the text, next after ( only scripture ) and next before ( to vnder-take ) *interpose*: ( Shadowed with the ( § ) misapplied example of the Beræans ) and in the margent there set downe answerably ( § ) To the common obiection of the Beræans Act. 17. 11. ( vrged by M. Fulke in his answere to the Rhemish Testament in Act. 17. 11. fol. 217. a. post med. ) M. Bilson in his Suruey of Christes sufferings &c. p. 84. prope init. answereth & explaineth the same to M. Iacobs like obiection therof, saying thus to M. Iacob: And where you say the Beræans are commended by the holy Ghost, for not belieuing that which Paul spake touching religion, till they had examined by Scriptures, and seene whether the truth were so as he vttered; you speake not only vnwisely and vntreuly, but if you would haue Christianses to follow that course, you shew intolerable pryde against the word of God: For the Beræans were commended ( whereas yet they neyther beleued in Christ nor acknowledged Pauls Apostleship ) for their readines to heare, and care to search whether Paul spake true or no. This if now you assume to your selfe ouer Pauls wordes or writings, you incurre the crime of flat impiety: Pauls wordes to vs that belieue without further search or other credit are of equall authority with the rest of the scriptures, and not to belieue him, till wee examine, and see the truth of his doctrine, is mere infidelity &c.

Page. 278. line last but 5. next after ( summus dominator adorât ) *adde thereto*: ( In so much as Szegedinus in his Speculum Pötificum pag. 229. sayth: Crux honorari cœpit tempore Constantini.

Page. 295. line 18. next after ( 104. ) and next before ( Osiander cent. 4. ) *interpose*: ( Bucer in preparatorijs ad Cöcilium sayth: We plainly confesse, that among the auncient Fathers of the Church, the Roman Church obtayne the Primacy about others, as that which hath the Chaire of Peter, and whose Bishops almost alwaies haue bene accompted the Successours of Peter. And &c.

Page. 297. line last but 3. next before ( 112. in the summe of ) and next after ( parauerunt ) *interpose*: ( As also M. Fulke in his Reioynder to Bristow pag. 2. circa med. sayth: I neuer meant to acknowledge the Emperours Constantine, Iouinian, Valentinian &c. to be such as I would wish for: for both in their Religion & manners diuers thinges are found which I would wish hadde bene more agreeable to the word of God.

Page. 338. line 8. next after ( à seipso ordinatus ) and next before ( in Ecclesia non est ) *interpose*: ( & habere namque aut tenere Ecclesiam nullo modo potest, qui ordinatus &c.

Page.

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**Page 386. in the text lin. 6.** these wordes following are to be put forth: (In so much also as our ancient Catholicke writers neerer to those tymes, doubt not to honour *Bertram* (x) for a holy martyr of their Church. And ¶ *illyricus* accordingly forbearth to name him in his Catalogue of Protestant witnesses &c. An in the same pag. line 25. in the margent vnder (x) put forth these words. (x) *Hospinianus* in *hist. Sacrament. l. 4. pag. 317. paulo ante med.* mentioneth this at large. ¶ *Illyricus* in *Catal. testium veritatis* printed *Basilee an. 1556.*

**Page 391. line 3. next after** (*Amstdorpius*) **and before** (*r. Herof*) **interpose:** (And see the very same yet further affirmed of *Luther* and *Wellerus* concerning *Amstdorpius*, by *Chemnitius* alledged by *Hospinian* in his *Concord. discor.* printed 1607. fol. 120. b. fine.

**Page 396. line 7. next before** (*f. Luther*) **and next after** (*learned man*) **interpose:** (Also *Melancthon* in *Confil. Theologic. pa. 134. prope initium* aduiseeth in behalfe of *King Henry 8.* (whose diuorce from his firster wyfe he thought vnlawfull) saying: *Respondeo si vult Rex successioni prospicere, quanto satius est id facere sine infamia prioris coniugij. Ac potest id fieri sine vlllo periculo conscientie cuiusquam aut famæ per Polygamiam &c. quia polygamia non est res omnino inusitata: habuerunt multas coniuges Abraham, Dauid, & alij Sancti Viri, vnde apparet polygamiam non esse contra Ius diuinum. This aduice was thus giuen by Melancthon, Anno 1531. as appeareth there pag. 128. paulo post med.*

**Page 398. lin. 22. next after the word** (*Images &c.*) **adde this:** (And the *Caluinistes* theselues do further say: *Lutherus de coniugio quædã & alia haudquaquam probã scripsit.* See this in *Hosp.* in his *Cöcor. discord.* printed 1607. fol. 99. b. ante med. &c.

**Page 399. line 3. next before** (*k. Luther in libro*) **and next after** (*against the Pope*) **interpose, and adde therto:** (A thing so euident, that the *Protestant Landgrau* in his published writing penned by his *Deuines*, sayth: *Lutherus non tantum magnorum Regum, Principum, & Dominorum, vtriusque nostrum cognatorum, quemadmodum etiam priuatorum quorundam hominum, honestam famam dicacitate quadam sua arrosit, & grauissimis quibusdam accusationibus indecenter traduxit, quo, vel vno nomine adducti, Lutheri Scripta absque omni exceptione nullo planè modo probare volumus, nec sine tum nostri, tum laudatissimorum Maiorum nostrorum famæ & honoris læsione possumus: verum etiam &c. see this in Hospinian in concord. discor. fol. 99. b. ante med. printed 1607. And the *Deuines* of the *Count Palatine* in their *admonitio Christiana* &c. printed 1581. pag. 231. fine, & 234. initio, do obiekt to *Luther*, his conuitia præter pietatem & modestiam confidenter & arroganter dicta, scurriles in rebus serijs lusus, quàm multa acerbè & iniuriöse scripta, non tantum in Christi insignes Ecclesias &c. sed etiam in magnos Principes.*

**Page 405. lin. 18. next after** (and 377.) **adde therto:** (And *M. Parkes* against *M. Willet* printed 1607. pag. 114. affirmeth, that *Luther*, *Illyricus*, *Lossius*, *Hemingius*, *Wellerus* and *Latimer* held that *Christ* descended into hell, both in body and soule, pag. 406. and there suffered tormentes after his death.

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**Pag. 406. line 11. fine, after the words** (Symbola tria pag. 152.) **adde :** ( And Luther tom. 2. Wittemberg. fol. 486. b. fine, saith : Ego verò hoc libro non contuli, sed asserui, & assero, ac penes nullum volo esse iudicium, sed omnibus suadeo, vt præsent obsequium &c.

**Pag. 419. line 24. next after** ( natus est ) **adde therto :** ( And see this further in Melancthon in corpore doctrinæ printed 1561. pag. 323. circa med.

**Pag. 421. line 10. next before** ( c. Melan. ) **and next after** ( aduersus peccatum ) **adde therto :** And the Deuines of Wittemberg apud Holspinianum, in concord. discor. printed 1607. fol. 228. a. ante med. say : Christus non solum, vt homo, sed etiam vt Deus, Patri obediens fuit. And againe ; Negari non potest quin Christus vt Deus, Patri fuit obediens.

**Pag. 428. line last but 7. next before** ( a. Luther ) **and next after** ( at a b. ) **interpose and adde :** Also Brentius whome M. Iuell in his Defence &c. pag. 473. tearmeth, A graue and learned Father, in his Commentary vpon Amos, printed Hagone, 1530. with Luthers Preface therto, in cap. 3. sayth of Gods secret will : *Omnis a Deo potenti manu & efficitur sunt, siue mala culpa, siue mala poena. Deus enim est qui obdurauit Pharonem &c.* And Luther himselte de seruo arbitrio sayth : *Deus indignos coronat, immeritos damnat, quomodo hoc iustum sit incomprehensibile est modo, Videbimus autem cum illis venerimus :* See these wordes of Luther alledged by the Caluinist writer Matthias Martinus, in his doctrinæ Christianæ summa capita &c. printed 1603 pag. 283. post med.

**Pag. 430. line 7. fine next after** ( causis pag. 155. ) **adde :** And in Melancthon in loc. commun. printed 1561. pag. 71. post med.

**Pag. 450. line 5. & 6. put forth these words :** ( Next heertofore in the margent vnder d. at Eightly ) **and inseed therof read thus :** ( alleaged hereafter in the Conclusion to the Iudges sect. 10. in the margent at p. &c.

**Pag. 451. line 5. next before** ( f. Primum ) **and after** ( &c. ) **interpose adde thereto :** Also Luther tom. 1. Wittemberg. in præfat. paulò post initium saith hereof : *Solus primò eram &c.* and tom. 2. Wittemberg. fol. 63. a. circa med. he further sayth : *Solutum voluebam hoc saxum.*

**Pag. 454. line last but 11. next before** ( \* Tertullian ) **and next after** ( est &c. ) **interpose and adde :** Also M. Antony Wotton in his triall of the Romish Clergies title &c. printed 1608. pag. 392. post med. sayth : *Luther might truly say, that he was the first which had in those tymes published Christ, specially in the chief point of the Ghospell, which is Iustification by sayth in Christ, and in this respect it is an honour to Luther, to haue bene a sonne without a Father, a disciple without a maister.*

**Pag. 448. line 4. next before** ( 17. hercof see ) **and next after** ( before y ) **interpose :** Also the Deuines of the Count Palatine in their Admonitio de libro concordat, printed 1581. pag. 207. circa med. say : *Constat Lutherum optasse, vt omnes sui libri sint aboliti, sup.stitibus vel solis locis communibus Philippi.*

**Pag. 494. line 34. after the wordes** ( hoc munus ) **adde :** ( Quod Dominus nobis iniunxit

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xit: and in the next line following, put the forth, & say: *Also M. Cartwright &c.*

**Page. 495. line 30.** vnder r. next before (f. Caluin) and next after (extraordinary calling) interpose: This want of Pastours is so euident and confessed, that Caluin in tract. Theolog. pag. 174. b. initio saith: Non abs re contendimus ita sacculis aliquot laceratam & dissipatam fuisse Dei Ecclesiam, vt destituta fuerit veris Pastoribus.

**Page. 502. line 12.** next after (863. initio) and next before (from) interpose these words: In so much as he placeth diuers of them in this Catalogue of Heretickes &c.

**Page. 508. line 8.** vnder the figure 2. next before (3. vide ibidem) and next after (diffidences &c.) interpose and adde: Also the Caluinist Deuines of the Count Palatine in their *Admonitio de libro concordie* printed Neustadij 1581. pag. 138. post med. say: Vniuersalis Synodus & libera non potest conuocari ac rite administrari, nisi vel Monarcharum, vel Principum, ac Rerumpub. Christianorum consensu, opera, & autoritate, quod vt obtineatur, cum propter multa impedimenta nec facile his temporibus, nec breue negotium esse omnes prudentes iudicent, de vniuersali & communi omnium Ecclesiarum confessionis formula difficile est cogitare.

**Page. 527. in the text line 2.** place this marke (\*) ouer (particulér point) and also in the margin there line 9. next before (m. Aug. de Ciu.) and next after (191.) adde: (\*) directly against M. D. Fyeld who in his Booke of the Church pag. 185 sayth: wee peremptorily deny, that euer any miracle was donne to confirme any of the things controuerfed betweene the Papistes and vs.

**Page. 535. vnder l. lin. penult.** next before (m. Bernard. in vita) and next after (43.) interpose and adde: See also S. Bernard in præfat. in vita Malachias, where he signifieth his familiarity and presence at the death of Malachias, saying: Me inter speciales amicos Sanctus ille habebat &c. Accurri ego vt benedictio morituri super me veniret &c. eleuatis, sanctis manibus super caput meum, benedixit mihi, & benedictionem hereditate possideo, affirming (after many other stupendious miracles reported there in the end of that treatise) that after Malachias was newly dead: Stabat eminus puer cui emortuum pendebat è latere brachium, magis illi impedimento quam vsui, apprehensam manum aridam, applicui ad manum Episcopi, viuificauit eam: nempe vivebat in mortuo gratia sanitarum &c. So present, and wytnes, was S. Bernard at this miracle. And concerning the certainty of his report of Malachias his other miracles, he sayth there in præfat. fine: Narrationis veritas apud me secura est &c.

**Page. 543. lin. 22.** after the words (manum Dei esse) adde: If any curious Aduersary will deny this miracle to haue bene donne by God, because yt was not donne in instanti, let that man remember, that vpon our Sauours curing of the blind man at Bethsaida, he did not at the first instat perfectly cure him, for it is said that at first he (but) saw men walking like trees, Marc. 8. 24. and S. Aug. de Ciu. Dei l. 22. c. 8. mentioning the lyke miraculous cures donne in his owne tyme, and knowledge, at the monument of S. Stephen, of Paulus and Palladia, he declareth them both to haue bene cured not at the first instant, but sayth of Paulus. Repend.

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*penit prostratus est & dormienti simillimus iacuit.* And afterwards of Palladia: *Col lapsa similiter velut ad somnum sana surrexit.* And of another there before mentioned he likewise sayth: *Ecce dormitum est, & ecce ante diluculum &c.* and yet more playnely and at large of another *young man brought to the Memory* (or reliques) of *Geruasius and Protasius at Millaine*, whose cure of his eye was discerned *post septem dies.*

**Pag. 544. line 6.** after the wordes ( *si hæc non est &c.* ) *adde* : ( See also this reported of Iohn Clements cure donne in Iuly Anno 1604. more particularly reported in the *History of Miracles at Mont-aiguenere vnto Sichem*, printed 1606. p. 244. 245. &c. And see also there pag. 260. 261. 262. 263. &c. the sundry witnesses there particularly named, together with their particular testimonies of this matter solemnly taken by Oath : and there pag. 267. initio, mentioned to be recorded by *Publique writings both of the Citty of Bruxells, subscribed (by) P. Numan Secretarie*: as also of *Louaine subscribed (by) R. de Prince Secretary*, dated respectively 29. Iulij. and 2. Augusti. 1604. and sealed with the scales of the said Cities.

**Pag. 551. lin. 25.** *fine* after the wordes (next before l.) *adde therto* : Also *M. Antony Wotton* in his triall of the Romith Clergies title &c. pag. 115. ante med. accordingly sayth : For my owne part vnder correction I speake it : I am not perswaded that euer any true miracle was, or shalbe wrought for confirmation of false doctrine &c. I see no sufficient cause to imagine that God will imploy his infinite power to the countenancing of any vntruth.

**Pag. 664. lin. 5.** next after the word (there) and before the letter (p.) *adde* : (n Ibidem pag. 212. circa med. & Naucler. gener. 45. an 1338.

**Pag. 685. line 35.** are to be put forth the 7. lines following to the end of that page, to wit fro the word (*Fourthly*) vntill (*Fifthly*) and in pag. 686. line 1. beginning thus *Fifthly*, are to be put out the five whole lines following, to the word *Sixthly*: for that both these pointes are after handled in the same section pag. 693. vnder the numbers of 42. and 43.

**Pag. 688. line 12.** next after the word (others) & before (and is) *adde* : Whereof see *Benedict. Morgensterne* in tract. de Eccles. pag. 6. & *Schlusselfurge* in Theol. Calvinist. l. 2. fol. 86. b. And *ibidem* line 19. *fine* next after (*Beza &c.*) *adde therto* : And *M. Hooker* herin is namely contradicted by certayne English Protestants in their *Christian letter to that Reuerend Man M. Hooker*, printed 1599. pag. 12.

**Pag. 689. lin. 27.** after the words (13. & 14.) *adde* : And by *M. Buddle* in his discourse of Euangelicall fastes pag. 19. circa med. & 20. ante & post med.

*Ibidem* line. 11. after the words (9. at 11.) and before (14.) *adde therto* : And see also *M. Buddle* in his discourse of Euangelicall fastes pag. 19. paulò post med. & pag. 20. paulò ante med.

**Pag. 690. line 3.** next after (circa med.) *adde therto* : And by *Zuinglius* tom. 1. in explan. art. 90. fol. 53. a ante med. & circa med. & in explanat. art. 60. fol. 104. post med.

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**Pag. 702. l. 19.** next after (at l.) adde thereto: And by *Andreas Fricius de Ecclesiast.* cap. 10. pag. 370.

**Pag. 734. line 3.** next after ( ineptissimus &c.) and before (o sundry yeares) interpose.

\* The Deuines of the Count Palatine in their *Admonitio Christiana de libro Concordiæ* printed 1581. pag. 211. paulò post med. say of Luther: Aliquot annis post ceptam oppugnationem Papatus, retinuit (*Lutherus*) Purgatorium, Missam, Circumgestationem panis theatricam &c. And see *Dresserus de diebus festis* pag. 192. Also *Hospin.* in his *Concordia discor.* printed 1607. fol. 99. b. ante med. saith of Luther: Missam ab initio repurgatæ doctrinæ, & purgatorium, & id genus alia Pontificijs permisit *Lutherus*.

FINIS.



# AN ADDITION OF CERTAINE ERROVRS AND OMISSIONS

BESIDES THE FORMER.

## *In the Text.*

Pag. 42. line 8. *praetises* read *further progresse*  
 pag, 87, line 11, *verily* read *neerely*  
 pag, 212, line 9. 1100. *yeares* read *1000. yeares*  
 pag, 226, line 22, *Church* read *Churches*  
 pag, 466, line 8, *from the* read *from their*  
 pag, 504, line 1, place (y) ouer the word (*hereafter*)  
 pag, 565, line 2, *is such for*, read, *is for such*  
 pag, 575, line 4, place (f) ouer *Oecolampadius*  
 pag, 720, line 1, (*for their Contumacy*) read (*for such their Contumacy*)  
 Ibid, line 15, (*Eighthly the letter*) read (*Eighthly if the letter*)  
 pag, 723, line, 6, (*you arraigne*) read (*you shall arraigne*)  
 Ibid, line 17, (*Priest or other Catholicks*) read (*Priest or Catholicke*)  
 Ibid, line 24, (*of Gentills*) read (*of the Gentills*)  
 pag, 724, line 15. (*and abounding*) read (*abounding*)  
 pag, 725. line 28, (*the these last*) read (*these last*)  
 Ibid, line 33. (*first by a confessed*) read (*first begunne but by a confessed*)

## *In the Margent.*

Pag, 86. line 22. *for* (*page 322. fine*) read (*page 362. fine*)  
 pag, 178. line 32, (*Armeni*) read (*Arimni*)  
 pag, 222, line 38, (*post med.*) adde (& 670. *post med.*)  
 pag, 336. line 8. (*probat*) read (*probet*)  
 pag, 540, line 9, (*at 19. 13.*) read (*AET. 19. 13.*)  
 pag, 665, line 13, (*and 1596.*) read (*Anno 1596.*)  
 pag, 678. line 19. (*See Chiræus*) read (*See M. Symonds in Reuelat. pag. 678.*  
*post med. Chitraus &c.*  
 pag, 707. line 36, (*med. Anno.*) read (*med. saying: Anno.*  
 pag, 726. line 12, (*hereafter*) read (*heretofore*)  
 Ibid, line 40. (*therof*) read (*wherof*)  
 pag. 733. line 8. (*Seft. 11. post med.*) read (*Seft. 11. Subd. 2. post med.*)

## O M I S S I O N S.

### *In the Margent.*

**Pag. 11.** line last but one in the margent, next after ( printed 1592. ) and before ( q. Stow ) interpose: ( See M. Stow commended for a Iudicious Antiquary in the booke intituled, *The remaynes of a greater worke, concerning Names, Surnames &c.* printed 1605. pag. 95. initio.

**Pag. 16.** line last but six, next after ( & 315. ) and next before ( q. Zuinglius ) interpose. And see also that learned Lutheran *Franciscus Lambertus in Amos, Abdiam, & Ionam*, printed 1525. who in *Ionam* cap. 15. fol. 143. a. sayth: Si autem princeps ( &c. ) Antichristo cohereat, tum congregari debet fidelium Ecclesia, & illum sicut fratrem ( &c. ) commonefacere ut recipiscat ( &c. ) quod si contemnit, est ab omnibus habendus sicut Aethnicus, & fugienda est omnino conuersatio eius, ut de criminosis *Paulus* ait 1. Cor. 5. Nonne etiam haecenus multis Synodis fuit definitum, filium perditum sede Imperij sui priuandum? &c. Ergo dum causa subest, hoc est, dum non vult Dei sermonem seruare, neque seruari à populo suo, potest à tota Ecclesia separari in tempus, & si obstinatus est, amoueri &c. See this *Franciscus Lambertus* highly commended hereafter tract. 1. sect. 9. subd. 3. at 17.

**Pag. 86.** line 22. vnder 4. next after ( fine ) and before ( 5. D. Reynolds ) interpose: Also Bullinger in *Reuelat. c. 11.* fol. 142. a pauld post initium sayth: Doubtlesse all expositors ( grounding themselves vpon this text ) haue attributed to the Kingdome of Antichrist, and to his most cruell persecutions no morethen three yeares and a halfe.

**Pag. 112.** lyne last but nyne, next after ( *Episcoporum &c.* ) and before ( 97. M. Middleton ) interpose: In so much as the Learned Protestantes in their *Catalogus Testium Veritatis* tom. 1. printed 1597. doubt not to deriue from *S. Peter* himselte ( as being the prognosticon or type thereof ) the confessed ( in their opinion ambitious ) clayme of his Successours the Bishops of Rome, saying to this purpose there pag. 27. fine. Ambitione ac cupiditate potentia laborasse aliquoties Petrum negari non potest &c. quia Petri imbecillitate proculdubio significatum est, eos Episcopos qui de Petri successione gloriantur consimili, imo verò infinitis partibus maiore ambitione laboraturos &c. Quare hæc tam peruersa Petri ambitio, & rerum diuinarum ignorantia, tum negligentia ( &c. ) haud dubiè significauit Romanum Episcopum, quod primus, ac priuilegiarum Petri heres esse volet, mox futurum rerum caelestium ignarum ac contemptorem, humanarumque opum potentia ac voluptatum studiosum &c.

**Pag. 143.** lyne last but two, next after ( *ante faciem eius* ) and next before ( \*. se  
these

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*these*) interpose : And see *M. Parkes* against *Willet* printed 1607 . in the defence of the third testimonie pag. 170 . ante med. alleadging this saying , and *Rabby Symeon* , as *Propheticall* , in regard of the answerable ensuing accomplishment therof by our Sauour.

Pag. 155. vnder 9. lyne last but 11. next after ( c. 3. circa med. ) and before ( *h Rabby Cabana* ) interpose : See certaine of these Rabbynes alleadged as *Propheticall* , in other matters by *M. Parkes* against *VVillet* printed 1607. in the defence of the third testimony pag. 170. ante med .

Pag. 156. vnder n. lyne last but 8. next after ( c. 5. 6. & 7. ) & before ( *o for wheras* ) interpose : And see sundry of the anciēt Rabbines being thus alleadged by *Galatinus* , alleadged also in other matters by *M. Parkes* against *VVillet* , defence of the third testimony pag. 170. ante med. by the sylenced Ministers in their defence of their reasons for refusall of subscription , printed 1607 . pag. 133. post med. by Philip Mornay in his booke concerning the trewnesse of Christian Religion &c. Englihed Anno 1592. pag. 434 , 436 , 446 , 448 , 453 , 457 , 460 , 462 , 477 , 483 , 484 , 487 , 488 , 498. and by *Paulus Phagius* , as appeareth next hertofore subdiuision 6. at c. and in the Ministers forelaid defence &c. Vbi supra .

Pag. 228. lyne 1. fine , next after ( *Annum 1806. &c.* ) ad therto : ( And *Danaus* in his booke de *Antichristo* printed 1576. cap. 20. pag. 96 . sayth of the tyme of Antichristes comming : In quo varia certè est variorum sententia &c. Alij igitur aliud sentiunt , tempus illud nimirum disertè pronuntiatum definitumque esse quo Antichristi regnum exoriretur , quo tamen ipso , alijs ab alijs dissentiunt. Quidam enim existimant esse illud tempus Annum 1000. Alij 500. Alij 400. à Christo nato. And he himselfe , as differrent from them all , setteth downe *Anno 666. ibid. pag. 97. & 100. fine.*

Pag. 308. lyne 5. next after ( *his history* ) add therto . ( And see also this more plainly in the Protestant Treatise , intituled , *Apocalypsis insignium aliquot hæresiarum &c.* printed Lugdani Batavorum Anno MDCC VIIII. fol. E. 4. memb. 8.

Pag. 386. lyne . 7. next after ( *a. b.* ) and before ( *4. VVestphalus* ) interpose : ( And see in the Conclusion to the iudges sect. 9. in the margent at d. )

Pag. 404. line last but one , next after ( *\** . ) and before ( *Caluin in harmonia* ) interpose : *Marloret in Matth. cap. 26. and &c.*

Pag. 690. line 3. after ( *circa med.* ) ad therto . ( And by *Melancthon* in *Apolog. Confess. August.* fol . 216. b. & 217. a. initio.

Pag. 726 , lyne 13 , next before ( *o see* ) and next after *Bullinger* , interpose  
L l l l 4 and

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and add; *Chitraeus in Apocalypsin . printed 1575 . in cap. 9 . pag: 199: post med. saith: Gregorius multos tetros errores, & inprimis idolatricam Sanctorum inuocationem, & Missas pro defunctis stabiliuit, qui ab eo tempore, velut diluuium, in totam Ecclesiam inundarunt.*

**Pag: 737.** line last but 9: next after (*facere velis*) and before (*y ibid:*) interpose: And ibid: fol: 229: a *circum*ed. the Diuell yet further saith to *Luther* . *Stas ibi solus, & putas (so euidently is Luthers then present opinion then signified)* Christum propter te instituisse Sacramentum, & protinus in tua priuata Missa teconficere corpus & Sanguinem Domini.

**Pag 740.** line 14 . next after (*heretofore at p. )* add therto: And see heretofore in this Conclusion sect. 7. at k. where *Luther* disclaymeth expressly in *Dreams* .

## In the Text.

**Pag. 645.** in the 3. line of the text, place is marke (\*) ouer (*not any new redemption*) and in the margent thereto, next after line 26 . and before (u) *Hebr. 9.28.* (interpose: (\*) *Not any new redemption:*) And so accordingly *Vrfinus* in his *Commonefactio cuiusdam Theologi de sacra cena, & eiusdem commonefactionis Consideratio*, printed 1583 . pag. 289 . *sine* , confesseth of vs saying: *Sic enim aiunt illi se non denuo sacrificari Christum ad impetrandam remissionem peccatorum; sed victimam illam vnica, semel oblatam ab ipso Christo in Cruce, nunc suis manibus offerre, hoc est sistere & monstrare, ac praesentare Patri, & petere, vt propter hanc, ipsis, & alijs sit propitijs, &c.*

**Pag. 720.** line 6. & 7 . put forth (*euem within the yeare and day .*) And there againe of the text line 11: 12: 13: 14: 15: put forth (*And hath yet now lately neuerthelesse, at her owne hand entred vpon our possession, nor withstanding that such entry so made against all Court of law, was taken away by the many maine Descents of precedent ages.*

## FINIS.

